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11. J. Luke. Greek and English

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GOSPEL ACCORDING TO LUKE.

Translated from the Greek,

ON THE BASIS OF THE COMMON ENGLISH VERSION.

WITH NOTES.

Spina & Sons, Epk. in. Epstein

Ἀγίασον ἀποδοῦς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀληθεῖά ἐστι.—JOHN 17:17.

NEW YORK:
AMERICAN BIBLE UNION.
LOUISVILLE: BIBLE REVISION ASSOCIATION.
LONDON: TRÜBNER & CO, No. 60 PATERNOSTER ROW.
1860.

BS 3591

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1860

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I N T R O D U C T I O N .

"GENERAL RULES FOR THE DIRECTION OF TRANSLATORS AND REVISERS EMPLOYED BY THE AMERICAN BIBLE UNION.

"1. The exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, must be translated by corresponding words and phrases, so far as they can be found, in the vernacular tongue of those for whom the version is designed, with the least possible obscurity or indefiniteness.

"2. Wherever there is a version in common use, it shall be made the basis of revision, and all unnecessary interference with the established phraseology shall be avoided; and only such alterations shall be made, as the exact meaning of the inspired text and the existing state of the language may require.

"3. Translations or revisions of the New Testament shall be made from the received Greek text, critically edited, with known errors corrected."

"SPECIAL INSTRUCTIONS TO THE REVISERS OF THE ENGLISH NEW TESTAMENT.

"1. The common English version must be the basis of the revision: the Greek Text, Bagster & Sons' octavo edition of 1851.

"2. Whenever an alteration from that version is made on any authority additional to that of the reviser, such authority must be cited in the manuscript, either on the same page or in an appendix.

"3. Every Greek word or phrase, in the translation of which the phraseology of the common version is changed, must be carefully examined in every other place in which it occurs in the New Testament, and the views of the reviser be given as to its proper translation in each place."

The leading principles which have been kept in view in revising the Gospel of Luke, will be found in the Introductions to the Revisions of Ephesians, Hebrews, and Mark. As these have been published by the American Bible Union, repetition is unnecessary.

The toil and anxiety attendant on the work of translation or revision, can be properly appreciated only by experience. Some errors will elude the most careful examination. Candid readers will recollect that the task of the Reviser who must go through with the whole, search, compare, reflect and remember, is quite different from that of the critic, who, while he looks to detect inaccuracies, as he "enters into the labor of others," often takes no comprehensive view of the whole ground. It is in the work of translation, that the imperfection of language, as the vehicle of thought, makes itself thoroughly felt. The translator finds himself constantly perplexed by the want of exact correspondence in the signification of words, difference of idiom, the obscurity of terms, and the necessity to which he is reduced of making an *approximate* rendering. Hence he learns that no exertion can produce a result, which will meet his *ideal* of perfection. Like every other science and art, which has tasked human thought and activity, translation is imperfect in its results. So it must be, while words fail to present our ideas in their full force and vividness. The laws of thought and language are among the proofs, that "here we see through a glass darkly." Still, for the practical purposes of life, instruments imperfect as sounds and their written signs, meet the wants of our race. From the beginning, Jehovah employed language—the language of man—to reveal his own glorious character, his claims on the human family, his own agency, his Providence, his law—and "in due season"—his plan of redemption, and "the glorious appearing of the great God, even our Saviour Jesus Christ." As his communications were made in languages, which in his purpose, were to pass away with the generations who had spoken them, he made it the duty of his children to preserve the deposit of his truth, and transfer the thoughts in which it was embodied, into every spoken or written tongue, with all possible exactness, that men might know and do the will of their Heavenly Father. Hence, we are met by the obvious thought, that religious instruction should be given in terms as intelligible, as the capacity of the hearer or reader will allow. To effect this end, no labor, no expense should be spared, where the great end is to communicate truth, which will make men free from sin, and present them "faultless before the throne with exceeding joy." All must admit, that clearness in terms used to convey thought, is a primary element for enlightening the soul. Words are valuable not as mere modifications of sound, but as signs of ideas. Hence, if from lapse of time, they become obsolete, if they fail to call up the ideas with which they were once associated, they are worthless, except to the philologist, who traces the history of languages, for scientific purposes. The Divine plan for the diffusion of the word of life demanded, that it should take the shape of a written record. In its earliest form, that record could be useful to none who did not speak its language. Others must be able to hear, understand, speak, and read in their own tongue "the wonderful works of God." So they must be enabled "to search the scriptures—every man in his own tongue," or still continue to sit in darkness and the shadow of death. Hence, the natural inference, that while the great mass

of men, in all nations, must remain strangers to the inspired originals, there is no effectual plan to meet their spiritual necessities, except that furnished by faithful translations.

I have hinted at the obstacles, which stand in the way of translators. Still their work may be *faithfully* done, though in some instances these obstacles are insurmountable, and they may feel that after weary days, *the finished work* is in some parts "a shadow of the good things" which the Lord hath spoken, rather than "the very image of the things." A version, which shall perfectly represent all the shades of thought found in the original, can never be produced, while languages preserve their distinctive features, and the laws of thought are unchanged. Those who love the cause of truth, and regard the welfare of man, are still required to work while the day lasts, that the world may learn the whole counsel of God. The duty will be imperative while we dwell in a world where modes of thought, languages, and generations of men must yield to that law of change, stamped on all things below the skies. If this duty is performed, with integrity, industry, and in the spirit of humble dependence on the Father of lights, the great end will be secured. His word will be presented to all kindreds and tongues in such purity, that they may learn the will of the Most High, the way of life and peace, and the good news that "the Son of man came to seek and save that which was lost." All admit that *faithfulness* is required at the hands of the minister of the Word, when he *speaks* to his fellow-men in the name of God. He is expected to use great plainness of speech, to forego rhetorical ornament, that the common people may understand. So faithfulness is required, when we present the word of God through the medium of translations, to "the great congregation" of the unlearned. In order that this class—the majority in all lands—may understand what they read, we are bound to sacrifice cherished terms, which have ceased to be "household words." The lover of gray antiquity must be content to let some of his old acquaintances slumber in their dusky tombs. On the other hand, he who will act *faithfully*, must take heed that no itching for "some new thing" shall lead him to employ recently adopted terms, whose meaning is familiar only to the learned. If words have become obscure by time, if they are no longer a part of the spoken language, they should be exchanged for others, which are in general use. Truth is a quality of *thought*. In reference to Divine revelation, we give men that which is *true*, just as far as we enable them to seize the thought, whether we speak or write. This principle is ever to be kept in view. Whether we use the tongue, or the pen and the press, the great problem to be solved is—Shall I be easily understood by all classes, by the multitude, as well as by the few who possess the advantages of education?

Seasonable emendation of versions which have been long current, not only meets the ordinary wants of readers, but it does more; it prevents the necessity of contests in defense of some of the

most important principles of truth. Countless disputes have arisen from imperfections in versions, which continued to be used without change, long after their phraseology had become obsolete and unintelligible. The history of the Greek and Latin Churches furnishes a sad practical commentary on this truth. That timid policy which defers to a remote and still a remoter period, changes in civil institutions and laws, which an altered condition of society demanded, has shaken more than one throne to dust. Procrastination in needful reform, is as dangerous as rash innovation. But I must close, leaving these suggestions for my reader's consideration. The Revision is submitted to the public in the hope that a work, begun and carried on, as I humbly trust, in the fear of the Great Author of truth, may aid in the cause of giving the Bible faithfully translated to all the world. He has upheld me in my labor, to him be the praise for all his mercy.

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GOSPEL ACCORDING TO LUKE.*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. I.	CHAP. I.	CHAP. I.
FORASMUCH as many have taken in hand to set forth in order a	'ΕΠΕΙΔΗ ΠΕΡ πολλοὶ ἐπε- χειρήσαν ἀνατάξασθαι διήγησιν	*SINCE many have under- 1 taken to compose a narrative

* The title of this book is no part of the inspired text. Hence the variety in the form of the inscription as exhibited by different manuscripts. The earliest of these documents have simply τὸ κατὰ Λουκᾶν Ἐὐαγγέλιον. This simple form is deemed most appropriate. "In some of the less esteemed MSS. and Edd. the epithet ἄγιον is joined with Ἐὐαγγέλιον, which is evidently a refinement, and not in good taste, of a recent date. The word Ἐὐαγγέλιον occurs in the N. Test. upwards of seventy times, and never with this epithet attached to it."—Trollope, *Analecta*. I have retained the common rendering of κατὰ, "according to," though in strictness it is not equivalent to *justa*, as we find it in the early Latin versions, which were followed by the first English translators. The exact rendering is that of Castalio, "Evangelium auctore Luca." This corresponds to "The Gospel written by Luke;" or, more concisely, "The Gospel by Luke." On this subject Kuinzel remarks thus: "Ἐὐαγγέλιον κατὰ Ματθαίου est idem quod τὰ Ματθαίου, h. e. Matthæi commentarii de dictis, factis, et fatis Christi. Præpositio enim κατὰ a Græcis scriptoribus, ut Hebraeorum כַּ in pluribus Psalmorum inscriptionibus, sæpius ita usurpatur, ut indicet auctorem, ut ap. Platon. *Cratyl.* 4, κατ' Ἐδδίδημον, auctore Euthydemo, etc., et hæc genitivi periphrasis adhibita est, ad evitandum genitivi repetitionem cum post Ἐὐαγγέλιον supplendum sit Ἰησοῦ Χριστοῦ, coll. Marc. 1 : 1." As the phrase "according to Luke" has been long familiar, and as the titles of the book rests on *human authority*, it is perhaps best that it should be retained. The title Ἐὐαγγέλιον κατὰ Λουκᾶν is adopted by Gr., Scholz, Lach., Tisch., Tisch., Schott, Knapp, Theile.

* "Since;" *Ἐπειδήπερ*. Norton, M., Murdock. Vulgate, Mont., Erasmus, Beza, "quoniam;" Castal., Schott, "quandoquidem;" Syr., ܩܘܢܝܡܐ (Junius, quoniam). The rendering of the E. V. was copied from Tyndale; it is obsolescent and cumbersome. Heb. N. T., אַחֲרַי אַחֲרַי (after that = since); Luther and De Wette, "sintemal;" Belg., "nademaal;" Ital., "poichè;" Dan.,

"efterde;" Kuinzel, "ἐπειδήπερ id quod *ἐπειδή* interprete Hesychio, Palaietus et Albertius ad h. l." As an alternative rendering, "Now since."

^b "have undertaken;" *ἐπεχείρησαν*. Rob. (*in verbo*), "to undertake;" Bretsch., "aggredior alicui operi, i. e. tento, suscipio, Luc. 1 : 1." So Campbell, Thom., Kend., Penn, Wesley, Scarlett, A. Camp., M. De Wette, "unternommen;" S. Fr., "ont entrepris;" Iber., "hau empenrido ordenar;" Iial., "hamo impreso;" Eras., Castal., Beza, Schott, "aggressi sunt." The word occurs in two other places in the N. Test., Acts 9 : 29, and 19 : 13, where this rendering would be the proper one.

^c "to compose;" *ἀνατάξασθαι*. Wesley, Campbell, Thom., Scarlett, M. Beza, "componere;" Greenf., *Lex. (in verbo)*, "to arrange, hence, to compose, Luke 1 : 1;" Bretsch., "*compono*;" Scapula, "compono et literis mando;" Heidericus, "compono." Compare καθεστῆς—γράμματα, v. 4. Kuinzel: "Ἀνατάξασθαι significat ordinare, componere, atque adeo ἀνατάξασθαι διήγησιν, narrationem, historiam ordinare, contexere, et cum h. l. v. 4 permutetur hæc formula cum verbo γράψαι, ea reddi debet, *historiam conscribere, literis consignare.*" Bloomfield makes the following judicious remark on this word:—"It is not to be understood in the sense of *rearranging what is already written*. For the sense of repetition in the word, though frequent, is not perpetual. Nor need we, with some, suppose that the preposition here *loses* its proper force. It is better to take it to denote, not indeed repetition, but succession, as of one thing after another, which implies *setting in order*. Thus ἀνατάξασθαι will be equivalent to *συντάξασθαι*; and that, in a figurative sense, may very well denote contexere, componere."

^d "a narrative;" *διήγησιν*. Wesley, Campbell, Scarlett, M., Norton. Vulg., Mont., Eras., Beza, Castal., Schott, "narrationem;" De Wette, "Erzählung;" Belgic, "verhaal;" Italian, "narrazione." Heb. N. T., אַחֲרַי אַחֲרַי. Syr., ܩܘܢܝܡܐ (narratives).

*Very improper example taken in
text, only in case thought to
be in error. correct and
correctly.*

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>declaration of those things which are most surely believed among us,</p>	<p>περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, ² καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπῆρέται γενόμενοι τοῦ λόγου, ³ ἔδοξε καμοὶ, παρηκολοθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεοφίλε, ⁴ ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγον τὴν ἀσφάλειαν.</p>	<p>*of the things which 'are fully believed among us, even as ² those, 'who from the beginning were eye-witnesses and ministers of the word, delivered them to us; it seemed good to me ³ also, 'having accurately traced all things 'from the first, to write to thee in order, most excellent Theophilus, 'that thou ⁴ mayest know 'the certainty of the things 'in which thou hast been instructed. There was ⁵ in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷</p>
<p>² Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;</p>	<p>⁵ ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡράδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερέυς τις ὀνόματι Ζαχαρίας, ἐξ ἑφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. ⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου</p>	<p>also, 'having accurately traced all things 'from the first, to write to thee in order, most excellent Theophilus, 'that thou ⁴ mayest know 'the certainty of the things 'in which thou hast been instructed. There was ⁵ in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷</p>
<p>³ It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,</p>	<p>⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου</p>	<p>also, 'having accurately traced all things 'from the first, to write to thee in order, most excellent Theophilus, 'that thou ⁴ mayest know 'the certainty of the things 'in which thou hast been instructed. There was ⁵ in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷</p>
<p>⁴ That thou mightest know the certainty of those things wherein thou hast been instructed.</p>	<p>⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου</p>	<p>also, 'having accurately traced all things 'from the first, to write to thee in order, most excellent Theophilus, 'that thou ⁴ mayest know 'the certainty of the things 'in which thou hast been instructed. There was ⁵ in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷</p>
<p>⁵ There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.</p>	<p>⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου</p>	<p>also, 'having accurately traced all things 'from the first, to write to thee in order, most excellent Theophilus, 'that thou ⁴ mayest know 'the certainty of the things 'in which thou hast been instructed. There was ⁵ in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷</p>
<p>⁶ And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.</p>	<p>⁶ ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου</p>	<p>also, 'having accurately traced all things 'from the first, to write to thee in order, most excellent Theophilus, 'that thou ⁴ mayest know 'the certainty of the things 'in which thou hast been instructed. There was ⁵ in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were righteous before God, walking in all the commandments and ordinances of the Lord blameless. And ⁷</p>

* "of the things;" τῶν-πραγμάτων. The use of the demonstrative as an equivalent for the article here, is unnecessary. The article is properly employed by Penn, Wesley, Sharpe, M., Rheims. S. Fr., "des choses;" Iber., "las cosas;" Diodati, "delle cose;" Belg., "de dingen."

† "are fully believed;" πεπληροφορημένων. M. The S. Fr. presents the thought *periphrastically* thus: "Qui ont été reçus parmi nous avec une pleine certitude." So Ital.: "Che sono ricevute da noi con piena certezza." Robinson (*in loco*), "fully assured among us, fully believed;" Liddell (*in verbo*), "to be fully believed;" Scapula (*in loco*), "res quarum plena nobis est facta fides;" Kuinzel, "πράγματα πεπληροφορημένα sunt res de quibus inter omnes constat, quarum certa est et indubitata fides, quæ sunt certissimæ." Bloomfield, "Spoken of things which are thus said to be fully confirmed and established, and are therefore received as certain truths, with full assurance of faith. Accordingly, the expression is nearly equivalent to πεπιστευμένων, as at Joseph. antiq., xvii. 6. 3." Πλήρης in composition, where this word occurs in N. Test., Rom. 4:21; 14:5. 2 Tim. 4:5, 17, is properly rendered in the E. V. by "full," or "fully." Hence πληροσσία, Rob., "full assurance."

‡ "those." The demonstrative in constructions like this (before a relative) is, by present usage, employed instead of "they." So Norton, Kend., M. S. Fr. "ceux qui;" Iber., "los que."

§ "who from the beginning—delivered." This is the arrangement of Thom., Wakef., Penn, Campbell, Kend., and M. As "eye-witnesses and ministers of the word" is exegetic of "those," perspicuity demands that the sentence should stand in close connection with that pronoun.

‡ "having accurately traced;" παρηκολοθηκότι—ἀκριβῶς. M., Wesley, Thom., "had accurately traced;" M., Dick, Campbell, "exactly traced;" Bloomf. (N. Test.), Kend., "having traced;" Angus, "traced out;" Schott, "diligenter—persequuto;" Belg., "Hebbende—neerstelijk onderzocht;" Rob. (*in verbo παρακολουθῶν*), Bretschneider, "metaphorice investigo;" S. Fr., "qui ai suivi avec soin." Heb. N. Test., יִרְדְּוּ יִרְדְּוּ. Bloomf.: "Παρακολουθῆναι significat proprie to follow up, exactly trace." Kuinzel (*in loco*): Παρακολουθῆναι, per metaphorum significat, inquirere in aliquid, examinare, persecutari, atque hinc, post accuratam indagacionem assequi et intelligere aliquid." Ακριβῶς, Rob., "accurately;" Bretsch., "accurate."

‡ "from the first;" ἀνωθεν. Wakefeld, Campbell, Sharpe, Penn, Rob. (*in verbo*). Kuinzel: "Hoc verbum ἀνωθεν, prima ab origine, a principio inde id. quod ἀπ' ἀρχῆς, v. 2." Luther, "vom Anfang;" De Wette, "von Anbeginn;" Danish, "fra Begyndelsen;" Iber., "desde—origen;" Schott, "a principio." There is no emphasis here which demands "very." Heb. N. Test., יִרְדְּוּ יִרְדְּוּ.

‡ "that thou mayest know;" ἵνα ἐπιγνῶς. Wakef., Wesley, Thom., Campbell, Penn, Norton, "that you may know;" Eras., "quod agnoscas;" Mont., Beza, "ut agnoscas." The aorist subj. is here equivalent to the present subj.

‡ "the things;" λόγων. Penn, Angus, M. The definite article is employed by Norton, De Wette, Belg., G. Fr., S. Fr., Diodati.

‡ "in which;" περὶ ὧν. Thom., Kend., Wakef., Scarlett, Dick., Penn.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 And they had no child, because that Elisabeth was barren; and they both were now well stricken in years.	ἀμειπτοι. ⁷ καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στείρα, καὶ ἀμφοτέραι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.	they had no child, *because Elisabeth was barren; and both *were advanced in years.
8 And it came to pass, that, while he executed the priest's office before God in the order of his course,	⁸ Ἐγένετο δὲ ἐν τῷ ἱερατεύει αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, ⁹ κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. ¹⁰ καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.	And it came to pass, while he executed the priest's office *in the order of his course before God, *that, according to the *custom *of the priesthood, *it fell to him by lot *to go into the *sanctuary of the Lord to burn incense. And the whole *multitude of the people *was praying without at the time *of the incense. And there appear-
9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.	¹¹ ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἐστῶς ἐκ δεξιῶν τοῦ θυσια-	ed to him an angel of the Lord, standing *at the right side of
10 And the whole multitude of the people were praying without, at the time of incense.		
11 And there appeared unto him an angel of the Lord, stand-		

* "because." The particle "that" (after because) is omitted as superfluous. So Wesley, Sharpe, Scarlett, Campbell, Kend., Norton, M.

* "were advanced;" *προβεβηκότες*. Wesley, Kend., Campbell, Thomson, Thel., Penn, Norton, Angus, M. It is not necessary to insert the pronoun "they" before "both," according to present usage. It is dropped by Wakef., Kend., Penn, M. "Now" is unnecessary as a supplement. It was introduced by Cranmer, but afterwards dropped from the Genevan. It has been omitted by Wesley, Thom., Wakef., Scarlett, Penn, Sharpe, Camp., Kend., Norton, Angus, Thel., M.

* "in the order of his course before God." This is the order of the text. It has been followed by the Vulg., Eras., Beza, Castal., Schott, Tyndale, Wakef., M., De Wette, Syriac.

* "that." This particle is transferred from the preceding verse of the E. V. for the sake of perspicuity. Koinccl places "cum aliquando" at the beginning of this verse. So M., Penn. S. Fr., "que selon," etc.

* "of the priesthood;" *τῆς ἱερατείας*. Campbell, Sharpe, Penn, Wakefield, Dick., Scarlett, Norton, M., Rob. (*in verbo*). Bretsch., "sacerdotium;" Vulg., Castal., Schott, "sacerdotii;" Diodati, "del sacerdozio;" S. Fr., "de la sacrificature;" Luther, "des Priesterthums." Heb. N. Test., *קִהְיָהּ*. Syr., *ܩܘܪܒܢܐܘܬܐ*. Murdock, "of the priesthood."

* "it fell to him by lot;" *ἔλαχε*. Norton M., Campbell. Koinccl: "Scilicet *τὸν κλήρον*, que plena formula legitur Act. 1: 17, varia autem erant in templo sacerdotum munera, eaque omnia sorte assignari solebant." S. Fr., "il lui échut par le sort;" Iber., "le tocó por suerte;" De Wette, "traf ihn durchs Loos;" Belg., "hem te lote was gevallen." This rendering brings out distinctly the act by which the office of entering the sanctuary was assigned to Zachariah.

* "to go into;" *εἰσελθὼν*. Penn, M., Kend., Wakef., Thom., Angus. This rendering and arrangement of the sentence is that

of the Iber., "entrar en el templo del Señor, á ofrecer el incenso." This arrangement presents the action, which preceded the incense offering, in its proper place.

* "sanctuary;" *ναόν*. Campbell, Angus, M. This word is sometimes used generally for the whole temple, and is then equivalent to *ἱερόν*. Here it evidently indicates the *fanē*. "This," says Robinson, (*Lex.*) "was divided into two parts, viz., the outer sanctuary (*τὸ ἄγιον*) with the candelabra, the altar of incense, and the table of show-bread; and the inner sanctuary (*ἄγια ἄγίων*), separated from the former by a veil, and containing the ark. Into the first, the priests entered daily to burn incense, Luke 1: 9, Heb. 9: 6, while into the Holy of holies only the high priest entered once in a year, Heb. 9: 7." Bretschneider. (*in verbo*): "Dicitur autem non ut *ἱερόν* de toto templo, sed de interiori parte, videlicet tum de sancto, tum de sancto sanctorum." See Gr. text, Matt. 23: 16, 17, 21, 35. Luke 23: 45. Sept., 2 Chron. 15: 8, *τὸ θναιαστήριον κυρίου*, ὃ ἦν ἐμπροσθεν τοῦ ναοῦ κυρίου. Koinccl: "Per τὸν ναὸν τοῦ κυρίου intelligitur sanctum sanctorum, τὸ ἄγιον solis sacerdotibus patens, vid. Exod. 30: 7, quod etiam 1 Regg. 6: 5, vocatur *בֵּית־יְהוָה*, nam in ipso *ναῶ* erat altare suffitus, vid. Exod. 40: 21, sqq."

* "was praying;" *προσευχόμενον*. Norton, Wakef. The verb "to be" is used with "multitude" in the singular (E. V.) Isa. 31: 4. Jer. 10: 13. Nahum 3: 3.

* "of the incense;" *τοῦ θυμιάματος*. The article is retained here by Norton, Sharpe, Penn, Campbell, Dick., Wesley, Thel., Iber., De Wette, Ital., Belg., Dan. As an alternative rendering, "incense offering." This seems to be the sense of the noun in this place. So Thom., Sharpe, "incense burning;" Belg., "renk offers;" Dan., "Rögelsen offredes;" Campbell (paraphrastically), "while the incense was burning." So de Sacy, "on offrait les parfums;" Norton, "the burning of the incense;" L. Tomson, "while the incense was burning."

* "at the right side;" *ἐκ δεξιῶν*. This preposition, in

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ing on the right side of the altar of incense.	στηρίον τοῦ θυμιάματος ¹² καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσε ἐπ' αὐτόν. ¹³ Ἔπε	the altar of incense : ¹² and 12 when Zachariah saw him, he was agitated, and fear fell on
12 And when Zacharias saw him, he was troubled, and fear fell upon him.	δὲ πρὸς αὐτόν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γενήσεται υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. ¹⁴ καὶ ἔσται χαρά	him. But the angel said to 13 him, Fear not, Zachariah; for thy prayer is heard; and thy wife Elizabeth will bear thee
13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.	σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται. ¹⁵ ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ Πνεύματος Ἁγίου πλησθήσεται ἐτι κοιλίας μητρὸς αὐτοῦ. ¹⁶ καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν. ¹⁷ καὶ αὐτὸς προλεύσειται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἐλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ	have joy and gladness, and many will rejoice at his birth. For he will be great in the 15 sight of the Lord, and will drink neither wine or strong drink; and he will be filled with the Holy Spirit from his mother's womb. And many of 16 the sons of Israel will he turn to the Lord their God. And 17 he will go before him in the spirit and power of Elijah, to turn the hearts of fathers to
14 And thou shalt have joy and gladness, and many shall rejoice at his birth.		
15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.		
16 And many of the children of Israel shall he turn to the Lord their God.		
17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers		

similar constructions, is rendered by "at" (E. V.) Heb. 12 : 2. Rom. 8 : 34. Eph. 1 : 20. It is so rendered in all cases of this kind in this Revision.

† In conformity with the text, a colon is placed after "incense."

* "he was agitated;" *ἐταράχθη*. Syr., *مضطرب*. Murdock, "he was agitated;" Vulg., Mont., Eras., Beza, "turbatus est." *Ταρασσω* is generically employed to indicate agitation or disturbance by any emotion proceeding from astonishment, fear, or grief. The nature of the emotion is always determined by the adjuncts. "To be troubled" is now usually applied to indicate the effect of grief. It is obvious that the emotion in this instance was not produced by grief. The next member of the sentence shows that it was fear, "and fear fell upon him." Heidericus, "*commoveo, turbo, perterro*." In the instance before us, it is well rendered by the Syriac, and also by the Heb. N. Test., *מבולבל*, Vulg., Mont., Eras., Beza, "turbatus est;" Schott, "perturbatus est;" Belg., "wierdt ontroerd;" Iber., "se turbó;" Span., "turbóse;" Ital., "turbossi;" Camp., "was discomposed;" Thom., "was greatly discomposed;" Tremellius, "conturbatus est." Heb. N. Test., *מבולבל*.

* "will bear." Wakefield, Sharpe, Kendrick, M. Where *prediction* occurs without any thing like *command* or strong affirmation, "will" is the proper auxiliary. In the sense of *command*, *καλέσεις*, in the next member, is rendered "shalt call."

† "wilt have joy and gladness;" καὶ ἔσται χαρὰ σοι καὶ

ἀγαλλίασις. See last note. As an alternative rendering (and one fully equal to that of the E. V.), "he will be to thee joy and exultation." Thelwell. So Wakef., "he will be to thee joy and great gladness;" Norton and M., "he shall be to thee joy and gladness." It is true, however, that while this is *literal*, it does not accord as well with the English *idiom*, as the language of the E. V.

† "nor." "Neither," in the first part of a negative sentence, applies also to the subsequent member. See Webster, "Neither."

† "Spirit." "Ghost," according to present usage, is equivalent to *apparition*, or *spectre*. It should be dropped throughout the Revision.

* "of the sons;" *τῶν υἱῶν*. Norton, Kend., G. and A. Camp., Sharpe. Syr., *بنو*. Tremellius, "filiorum." Heb. N. Test., *בנים*, Vulg., Mont., Eras., Schott, Beza, "filiorum;" De Wette, "der Söhne;" S. Fr., "des fils;" Iber., "de los hijos;" Diodati, "de figliuoli."

† "of fathers;" *πατέρων*. Thom., Wakef., Campbell, Thel., M. As both, this word and *τέκνα*, in this passage are *anarthrous*, they seem to be used generically. In other words, the theory of some commentators, that there is an especial reference to "the fathers" of the Hebrews and their posterity, is not sustained by the language of the text. In Mal. 4 : 6 (Heb. 3 : 24), which is here quoted, the Hebrew is *anarthrous*, *וַיָּבֹא לְבָרְכָם*. So the Sept., *καρδίαν πατρὸς πρὸς υἱόν*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.	ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. ¹⁸ Καὶ εἶπε Ζαχαρίας	children, and ^{the} disobedient to the wisdom: ^{of} the righteous, to make ready ^{for} the Lord a ^{prepared} people. And Zacha-
18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.	πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι προσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.	riah said to the angel, ^{How} shall I know this? for I am an old man, and my wife ^{is} ^{ad-} vanced in years. And the ¹⁹
19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.	19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκὸς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρὸς σε, καὶ εὐαγγελισασθαί σοι ταῦτα.	angel answering, said to him, I am Gabriel, who stand in the presence of God; and am sent to speak to thee, and ^{to} bring thee this good news. And be-
20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest	20 καὶ ἰδοὺ, ἔσθι σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀπὸ ὧν οὐκ ἐπίστευσας τοῖς λόγοις	hold thou wilt be dumb, and not able to speak, ^{until} the day ^{when} these things shall come to pass, because thou ^{didst} not

* "the disobedient;" ἀπειθεῖς. Like the words noticed above, this term is *anathrous*. The idiom of our language, however, does not permit us to use "disobedient" as a *noun*, unless we place *the* before it. This remark applies to other words, such *righteous, just, good*, etc. If the noun *person, man*, etc, is expressed, then no article is necessary. Hence the article in this instance is *supplied*, and *italicized* to indicate its character.

^b "of the righteous;" δικαίων. The *supplied* article is *italicized*, for the reason given in the last note. As *δικαίων* is obviously antithetic to ἀπειθεῖς, the generic sense of "righteous" seems more appropriate than a specific one, such as "just." It is the more usual rendering of the word in the E. V. So Campbell, Thel., M., Angus, Norton.

^c "for the Lord." The Greek arrangement is followed, as *Κυρίῳ* is connected with ἑτοιμάσαι, and not with κατεσκευασμένον. So Kendrick, M., Norton, "to prepare a fit people for the Lord;" Vulgate and Erasmus, "parare Domino plebem perfectam;" Beza, "ut parat Domino populum instructum;" Schott, "quo populum compositum Domino instruat." Syriac, ܩܕܝܫܐ ܕܡܠܟܐ ܕܥܠܡܐ ("and will prepare for the Lord a perfect people.") De Wette, "um dem Herrn ein bereitetes Volk zuzurichten;" Belg., "om den Heere te bereiden een toegerust volk;" Danish, "at berede Herren et velstikket Folk;" G. French and S. French, "pour préparer au Seigneur un peuple bien disposé;" Iberian, "para preparar al Señor un pueblo dispuesto;" Italian, "per preparare al Signore un popolo ben disposto."

^d "prepared;" κατεσκευασμένον. Kend., M. This word is retained as a participial adjective qualifying λαὸν.

^e "How;" Κατὰ τί. Wakef., Dick., Thom., Norton, M., Vulg., Castal., Schott, "unde." "Whereby" is obsolete. See Rob. (rt).

¹ "is." Our idiom demands this supplement. Kendrick, M., Angus, Norton, Geneva, Rheims.

² "advanced in years." See v. 7, note.

³ "to bring thee this good news;" εὐαγγελισασθαί σοι ταῦτα. Rob. (*in verbo, εὐαγγελίζω*): "Mid. in earlier writers and in N. T., to bring good news, to announce, or publish glad tidings." In the E. V. this verb is rendered by preach, declare, show, bring, as connected with a *message* or *intelligence*. I rendered it here by "bring," rather than "announce," because the term is found in the E. V., and the phrase, "to bring news," is familiar to all who speak our language. So "news" is employed rather than the *obsolescent* word "tidings." Ταῦτα here refers to the single message to be delivered, and, as in numerous other instances, has the force of a singular demonstrative. Webster remarks on "news": "This word has a plural form, but is almost always united with a verb in the singular." Norton, "to declare this glad news to thee."

⁴ "till." "Until" is now generally dropped, and "till" substituted for it. Webster.

⁵ "when." The phrase ἧς ἡμέρας may be concisely rendered "the day when."

⁶ "shall come to pass;" γένηται ταῦτα. Penn, Sharpe. Sc M., Thom., Wakef., Campbell. The usual rendering of this verb in the N. Test. is appropriate here. "To be performed" occurs in no other instance (in the E. V.) as the rendering. It was taken originally from Tyndale. Vulg., Eras., Beza, "fiant," Castalio, "e venerint;" De Wette, "geschehen wird."

⁷ "didst not believe." This form of the verb is adapted to avoid the harshness of "believedst." Ἐπίστευσας is rendered by a past tense by Scholefield ("believedst.") Wakef., Kend., M., "didst not believe." There is a general agreement in Versions as to the propriety of rendering this word either as an aorist (Eng. imperf.), or a preterperfect.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not my words, which shall be fulfilled in their season.	μου, οὔτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. ²¹ Καὶ ἦν ὁ	believe my words, which will be fulfilled in their season. And ²¹ the people
21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.	λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ²² Ἐξεληθῶν	"were waiting for Zachariah, and wondering that "he delayed in the "sanctuary.
22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.	δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν εἶδεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανέων αὐτοῖς, καὶ διέμενε κωφός. ²³ καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. ²⁴ Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυσεν ἑαυτὴν μῆνας πέντε, λέγουσα,	And when he came out, he ²² could not speak to them: and they perceived that he had seen a vision in the "sanctuary; for "he made signs to them, and remained speechless.
23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.	Ὅτι οὕτω μοι πεποιθήκει ὁ Κύριος ἐν ἡμέραις, αἷς ἐπέειδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.	And it came to pass, "when the ²³ days of his ministration "were completed, he departed to his own house. And after "these ²⁴ days, his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the ²⁵ Lord dealt with me in the days
24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,	25 Ὅτι οὕτω μοι πεποιθήκει ὁ Κύριος ἐν ἡμέραις, αἷς ἐπέειδεν ἀφελεῖν τὸ ὄνειδος μου ἐν ἀνθρώποις.	"when he looked on <i>me</i> to take away my reproach among men.
25 Thus hath the Lord dealt with me in the days wherein he looked on <i>me</i> , to take away my reproach among men.	26 ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ	"when he looked on <i>me</i> to take away my reproach among men.
26 And in the sixth month the		And in the sixth month the ²⁶

* "were waiting;" ἦν—προσδοκῶν. A literal rendering is most appropriate. It expresses the continued state or action of the people. So Kend., Angus, Thel., M. Norton has, "were expecting."

† "and wondering;" ἐθαύμαζον (= "were wondering.") Norton. "Wonder" is substituted for "marvel" on the ground that the latter is seldom heard or written, unless in quotations from the E. V. The imperfect (proper) indicates continuance of action or condition like the periphrastic form of that tense (ἦν—προσδοκῶν); hence the rendering "were waiting, and wondering" (i. e. "were wondering") gives the sense of the text with accuracy. But if we follow the punctuation of the Greek, which places a colon after Ζαχαρίαν, then this form may be appropriate, "the people were waiting for Zachariah: and they wondered," etc. After the colon it is necessary to express the pronoun.

‡ "he delayed;" χρονίζειν αὐτὸν. So this verb is rendered (E. V.) 24: 48; Luke 12: 45. In three other cases, Matt. 25: 5, the present instance, and Heb. 10: 37, it is rendered "to tarry." As "tarry" is made the equivalent of βραδύνας, διατρίβω, ἐπιμένω, προσμένω, προσδοκῶ, etc., while to delay" is the representative of one other verb ὀκνεῖν, which occurs but once (Acts 9: 38), the above rendering is not only appropriate here, but in all other cases where χρονίζω is found. So M. Rob., Liddell (*in verbo*).

§ "sanctuary." See v. 9, note.

¶ "sanctuary." See last note.

‡ "he made signs;" αὐτὸς ἦν διανέων. Thom., Penn. M. Wakef., "he kept making signs;" Sharpe, "he was making signs." The verb is generic in signification. See Liddell and Rob. "To beckon" is to make signs with the hands or arms, "To nod," to do so by moving the head, sometimes including the idea of bowing or bending forward." "To wink" is a third mode of making signs, by using the eyes. As ἦν διανέων has no adjuncts to indicate in what way the signs were made, the above rendering is deemed appropriate.

§ "when;" ὡς. Thom., Dick., Wakefield, Sharpe, Norton, Kend., M. Rob. (ὡς), "before a clause implying time, as when, like ἐπεὶ (= ὅτε).

¶ "were completed;" ἐπλήσθησαν. M. We do not apply "accomplish" to time, according to present usage. "Fulfill" is obsolescent. Rob. (*in verbo*), "of time, to be fulfilled, completed, to be fully past."

‡ "these;" ταύτας. Kend., M., Wesley, Thom., Wakefield, Gray (*note on Angus*).

§ "when;" αἷς. See v. 20, note. As in the former instance, while "when" is exact in giving the sense, it accords with our usual modes of speaking and writing. The advantage of conciseness has led those who speak the languages of the West, to employ the adverbs of time, in place of the relative phrases.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
angel Gabriel was sent from God unto a city of Galilee, named Nazareth,	ἀπεστάλη ὁ ἄγγελος Γαβριήλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἧ ὄνομα Ναζαρέτ,	angel Gabriel was sent ^{by} God to a city of Galilee, named Nazareth, to a virgin ^{betroth-}
27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.	27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου Μαρίας.	ed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel ^{coming}
28 And the angel came in unto her, and said, Hail, <i>thou that art</i> highly favoured, the Lord <i>is</i> with thee: blessed <i>art</i> thou among women.	28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.	28 in to her, said, Hail, ^{highly} favored! the Lord <i> is</i> with thee: blessed <i> art</i> thou among women. And when she saw ²⁹
29 And when she saw <i>him</i> , she was troubled at his saying, and cast in her mind what manner of salutation this should be.	29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἔσπασιμος ὀδτος.	29 him, she ^{was} greatly agitated ^{at} his words, and ^{was} considering ^{what} this salutation ^{could} mean. And the angel ³⁰
30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.	30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρίας· εὖρες γὰρ χάριν παρὰ τῷ	30 said to her, Fear not, Mary: for thou hast found favor with

* "by God;" ἐπὶ τοῦ Θεοῦ. With the genitive of *causation*, *agency*, etc., the appropriate rendering of ἐπὶ is "by," "through." From, in this instance, is ambiguous. So Norton, Angus, M., Wesley, Sharpe, Thel. Iber., "por Dios;" S. Fr., "de Dieu."

^d "betrothed;" μεμνηστευμένη. Campbell, Penn, Norton, M. The sense of *μνηστεύω* here is obviously that of Lidd. (II.), "to promise in marriage, betroth." Mary was promised, or contracted to Joseph. "Betroth" presents the thought with accuracy, while, on the other hand, "espouse" properly signifies *to marry, to wed*. See (E. V.) Deut. 20:7. In that passage, the Sept. employs the above noticed verb, "ὅστις μεμνηστεύεται γυναῖκα, κ. τ. λ." Webster ("betroth"), "to contract to any one in order to a future marriage." As an alternative rendering, "promised in marriage."

^e "coming in;" εἰσελθὼν. The participial construction is adopted by Kend., Norton, Penn, Wesley, Dick. It is concise and agreeable to our *usus loquendi*. As the comma is placed after αὐτῇ, in the Polymicrian Text of Mill (taken from the Elzevir of 1624), that of Erasmus (Frankfort, 1653), Griesbach, Knapp, Kuinzel, and Wilson, the comma in the Revised Text is placed after "her."

^f "highly favored!" The supplement of the E. V., "thou that art," is unnecessary, as the thought is sufficiently distinct, if we imitate the conciseness of the Greek. So Dickinson, Sharpe, M. Iberian, "favorecida!" S. French, "reque en grâce;" Erasmus, "gratiosa;" Beza, "gratia dilecta;" Castal., "accepta." Heb. N. Test., ܩܝ ܩܘܨܝܢ. Syriac, ܩܝܩܘܨܝܢܐ. Kend., Penn, and Wesley, "thou highly favored!"

^g "was greatly agitated;" διεταράχθη. This verb occurs only here. The simple form signifies "to agitate," "to disturb." See v. 12, note. *Δια* in composition is intensive, = *throughout, thoroughly, completely*, etc. See Rob., *Δια*. Iber., "se turbo;" Italian, "fu tutta turbata;" Beza, "perturbata est;" Norton,

"was greatly moved." I submit this last as an alternative rendering.

^h "at his words;" ἐπὶ τῷ λόγῳ αὐτοῦ. Kend., Campbell. G. Fr., "de ses paroles;" Iber., "de sus palabras." "Saying," in the sense demanded here, is no longer in use. Alternative, "at his speech."

ⁱ "was considering;" διελογίζετο. Norton, M. The imperfect should be rendered here according to its usual force of continued action. So Vulg., Eras., Beza, Castal., "cogitabat;" Mout., "ratiocinabatur;" Kend., Wesley, "reasoned;" Wakef., "was reasoning;" Rob. (*in verbo*), "to consider, to reason with." The verb is rendered in the N. Test. with more *variety* than seems necessary, as "to reason," "to consider" (John 11:50), "to dispute," "cast in mind," "muse," "think."

^j "what;" ποταπὸς. M., Wakefield, Campbell, Sharpe. So Kuinzel: "Ποταπὸς id quod ποτος, ut Luc. 7:38, 39. 2 Petri 3:11." So one of the definitions of this word used by Rob., is "what." In other words, it is sometimes employed for *ποτος*.

^k "could mean;" εἴη. Wakef., Norton, M., Kend., "might mean." Kuinzel: "Qualis haec salutatio esset." Rob. (*εἰμὶ*): "Trop. and meton. the subst. of the predicate often expresses, not what the subject actually is, but what it is *like*, or is *accounted* to be, or *signifies*, so that *εἰμὶ* may be rendered "to be accounted," "to signify." So (E. V.) Luke 15:26, "what these things meant," *τί εἶη ταῦτα*. Luke 18:36, *τί εἶη τοῦτο* (E. V.), "what it meant." Bloomfield remarks on the phrase *ποταπὸς εἴη*, κ. τ. λ., "a popular form of expression equivalent to 'what these remarkable things might mean.'" Bretsch., "*τί σοι* quid sibi vult, quid significat." The sense of the word is here obviously "to signify or mean." "May" or "might be" presents an idea foreign to the truth. Many knew what the salutation *was*, but did not comprehend the *meaning* of the words.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.	Οεφ. 31 και ιδου, συλληψη εν γαστρι, και τεξη υιον, και καλεσεις το ονομα αυτου 'Ιησου.	God. And behold, thou wilt 31 conceive, and bring forth a son, and thou shalt call his name Jesus. He will be great, and 32 will be called the Son of the Most High; and the Lord God will give him the throne of his father David. And he will 33 reign over the house of Jacob for ever; and of his kingdom there will be no end. Then 34 said Mary to the angel, "How shall this be, since I know not a man? And the angel, answer- 35 ing, said to her, The Holy Spirit will come on thee; and the power of the Most High will overshadow thee; therefore the offspring, being holy, will be called the Son of God. And 36 behold, thy kinswoman Elizabeth, she also hath conceived a
32 He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.	32 ουτος εσται μεγας, και υιος υψιστου κληθησεται. και δωσει αυτω Κυριος ο Θεος τον θρονον Δαβιδ του πατρος αυτου, 33 και βασιλευεις επι τον οικον 'Ιακωβ εις τους αιωνας, και της βασιλειας αυτου ουκ εσται τελος.	32 will be called the Son of the Most High; and the Lord God will give him the throne of his father David. And he will 33 reign over the house of Jacob for ever; and of his kingdom there will be no end. Then 34 said Mary to the angel, "How shall this be, since I know not a man? And the angel, answer- 35 ing, said to her, The Holy Spirit will come on thee; and the power of the Most High will overshadow thee; therefore the offspring, being holy, will be called the Son of God. And 36 behold, thy kinswoman Elizabeth, she also hath conceived a
33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.	34 Ειπε δε Μαριαμ προς τον αγγελον, Πως εσται τουτο, επει ανδρα ου γνωσκαω; 35 Και αποκριθεις ο αγγελος ειπεν αυτη, Πνευμα 'Αγιον επελουσεται επι σε, και δυναμις υψιστου επισκιασει σοι. διο και το γεννωμενον αγιον κληθησεται Υιος Θεου.	34 said Mary to the angel, "How shall this be, since I know not a man? And the angel, answer- 35 ing, said to her, The Holy Spirit will come on thee; and the power of the Most High will overshadow thee; therefore the offspring, being holy, will be called the Son of God. And 36 behold, thy kinswoman Elizabeth, she also hath conceived a
34 Then said Mary unto the angel, How shall this be, seeing I know not a man?	36 και ιδου, 'Ελισαβητ η συγγενης σου, και αυτη συνειληφυια	36 behold, thy kinswoman Elizabeth, she also hath conceived a
35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.		
36 And behold, thy cousin Elizabeth, she hath also conceived a		

¹ "wilt conceive." Here, as in other instances, where there is no particular emphasis, or a command, "will" is used instead of "shall." "To conceive" expresses the force of the phrase συλληψη εν γαστρι. Rendered by the simple verb "to conceive," by Kend., M., Thom., Wakef., Campbell, Norton. The passage Isa. 7:14, which is here quoted, has only the fem. adj. הרהי (pregnans). We thus have an euphemism.

² "thou shalt call;" καλεσεις. The future here is regarded as having the force of an imperative, hence "thou shalt" is placed before "call." This use of the future is a Hellenism. Green, Gram., p. 27. Stuart's Gr. N. Test., § 141.

³ "of the Most High;" υψιστου. This adjective joined with Θεός is rendered by "Most High" (E. V.) Mark 5:7, Luke 8:28, Acts 16:17, Heb. 7:1. It is thus rendered in the instance where it stands independent, Acts 7:48. "The Most High" occurs frequently in the O. Test. (E. V.) as the translation of יְהוָה (Sept. ὑψιστος). For the sake of uniformity in translation, this should be the rendering of the word when applied to God, in all cases. So Thom., Rheims, Murdock, Syr., Vulg. Heb. N. Test., יְהוָה. Vulg., "Altissimi;" S. Fr., "du Très-Haut;" Iber., "del Altissimo."

⁴ "give him." The preposition "to," after "given," is superfluous according to present usage. Omitted by Wesley, Thom., Camp., Norton, Rheims.

⁵ "How shall this be?" I have retained the rendering of the E. V., and yet as the future of εἶπαι (i. e. εἶπαι, fut. mid.)

is often used with the force of the subjunctive (from a defect in the verb), I submit as an alternative rendering, "How can this be?" So Wakef., Norton.

⁶ "since;" ἐπει. So (E. V.) 2 Cor. 13:3. Rob., Wakef., Penn, Sharpe, Dick., Campbell, Kend., Norton, Angus, M.

⁷ "the Most High." See v. 32, note.

⁸ "the offspring being holy;" τὸ γεννώμενον ἅγιον. Some interpreters have rendered this passage by connecting ἅγιον with the subject as though the text were τὸ γεννώμενον τὸ ἅγιον. They, therefore, translate "the holy offspring." Such is the view of Kaincl. Bloomf., after Rosenmüller, supposes that there is an ellipsis of δι. In the above rendering τὸ γεννώμενον is regarded as used substantively for τὸ γέννημα, offspring, progeny. As an alternative rendering that of M., "the child (τὸ παιδίον understood) begotten holy will be," etc. If we translate γεννώμενον as a participle, then "begotten" should be employed instead of "born." The fact that it is in the present tense, shows this is its signification. Ἐκ σου, which is found in some few MSS. after γεννώμενον, is of no authority. Though followed by the E. V., it is not in harmony with the Text. Recept.

⁹ "kinswoman;" συγγενής. The generic sense of this word (a relation—one of the same family) is most appropriate. So Norton, Wakefield, Penn, Angus, M. Iber., "parienta;" de Wette, "Verwandte." Ἀνεμιά is the proper term for a cousin fem.; though this is sometimes used in the wider sense of relation, συγγενής is rendered in the E. V. usually by kinsmen, kin, and kinsfolk. "Cousin" occurs only here, and in v. 58.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
son in her old age; and this is the sixth month with her who was called barren :	υἶον ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένην στέρῃα· ³⁷ ὅτι οὐκ ἄδυνατῆσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.	child in her old age; and this is the sixth month with her who was called barren: for ³⁷
37 For with God nothing shall be impossible.	³⁸ Ἐἶπε δὲ Μαρίας, Ἰδοῦ, ἡ δούλῃ Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.	with God nothing "is impossible. And Mary said, "Behold, ³⁸
38 And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word. And the angel departed from her.	τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.	the handmaid of the Lord; be it to me according to thy word. And the angel departed from her. And Mary "rose in those ³⁹
39 And Mary arose in those days, and went into the hill-country with haste, into a city of Juda,	³⁹ Ἀναστᾶσα δὲ Μαρίας ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα, ⁴⁰ καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου, καὶ ἠσάσατο τὴν Ἐλισάβετ.	days, and went into the hill-country with haste, into a city of Judah, and entered into the ⁴⁰
40 And entered into the house of Zacharias, and saluted Elisabeth.	καὶ ἠσάσατο τὴν Ἐλισάβετ. ⁴¹ καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου· ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ ἰδοῦ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,	house of Zachariah, and saluted Elizabeth. And it came to ⁴¹
41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb: and Elisabeth was filled with the Holy Ghost.	τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου· ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ ἰδοῦ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,	pass, "when Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Spirit. And she spoke out ⁴²
42 And she spake out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb.	τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου· ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ ἰδοῦ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,	with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And "how ⁴³
43 And whence is this to me, that the mother of my Lord should come to me?	τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου· ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ ἰδοῦ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,	happened to me, that the mother of my Lord should come to me? for "behold, "when ⁴⁴
44 For lo, as soon as the voice of thy salutation sounded in mine	τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη Πνεύματος Ἁγίου· ἡ Ἐλισάβετ, ⁴² καὶ ἀνεφώνησε φωνῇ μεγάλῃ, καὶ εἶπεν, Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. ⁴³ καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρὸς με; ⁴⁴ ἰδοῦ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου,	voice of thy salutation "came "to my ears, the babe leaped in

" is impossible;" ἀδυνατῆσει. Kend., M., Angus, Camp, Dick., Wakef., Thom. This future (by Hellenism) has the force of the present tense. Kuinel: "Ἀδυνατῆσει vim presentis habet, ἀδυνατῆσει—verbum autem ἀδυνατῆσει respondet Hebraeorum שָׁפַט cui copulari solet particula ו, que cum significet etiam penes, Alexandri verbo ἀδυνατῆσει iunxerunt præpositionem παρὰ, ut Gen. XVIII. 14, וְיָבִי חַיִּים, ubi ubi *de* δ, habent ἢ ἀδυνατῆσει παρὰ τῷ Θεῷ ῥῆμα."

" Behold!" The pointing of the critical editions places a comma after Ἰδοῦ. It is an interjection.

" rose." This is according to our present mode of speaking.

" when;" ὡς. See v. 23, note.

" How hath this happened to me;" πόθεν μοι τοῦτο. The language of the E. V. is so literal, that it presents us with an idiom quite remote from our usus loquendi. I translate on the principle, that πόθεν has sometimes the signification of "how" (Rob., Lex. Bretsch., "quo tandem modo, qua ratione,") as in Mark 8:4; 12:37. This is the signification assigned to it in this place by Bretschneider; there is an ellipsis of γέρονε, or,

more fully, τὸ παράγωγα γέρονε. Bloomf. We may, however, regard μοι as pleonastic, in translation, and then render more concisely and in harmony with our idiom, "how hath this happened." In this phrase, the thought is preserved. So De Wette, "wie widerfähret mir das;" Ital. is nearly the same, "dónde mi avviene;" Dan., "hvorfra kommer mig det;" S. Fr., d'où me vient ceci;" Belg., "van waar [komt] mij dit."

" behold;" ἰδοῦ. Dick., Angus, M. In conformity with the punctuation of the text, a comma is placed after "behold," thus indicating it as an exclamatory particle, and distinguishing it from the imperative behold. "Lo!" is obsolete, at least in prose.

" when;" ὡς. Wesley, Dick., M. See v. 23, note.

" came;" ἐγένετο. Angus, M., Thel. This verb is frequently rendered in the past tenses by "came," in the sense of "came to pass," in the E. V. = fieri. "Sounded" is an unnecessary departure from the text. Schott, "pervenisset;" Castalio, "pervenit."

" to my ears;" εἰς τὰ ὦτά μου. Norton, Thel. This preposit-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ears, the babe leaped in my womb for joy.	ἔσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. ⁴⁵ καὶ μακαρία ἡ πιστεύουσα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κύριον.	my womb for joy. And ⁴⁵ happy is she who believed ⁴⁶ that there will be a ⁴⁷ 'fulfillment of ⁴⁸ the things which were told her from the Lord. And Mary ⁴⁹ said, My soul doth magnify the Lord, and my spirit ⁵⁰ doth rejoice in God my Saviour.
45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.	46 Καὶ εἶπε Μαριάμ, Μεγα-	said, My soul doth magnify the
46 And Mary said, My soul doth magnify the Lord,	λύνει ἡ ψυχὴ μου τὸν Κύριον,	Lord, and my spirit ⁴⁷ rejoiceth
47 And my spirit hath rejoiced in God my Saviour.	ἐπὶ τῷ Θεῷ τῷ σωτῆρι μου	in God my Saviour. For he ⁴⁸ hath
48 For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed.	48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινωσὶν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσί με	rejoiced in God my Saviour. For he ⁴⁸ hath regarded the humble condition of his ⁴⁹ 'handmaid: for
49 For he that is mighty hath done to me great things; and holy is his name.	πᾶσαι αἱ γενεαί· ⁴⁹ ὅτι ἐποίησέ	me ⁵⁰ happy: for ⁵¹ the ⁵² 'Mighty One hath done
50 And his mercy is on them	μοι μεγαλεῖα ὁ δυνάτος, καὶ ἅγιον	great things ⁵³ for me; and holy

tion sometimes has the sense of "to" and "towards" as well as of "into." See Rob., Lex., and Mark 11:1, *εἰς Ἱερουσαλήμ, εἰς Βηθσαῆν*. Acts 11:22, *Ἐκκοσθη δὲ ὁ λόγος εἰς τὰ ἄτα τῆς ἐκκλησίας*. Vulg., Eras., Beza, "in auribus meis;" Castalio, Schott, "ad aures meas." To render the passage "comes into my ears," would violate the idiom of our language.

⁴⁵ "happy;" *μακαρία*. Wesley, Thom., Kend., Wakef., Dick., Campbell, M. So (E. V.) John 13:17. Rom. 14:22. 1 Cor. 7:40. 1 Pet. 3:14, and 4:14. Bretsch., "*beatus, felix, beatus praeclaudus*." This adjective is frequently confounded with *εὐλογητος* and its cognates in the E. V. The proper distinction between these words is preserved in the Vulgate, Mont., Beza, Schott, and most modern translations.

⁴⁶ "that;" *ὅτι*. This word is a demonstrative conjunction here. After *πιστεύω, ὅτι* is naturally referred to that verb. This is agreeable to the usage of Luke in other instances. See Acts 27:25, *πιστεύω γὰρ τῷ Θεῷ ὅτι ὄντος ἔσται*. See the same construction Matt. 9:28. Mark 9:23, 24. Jno. 11:27, 42; 13:19; 14:10, 11. So Thom., Wakef., Sharpe, Dickinson, Campbell, Angus, Norton, M., Bloomfield, Troll. (N. T.), Kend., and Penn., "for there will be," etc.; Iber., "ella que ha tenido fe on que se compliran," etc.; De Wette, "du geglaubt hast, dass das dir vom Herrn Verkündigt in Erfüllung gehen wird;" Schott, "quæ confisa est, rata fore per Dominum ipsi nuntiata."

⁴⁷ "fulfillment;" *τελείωσις*. Rob. (*in loco*, article *τελείωσις*), Kend., Penn. As "the things" were announced in the *prophetic form*, and as this noun is applied to the accomplishment of prophetic annunciations, it is more appropriate than "performance."

⁴⁸ "the;" *τοῦ*. This is not one of the *very few cases* where perspicuity demands that the article should be rendered as a demonstrative pronoun. So Kend., Thomson, Wakef., Sharpe, Campbell.

⁴⁹ "rejoiceth;" *ἡγαλλίασε*. The aorist stands closely connected with a *present tense μεγαλύνει*, and has itself the force

of the present. Stuart (note on Winer, §34): "The aorist moreover is often used in the sense of the *present*, e. g. when connected with a present, Mark 1:3, 1 John 2:14, 21, 26, *ἔγραψα*, compared with v. 13, where it is *γράφω*." The verb is rendered "rejoiceth" by Tyndale, Geneva, Wakef., Campbell, Norton, "rejoices;" Thom., Kend., Dick., "exulteth," or "exults;" Beza, Castal., Schott, "exultat;" De Wette, "frohlocket;" Belg., "verheught;" Dan., "fynder sig."

⁵⁰ "the humble condition." The word here refers to the external state of Mary. She was one of "the common people," comp. v. 52, *ταπεινούς* (E. V., "them of low degree.") The expression "low estate" is obsolete. Bretschneider, "*humilis conditio*." Used *intransitively* by the Sept. for *ἴσχυς*. So M.

⁵¹ "handmaid;" *δούλης*. Wesley, M., Thomson, Campbell. "Handmaiden" is used only in very few cases in the E. V. For the sake of uniformity, it should be changed to "handmaid." The same word, *δούλη*, is rendered "handmaid" (E. V.) v. 38. Kuinzel: "*Ταπεινώσις τῆς δούλης* positum est ex Hebraismo pro *δούλη ταπεινή*." Trollope (N. T.): "Not *humility of mind*, but *humility of station*, as Sept., Gen. 29:32. 2 Kings 14:26. Ps. 25:18, Phil. 3:21.

⁵² "behold!" *ἰδοὺ!* M. See v. 44, note.

⁵³ "henceforth;" *ἀπὸ τοῦ νῦν*. Thom., Sharpe, Campbell, M. "From" with "henceforth" is pleonastic, as the latter word signifies "from this time."

⁵⁴ "will call me happy;" *μακαριοῦσί με*. Scholefield, Thom., Wakef., M., Rob. So Jas. 5:11, *to count happy*. Bretsch., "*beatum praeclaud;*" De Sacy, "je serai appelée bien heureuse;" Iber., "me tendran por feliz todas las generaciones."

⁵⁵ "the Mighty One;" *ὁ δυνάτος*. Norton, Thom., Sharpe, Wakef., M. This term is used to indicate God in (E. V.) Isa. 1:24; 30:29, etc. "Almighty" is less appropriate, as it is the equivalent of *παντοκράτωρ*. See 2 Cor. 6:18. Rev. 1:8; 4:8, etc.

⁵⁶ "for me;" *μοι*. Thom., Penn, Wakef., Dick., Campbell

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that fear him, from generation to generation.	τὸ ὄνομα αὐτοῦ. ⁵⁰ καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς φοβουμένοις αὐτόν. ⁵¹ ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερῆφανους διανοία καρδίας αὐτῶν. ⁵² καθέλιε θρόνους ἀπὸ θρόνων, καὶ ἕψωσε ταπεινούς. ⁵³ πεινῶντας ἐπέπλησεν ἀγαθῶν, καὶ πλουτούντας ἐξέπαιστευε κενούς. ⁵⁴ ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, ⁵⁵ (καθὼς ἐλά-	is his name. And his mercy is 60 on those who fear him, from generation to generation. ¶ He 51 doeth mighty deeds with his arm : he scattereth those proud in the disposition of their hearts. ¶ He casteth down potentates 52 from thrones, and exalteth the low. He filleth the hungry 53 with good things, and the rich he sendeth away empty. He 54 helpeth his servant Israel, remembering mercy (as he spoke 55

M., Angus. S. Fr., "pour moi;" Ital., "per me. This is the most appropriate rendering of the *dativus commodi* here. The slight transposition gives the sentence a natural arrangement, for English readers.

"he doeth;" ἐποίησε. Norton, "does;" M., Wakefield, "showeth;" Castal., "qui fortia patrat." This aorist expresses what is customary with God. In such cases, that tense is to be rendered by the present in English. Buttm. (§ 137, note 5) : "Wherever any thing customary, or of ordinary occurrence in the world, is mentioned elsewhere than in narration, instead of the present by which this is expressed in other languages, and usually in Greek, we often find by a special Grecism the aorist, which is then in the fullest sense indefinite." Trollope (*Analecta, in loco*) : "The aorist is used in this and the following verses in the sense of *to be wont*, as the Hebrews employed the *Hiphil* voice to express general truths and observations which have no reference to any particular time." Bloomf. (*Annotat.*) : "All these aorists (i. e. ἐποίησε, διεσκόρπισε, καθέλιε, ἐπέπλησεν, ἐξέπαιστευε, ἀντελάβετο) must be rendered by *sole* and the infinitive." Tyndale, Campbell, Wakef., Kendrick have employed the present in rendering all these verbs. Compare 1 Sam. 2 : 1-10, in Sept.

"mighty deeds;" κράτος. Norton, M. Rob. (*in verbo*), "collectively, mighty deeds, Luke 1 : 51." The adverbial form adopted by some translators, "he worketh mightily," would, according to ordinary usage, require κατὰ κράτος, as in Acts 19 : 20. Castal., "fortia." Heb. N. T., וַיַּעַשׂ .

"he scattereth." See note on ἐποίησε, supra.

"those proud in the disposition;" ὑπερῆφανους διανοία. Rob. (*in loco*.) Trollope (N. Test.) : "The words διανοία καρδίας must be construed with ὑπερῆφανους. I regard this as a Hellenistic idiom in which the idea is equivalent to the common phrase "proud-hearted." Λιάσους, often *thought, purpose*, is by metonymy used for the *mind*, for the mode of thinking, and feeling, *disposition of mind, the feelings*. Rob., Lex. De Wette, "zerstreuet die hoffärtig sind in ihres Herzens Gesinnung." As the adjective is *anarthrous*, I place the supplement those before it. This may be properly employed, as it is obviously demanded by the sense. Should it be deemed best to retain the construction

of the E. V., I suggest the propriety of substituting "device" for "imagination." The latter word has lost one of its leading significations since 1611. Trollope (N. Test.) : "It is clear that these words (τῶ ἄβρααμ κ. τ. λ.) connect with μνησθῆναι ἐλέους." See Ps. 98 : 3.

"he casteth down;" καθέλιε. M. Pem., "hath cast down." (See v. 51, note.) So Rob. (καθαίρω). So (E. V.) 2 Cor. 10 : 5. Syriac, ܩܘܿܬܿܝܢܿܐ . Heb. N. Test., וַיִּרְדּוּ . So Murdock. "Put down" is too feeble. Kend., "hurleth;" Castalio, "de-turbat."

"potentates;" δυνάστας. Rob., Thom. So (E. V.) 1 Tim. 6 : 15.

"thrones;" θρόνων. The use of δυνάστας, potentates or princes in this sentence, indicates the proper rendering of this word. So Kendrick, Wesley, Sharpe, Thom., Dick., Wakefield, Campbell, M., Thel. Mont., "de thronis;" Beza, "e thronis;" Castal., "de solis;" De Wette, "Throne;" Belg., "thronoen;" G. Fr. and S. Fr., "trônes;" Iber., "tronos;" Diodati, "trôni;" Dan., "Throner." The supplementary possessive "ther" of the E. V. is omitted as superfluous.

"the low;" ταπεινούς. Rob. (Lex.) As this word is antithetic to δυνάστας, it indicates social position. It is rendered "low," as the present usage of our language demands. "Low degree" is now antiquated. It was first employed by Tyndale. Diodati, "i bassi;" G. Fr. and S. Fr., "les petits;" Dan., "de Ringe;" De Wette, "Niedrige;" "Lowly," which has been used by Wakef. and some others, is exceptionable on the ground that it is now used to indicate *moral condition*, persons of humble disposition. As an alternative rendering, "of humble condition." So Iber. and Span., "los de condiccion humilde." As ταπεινός is *anarthrous*, "the" is *italicized*.

"remembering mercy;" μνησθῆναι ἐλέους. Kend., Thom., M. Vulg., "recordatus misericordie;" Span., "accordándose de misericordia." There is an ellipsis of ὄρα before this verb, as in v. 72. The supplement "his" is dropped as unwarranted by the text. In conformity with the Greek, the clause, "as he spoke to our fathers," is inclosed in a parenthesis. The comma after "mercy" and "fathers" is dropped in conformity with the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
55 As he spake to our fathers, to Abraham, and to his seed, for ever.	ἤλθε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. ⁵⁶ Ἐμεινε δὲ Μαριάμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.	to our fathers) to Abraham, and to his seed for ever. And ⁵⁶ Mary remained with her about three months; and returned to her own house. Now, Eliza-
56 And Mary abode with her about three months, and returned to her own house.	beth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and ⁵⁸ her kindred heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to ⁵⁹ pass, on the eighth day, they came to circumcise the child: and they were about to call him Zachariah, after the name of his father. And his mother, ⁶⁰ answering, said, Not so; but he shall be called John. And ⁶¹	beth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and ⁵⁸ her kindred heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to ⁵⁹ pass, on the eighth day, they came to circumcise the child: and they were about to call him Zachariah, after the name of his father. And his mother, ⁶⁰ answering, said, Not so; but he shall be called John. And ⁶¹
57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.	57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. ⁵⁸ καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. ⁵⁹ Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουον αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίας. ⁶⁰ καὶ ἀποκρίθεισα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-	beth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and ⁵⁸ her kindred heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to ⁵⁹ pass, on the eighth day, they came to circumcise the child: and they were about to call him Zachariah, after the name of his father. And his mother, ⁶⁰ answering, said, Not so; but he shall be called John. And ⁶¹
58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.	59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουον αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίας. ⁶⁰ καὶ ἀποκρίθεισα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-	beth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and ⁵⁸ her kindred heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to ⁵⁹ pass, on the eighth day, they came to circumcise the child: and they were about to call him Zachariah, after the name of his father. And his mother, ⁶⁰ answering, said, Not so; but he shall be called John. And ⁶¹
59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.	60 καὶ ἀποκρίθεισα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-	beth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and ⁵⁸ her kindred heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to ⁵⁹ pass, on the eighth day, they came to circumcise the child: and they were about to call him Zachariah, after the name of his father. And his mother, ⁶⁰ answering, said, Not so; but he shall be called John. And ⁶¹
60 And his mother answered and said, Not so; but he shall be called John.	61 καὶ ἀποκρίθεισα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται Ἰωάν-	beth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and ⁵⁸ her kindred heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to ⁵⁹ pass, on the eighth day, they came to circumcise the child: and they were about to call him Zachariah, after the name of his father. And his mother, ⁶⁰ answering, said, Not so; but he shall be called John. And ⁶¹

punctuation of Tittmann. A more literal rendering of *μηροσθῆναι* would be "so as to remember." But this involves a violation of our idiom.

⁵ "remained;" *ἔμεινε*. Kend., Dick., Norton. So (E. V.) Luke 10 : 7. John 1 : 33; 15 : 11, 16; 19 : 31, etc. Vulg., Mont., Eras., Beza, Castal., Schott, "mansit." The verb, "to abide" is, to say the least, *obsolescent*.

² "time to be delivered was fulfilled;" *ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν*. Among the different modes by which this passage may be rendered, this seems to me to preserve the proper medium between a literalness which would be contrary to our *usus loquendi*, and a paraphrase, which does not give the proper force to *ἐπλήσθη*. "To fulfill," especially when the idea of time is involved, is the ordinary rendering of the verb in the E. V. Rob. (Lex., *in verbo*): "Of time, to be fulfilled, completed, to be fully past." So it is rendered here by Thel. and Scarlett. *Τοῦ τεκεῖν*, the infinitive as a noun in the genitive, is employed according to a common idiom to denote the object or end in view. Stuart, §165. 3. 1. Kühner, §308, b. It is best rendered by the infinitive, in English. For conciseness and force, this mode is preferable to the subjunctive.

^a "kindred;" *συγγενεῖς*. See v. 36, note. So Kend., Penn, Angus. De Wette, "Verwandten." Heb. N. Test. כִּרְיָרָה. Syr., كَرِيْرَا (sons of her kindred).

^b "that;" *ἔτι*. Wesley, Sharpe, Thom., Dick., Kendrick, Thel., M.

^c "had magnified;" *ἐμεγάλυνε*. Thomson, Penn, Scarlett, Angus, M. Vulg., "magnificavit;" S. Fr., "avait magnifié;"

Span., "habia grandecido;" Diod., "aveva magnificata. Syr., كَبَّرَ. Heb. N. T., כִּרְיָרָה. I retain the pluperfect of the E. V., as that tense is sometimes represented by the Gr. imperf. Trollope, Gram., p. 132. 5. Should it be deemed better to give the imperfect its *usual* force, we may render it by "was magnifying." So Angus. See (E. V.) Gen. 19 : 19.

^d "towards her;" *μετ' αὐτῆς*. Scarlett, Penn, M. Rob. (Lex., *μετά*): "Ποιεν τι μετὰ τῶος, to do with any one, i. e. to or towards him, corresponding to Heb. עִם עִמָּךְ, also *μεγαλύνειν τι μετὰ τῶος*, Luke 1 : 58, for Heb. עִם עִמָּךְ. Eras., Beza, Castal., "erga illum;" G. Fr. and S. Fr., "envers elle;" Diod., "inverso lei."

^e "that," before "the eighth day," is omitted, as there is nothing corresponding to it expressed in the text; thus it is superfluous. So Angus, Wesley, Wakef., Scarlett. Should it be deemed expedient to introduce a *supplement*, I recommend that "when" should be placed after "day," with a comma, immediately following "day;" thus, "on the eighth day, when," etc. So Thom.

^f "were about to call;" *ἐκάλουον*. Kendrick, M. Norton, "were about to," etc. A literal rendering, "were calling," does not present the thought with clearness, nor will it here correspond with our *usus loquendi*. The obvious sense is, "they were on the point of naming the child John, but his mother objected," etc. The colloquial phrase, "they were going to call," is exact, but perhaps inadmissible, as *colloquial*. Scarlett has used it.

^g "answering;" *ἀποκριθεισα*. Wesley, M., Thelwell. Span., "respondiendo;" Vulg., Eras., Beza, "respondens."

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61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-tablet, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them : and all these sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that heard them, laid them up in their hearts, saying, What manner of child

GREEK TEXT.

νης. ⁶¹ Καὶ εἶπον πρὸς αὐτήν, ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. ⁶² Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. ⁶³ καὶ αἰτήσας πινακίδιον ἔγραψε, λέγων, Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. ⁶⁴ Ἀνεφύχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἔαλει εὐλογῶν τὸν Θεόν. ⁶⁵ Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιουκούντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρειῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. ⁶⁶ καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται;

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they said to her, There is no one of thy kindred, who is called by this name. And ⁶² they made signs to his father ^{to know} what he would have him called. And ⁶³ asking for a writing-tablet, he wrote, saying, His name is John. And ⁶⁴ they all wondered. And his ⁶⁴ mouth was opened immediately, and his tongue loosed, and he spoke, "blessing God. And ⁶⁵ fear came on all who dwelt around them; and all these things were talked of everywhere in all the hill-country of Judea. And all who heard ⁶⁶ them, laid them up in their hearts, saying, 'What then will this child be? And the hand

^b "no one;" *οὐδεὶς*. Norton. Rob. (*in verbo*), "as substantive, no one, no man, no person." "No one" (used as pronoun in the sense of "no person") accords with present usage.

¹ "kindred." See v. 58, note.

² "to know what;" *τὸ τί*. Thomson. The article *τὸ* here applies to the whole of the following clause, and is not, as has been supposed by some, *pleonastic*. Bloomf. (N. Test.) The passage might be literally rendered, "namely, as to what he would have him called." By using the supplement "to know," we preserve the force of *τὸ*, and have a phrase, which presents the thought in terms accordant to our *usus loquendi*. The rendering of the E. V. makes *τὸ* pleonastic, and gives *τί* (= *κατὰ τί*) the force of *πῶς*. It follows Tyndale.

³ "asking;" *αἰτήσας*. Wesley, Thel., M. The participial construction is employed by Thomson and Scarlett. Spanish, "pidiendo."

⁴ "a writing-tablet;" *πινακίδιον*. Wesley, Scarlett, Angus, M. De Wette, "ein Tafelchen;" Belg., "een schrijf-tafelken." "Writing-table" conveys a wrong idea to the English reader. See Rob. (*πινακίδιον*.)

⁵ "they all wondered;" *ἐθαύμασαν πάντες*. Kend., Norton, Wakef. "To marvel" is obsolete. There is an unnecessary inversion of the sentence in the E. V. It was copied from Tyndale, who followed the Latin of the Vulg., "mirati sunt universi."

⁶ "blessing;" *εὐλογῶν*. Norton, Kendrick, Wakef. S. Fr., "en benissant;" Iber., "benedicendo;" Diodati, Ital., "benedicendo." So *εὐλογέω* is rendered "to bless" in all other instances in the E. V.

⁷ "around." Kend., Penn, Scarlett, "round." M. "Round about," should be changed to "round" or "around" in all cases, as "about" is a tautology.

⁸ "things;" *ῥήματα*. Kend., Norton, Angus, Wesley, Thom., Penn, Wakef., Camp. De Wette, "Dinge;" Belg., "dingen;" G. Fr. and S. Fr., "choses;" Iber., "cosas;" Diod. and Ital., "cose." This signification of *ῥήματα* is derived from the Hebrew, and is equivalent to רָבַרְבָּ.

⁹ "were talked of every where;" *διελαλεῖτο*. M., Rob. (*in verbo et loco*). The preposition *διὰ*, having the primary signification of *through, throughout*, may properly be regarded as giving the verb this signification in "every where." Liddell defines *διαλαλέω* in pass. "to be talked of every where." "To noise" is no longer used. If *διὰ* is disregarded, we may render "were spoken of;" or, "talked of in all," etc. So Sharpe.

¹⁰ "in all the hill-country;" *ἐν ὅλῃ τῇ ὀρειῇ* (*χώρα* suband.) Wesley, Wakef., M. More literally, "in the whole hill-country." So Norton, Thel. Beza, "in totâ montanâ regione." This is submitted as an alternative rendering.

¹¹ "all who heard;" *πάντες οἱ ἀκούσαντες*. Thom., Wakef., Scarlett, Dick., Camp., M.

¹² "What then will this child be?" *Τί ἄρα τὸ παιδίον τοῦτο ἔσται*; Norton, M. Thom. and Penn, "What will this child be?" S. Fr., "Que sera donc ce petit enfant?" Iber., "Quien pues ha de ser este niño?" Ital., "Che sarà dunque quel fanciullino?" Syriac, ܩܘܝܢܐ ܕܥܠܡܐ ܕܗܘܐ ܕܗܘܐ ܕܗܘܐ. Belg., "Wat zal doch dit kindeken wezen?" Schott, "Quid tandem hic puer futurus est?" The force of *ἄρα* should not be disregarded in rendering this passage. See Rob. (*in verbo*). Bloomf. (N. T.): "The *ἄρα* is *ratiocinative*."

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GREEK TEXT.

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shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us, in the house of his servant David :

70 As he spake by the mouth of his holy prophets, which have been since the world began :

71 That we should be saved from our enemies, and from the hand of all that hate us ;

72 To perform the mercy pro-

Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου, καὶ προεφήτευσε, λέγων, 68 Εὐλόγητος ὁ Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ· 69 καὶ ἤγειρε κέρασ σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ· 70 (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ)· 71 σωτηρίας ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς· 72 ποιήσαι ἔλεος μετὰ τῶν πατέρων

of the Lord was with him.

And Zacharias, his father, was filled with the Holy Spirit, and prophesied, saying, Blessed be

the Lord, the God of Israel ; for he hath visited and redeemed his people, and hath raised

up an horn of salvation for us, in the house of David, his servant ; as he spoke by the

mouth of his holy prophets of old : salvation from our

enemies, and from the hand of all who hate us ; to perform

mercy towards our fathers,

" Zachariah, his father ;" Ζαχαρίας ὁ πατὴρ αὐτοῦ. Thom., Wakel., M., Campbell, Dick., Norton. This is the arrangement of the Vulg., Montanus, Eras., Beza, Castalio. So Schott, who punctuates thus, "Zacharias, pater ejus." Syriac, ܙܚܚܝܐܝܐ ܥܒܪܐܝܐ (Murdock, "Zachariah his father.") Heb. N. T., זַכַּרְיָהוּ אָבִי. De Wette, "Zacharias, sein Vater;" Belgic, "Zacharias zijn vader;" G. Fr. and S. Fr., "Zacharie son père;" Iberian, "Zacarias, su padre;" Diodati, "Zaccaria, suo padre;" Dan., "Zacharias hans Fader."

" the Lord, the God of Israel ;" Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ. Norton, Kendrick, Thom., Sharpe, Wakel., Scarlett, Campbell. Luther and De Wette, "der Herr, der Gott Israels;" Belg., "de Heere, de God Israëls;" G. Fr. and S. Fr., "le Seigneur, le Dieu d'Israël;" Iber., "el Señor, el Dios de Israel;" Ital., "il Signore, l'Iddio d'Israele;" Dan., "Herren, Israel's God." This phrase is a literal translation of the Hebrew יְיָ אֱלֹהֵינוּ בְּרַחֵם אֶת יִשְׂרָאֵל Ps. 72 : 18 ; 106 : 48, where the Septuagint agrees exactly with this of Luke. As Κύριος is equivalent to יהוה (a proper name of God), it is anarthrous (Kühner, §244), while Θεός takes the article being in apposition to Κύριος. Stuart, Gram., § 89. 6. A comma is placed after Κύριος, because the sentence, "the God of Israel," is explanatory.

" redeemed ;" ἐποίησε. I have retained the language of the E. V. At the same time, I suggest the literal rendering of ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ, "wrought redemption for his people," as an alternative. So Vulg., Eras., Montanus, "fecit redemptionem;" De Wette, "seinem Volke Erlösung geschafft;" Iber., "hecho la redencion, á su pueblo." Syriac, ܩܘܨܬܐ ܕܥܡܐ ܕܙܚܚܝܐܝܐ ("who hath visited his people, and wrought redemption for them.") So Thielwall.

" of David, his servant ;" Δαβὶδ τοῦ παιδὸς αὐτοῦ. Norton. This construction is like that of v. 68, Κύριος κ. τ. λ. Τοῦ παιδὸς αὐτοῦ being in apposition with Δαβὶδ. The order of the text should be preserved.

" of old ;" ἀπ' αἰῶνος (= עתיק Heb. N. Test.; عتيق Syriac; "of old" Murdock.) Thom., M., Kendrick. This is a common rendering in the E. V. of O. Test., where the Hebrew has עתיק, and the Septuagint ἀπ' αἰῶνος, as in Gen. 6 : 4. Ps. 25 : 6. Rob. (alvan. a), "time long past, as in Gr. writers, the olden time, of old." The sense of τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ may be expressed freely thus, "of his holy ones, the ancient prophets." The repetition of τῶν seems to give prominence to the thought that the prophets belonged to "the olden time." "Since the world began" is not sufficiently literal. Iber., "desde tiempos antiguos;" Dan., "ved sine hellige Propheters Mund, som have voret fra fordums Tid;" De Saey, "prophètes, qui ont été dans tous les siècles passés."

" salvation ;" σωτηρίαν. Angus, Thel., Penn, M. Sharpe and Wakel., "a salvation ;" Vulg., Mont., Schott, "salutem;" De Wette, "Rettung;" Belg., "[Naamlijk] een verlossing;" S. Fr., "salut;" Diod., "salvazione;" Dan., "en Frelse." The reference of σωτηρίαν to σωτηρίας, in v. 69, is obvious. It is expletive. Heb. N. Test., ܩܘܨܬܐ.

" mercy." As ἔλεος is anarthrous, no article is requisite before "mercy." Article not employed by Geneva, Wielif, Rheims, Angus, Thel., M., Kend. As there is nothing in the text to authorize the supplement "promised," it is dropped, by Kend., Angus, M., Thel., Penn, Sharpe Thom.

" towards ;" μετὰ. Kendrick, Norton. See v. 58, note. Ποιῆσαι ἔλεος μετὰ is a Hebraism, equivalent to עָם אֶת אֶת אֶת, "to perform mercy towards or to any one." So the Heb. N. Test., עָם אֶת אֶת אֶת. See Gesen. Lex., עָם. I deem "towards" more exact than "to." The latter, however, is employed by Wesley, Penn, and M. "Towards" is sanctioned by Eras. and Beza, "erga patres nostros." So Castal., "erga majores nostros;" G. Fr., "envers nos pères;" Diod., "inverso i nostri padri." So Kuinzel, "erga majores nostros."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
mised to our fathers, and to remember his holy covenant;	ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ⁷³ ὅρκον ἐν ᾧ ὤμοσε	and to remember his holy covenant; the oath which he swore ⁷³ to 'Abraham our father, that he ⁷⁴
73 The oath which he sware to our father Abraham,	πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ⁷⁴ ἀφόβως, ἐκ	would grant to us, that, being delivered out of the hand of our enemies, ⁷⁵ we might serve
74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,	χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθéntας, λατρεύειν αὐτῷ ⁷⁵ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐ-	him without fear, ⁷⁵ and righteousness before him, ⁷⁶ all our days. And thou, child, ⁷⁶
75 In holiness and righteousness before him, all the days of our life.	τοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν. ⁷⁶ Καὶ σὺ, παιδίον, προ-	shalt be called 'a prophet 'of the Most High, for thou shalt
76 And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways;	πορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ· ⁷⁷ τοῦ δοῦναι γνῶσιν σωτηρίας	go before the face of the Lord to prepare his ways; to give ⁷⁷
77 To give knowledge of salvation unto his people, by the remission of their sins,	τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν, ⁷⁸ διὰ σπλάγχνα	knowledge of salvation to his people 'in 'the remission of their sins, 'on account of ⁷⁸ the ⁷⁸
78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,	ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολῇ ἐξ ὕψους, ⁷⁹ ἐπιφάναι τοῖς ἐν σκότει καὶ	tender mercy of our God, by which the day-spring from on high hath visited us, to give ⁷⁹ light 'to those sitting in dark-
79 To give light to them that sit in darkness and in the shadow	σκιά θανάτου καθημένοι· τοῦ	ness and 'the shadow of death;

* "Abraham, our father." Perspicuity demands that the order of the text should not be deserted. So Wakef., Sharpe, Norton, De Wette, Belg., G. Fr. and S. Fr., Iber., Span., Diodati, Syr., Heb. N. Test., Vulg., Beza, Eras., Castal.

^a "we." Its nominative is placed immediately before its verb, which is its natural place according to our *usus loquendi*. So Sharpe, Penn, Searlett, M., Camp.

^c "all our days;" *πάσας τὰς ἡμέρας ἡμῶν*. Norton, Dick., Sharpe, Penn, A. Camp., Angus, Thel. Vulg.; "omnibus diebus nostris;" Schott, "per omnes dies nostros." The rendering of the *Textus Receptus*, *τῆς ζωῆς*, is not found in many of the best manuscripts and versions (among the latter is the Syriac). It is canceled by Griesbach, Knapp, Theile, Lach., Tisch., Schott, Scholz, and bracketed by Tittmann. It is spurious.

^d "a prophet;" *προφήτης*. As this noun is *anarthrous*, no article should be inserted, especially when there is nothing in the passage to make the signification specific. So M., Wesley, Dick., Thom., Sharpe, Campbell, Norton, Belgie, "cen Prophet." Diodati, S. Fr., and De Wette have no article.

^e "of the Most High;" *ὑψίστου*. See v. 32, note.

^b "in;" *ἐν*. As "in the remission" is agreeable to our idiom, and *ἐν* has its radical signification, this rendering is appropriate. So Scarlett, Angus, Dick, Camp., M.

^f "the." As *ἀφέσει* has no article, "the" is italicized as a supplement. An alternative rendering is suggested, "in remission." De Wette has no article.

^g "on account of;" *διὰ (cum accusat.)* Rob. (Lex.) By this rendering which gives the primary sense of the preposition, it is distinguished from its proper meaning when followed by a

genitive, "through." Tyndale adopted "through," in conformity with the Vulg., "per (viscera misericordie)," and was followed by Craumer, Geneva, and the E. V. De Wette, "vernöge (der erbarmenden Gnade);" Iber., "por causa (de las entrañas de misericordia)."

^k "the tender mercy." *Σπλάγχνα* being *anarthrous*; "the" is a supplement.

^l "to those sitting;" *τοῖς—καθημένοις*. The participial rendering is adopted, as it harmonizes with the text and is more concise than that of the E. V. As an alternative form, "to those dwelling." See the verb *κάθημαι* in Rob. and Bretsch. Lexicons. It is equivalent to *ישב*, which signifies both "to sit," and "to dwell."

^m *in*, which is inserted before "the shadow" in the E. V., is an unnecessary supplement. When nouns are connected by conjunctions and a preposition precedes the leading one, it is not expressed before the rest, according to the usage of our language. As to the omission of the article in the text before *οὐκ*, the following rule of Trollope's Gram., p. 52, is applicable:—"When two or more nouns are coupled together by conjunctions, or when the conjunctions are omitted by the figure *asyndeton*, the article which would otherwise be inserted, is frequently rejected." See Greek text of Matt. 10 : 28. Luke 21 : 25. 1 Cor. 13 : 13. I retain "shadow," though "shade" would perhaps be more strictly accurate. Webster ("Shade") makes the following correct distinction:—"Shade differs from *shadow*, as it implies no particular form or definite limit; whereas a *shadow* represents in form the object, which intercepts the light." I suggest "shade" as an alternative rendering. To Thom., "the shade of death."

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of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAP. II.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

GREEK TEXT.

κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. ⁸⁰ Τὸ δὲ παιδίον ἤρξε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ·

CHAP. II.

ἜΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. ² αὕτη ἡ ἀπογραφή πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. ³ καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ⁴ Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἣτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριάς

REVISED VERSION.

to guide our feet into the way of peace. And the child grew ⁸⁰ and "became strong in spirit:" and "he was in the deserts till the day of his manifestation to Israel.

CHAP. II.

AND it came to pass in those ¹ days, that there went out a decree from Cesar Augustus that all the world "should be registered. (This "registering ² "first "took place when "Quirinus was governor of Syria.) And all went to be registered, ³ "each into his own city. And ⁴ Joseph also went up from Galilee, out of the city of Nazareth, into Judea, "into the city of David, which is called Bethle- hem (because he was of the house and "family of David),

"became strong;" ἐκραταιοῦτο. Thom., Angus, M. To waz is obsolete.

In conformity with the Greek punctuation, a colon is placed after "spirit" (πνεύματι).

"he." The pronoun is inserted, as this clause is separated from the preceding one by a colon. See last note.

"of his manifestation;" ἀναδείξεως. "His shewing" is obsolete. So Penn, Angus, M. If it should be deemed proper to employ Anglo-Saxon terms, we can render the words, "when he was shown." This is *ad sensum*, though not *ad verbum*.

"should be registered;" ἀπογράφεσθαι. Norton, M., Sharpe, Camp. Rob. (*in verbo*): "In N. Test. to write off in a register, to inscribe, enroll." Some later translators have used the phrase "should be enrolled." The verb "to register" is, however, the more usual one at present for expressing the thought, where lists are made of, those who are subject to taxation and other public charges. It is unnecessary to examine the various theories and renderings which have been adopted to meet the supposed chronological difficulty, presented by a collation of this passage with Josephus' *Antiq.* 18 : 1. 1, *ib.* 18 : 2. 1. The task belongs to commentators. See Rob., *Lex.* (Κυρηνίος.)

"registering;" ἀπογραφῆ. Rob. (*Lex.*), Norton, M. See last note.

"first;" πρώτη. This word is used *adverbially*; Buttman, 123. 6, and Trollope, p. 46 (obs. 15). So John 8 : 7, πρώτος,

and 20 : 4. 1 Tim. 2 : 13. The rendering which would treat πρώτη as an adjective qualifying ἀπογραφῆ, is opposed to the idiom of the Greek. This first registering would require αὕτη ἡ ἀπογραφῆ ἢ πρώτη, or αὕτη ἡ πρώτη ἀπογραφῆ. Green's *Gram.*, p. 187. Trollope, *Analecta (in loco)*. The E. V. properly treats πρώτη as an adverb. See *Septuagint*, 1 Sam. 14 : 14. Dan. 8 : 21. Joel 2 : 20. Zech. 14 : 10. Rev. 4 : 1.

"took place;" ἐγένετο. Penn, Campbell. Rob. (*in verbo*), "to take place." As an alternative rendering, "took effect." Tyndale, "was first executed."

"Quirinus." The Latin orthography is adopted rather than the Greek, as appropriate for a Latin name. Norton, M., Rob. Others, as Camp., Penn., "Quirinius."

"each;" ἕκαστος. Norton, Scarlett, Penn, Thel. "Each one," used by some translators, requires εἰς ἕκαστος. Eph. 4 : 16. Acts 20 : 31. Rob. (ἕκαστος.)

"into;" εἰς. There is no necessity for departing from the radical sense of this word, which is properly used in v. 3, εἰς τὴν ἰδίαν πόλιν, "into his own city," and this verse, εἰς τὴν Ἰουδαίαν, "into Judea."

"family;" πατριάς. Angus, Thelwall, M. Rob. (*Lex.*, *in verbo*), "a family;" Heb. מִשְׁפָּחָה, as the subdivision of a Jewish tribe, *שֵׁבֶט*, מִשְׁפָּחָה, which family comprehended several households, *אֵילִים*. Heb. N. Test., מִשְׁפָּחָהּ יְהוּדָה וְיִשְׂרָאֵל Vulg., *Mont.*

KING JAMES' VERSION.

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

GREEK TEXT.

Δαβιδ, ⁵ ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ αὐτῆ γυναικί, ὡση ἐγκύφ. ⁶ Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτὴν, ⁷ καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλιεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

⁸ Καὶ ποιμένες ἦσαν ἐν τῇ χώρα τῇ αὐτῇ, ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. ⁹ καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. ¹⁰ καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβείσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ

REVISED VERSION.

'to be registered with Mary 5 his 'betrothed wife, 'being with child. And it came to 6 pass, while they were there, the days 'for her delivery were accomplished. And she brought 7 forth her first-born son, and 'swathed him, and laid him in 'the manger; because there was no room for them in the inn. And there were 'shepherds in 8 the same country, abiding in the fields, keeping watch over their flock by night. And, 'be 9 hold, 'an angel of the Lord 'stood by them, and the glory of the Lord 'shone round them, and they feared greatly. And 10 the angel said to them, 'Fear not, for behold, I bring you good 'news of great joy, which

Erasmus, Beza, "familia;" G. Fr., S. Fr., De Sacy, "de la famille;" Iber., Span., "familia;" Ital., "famiglia." "Lineage" is at least *obsolescent*; "lineal descendant" having taken its place.

¹ "to be registered." See v. 1, note.

² "betrothed;" *μεμνηστευμένη*. There is an obvious reference to what the Evangelist wrote in ch. 1:27, where this participle occurs in the same tense. Hence the equivalent word should be employed in both instances.

³ "being with child;" *ὡση ἐγκύφ*. Wesley, Rob. (*in verbo*). I have adopted a literal rendering here. Several late translators have, "who was with child." By dropping "great," we preserve the phraseology of the E. V. with the least change.

⁴ "for her delivery;" *τῷ τεκεῖν αὐτὴν*. This infinitive has the force of a noun, and with *τῷ* indicates *object*. Kühner, §308. 2. b. According to our idiom, "for" is used rather than "of." Eras., "completi sunt dies pariendi;" Beza, "explerentur dies ad pariendum;" Castal., "exacto ad pariendum tempore."

⁵ "swathed;" *ἐσπαργάνωσεν*. Wesley, Thom., Dickinson, Campbell, Scarlett, Kend., Norton, Rob. (Lex.) "To swaddle," as in (E. V.) Ezek. 16:4, or "to wrap in swaddling-clothes" (as here), are terms no longer in use.

⁶ "the manger;" *τῇ φάτνῃ*. The article should not be dropped, as *τῇ φάτνῃ* stands contrasted with *τῷ καταλύματι*, "the inn." The article is retained by Sharpe, Wakef., Scarlett, Campbell (in v. 12). De Wette, "die Krippe;" Belg., "de

Krippe;" S. Fr., "la crèche;" Iber., "el pesebre;" Span., "el portal." Heb. N. Test., כֶּבֶד. As an alternative rendering, "the stable."

⁷ "shepherds." This location has been given to the noun, as more in accordance with our usual arrangement of words, than that of the E. V. The sentence is thus more easily enunciated.

⁸ "behold;" *ἰδοὺ*. See ch. 1:44, note.

⁹ "an angel;" *ἄγγελος*. No definite article is demanded here by the text. So Norton, Kend., Thom., Dick., Sharpe, Penn., Angus, Wakef., Scarlett, Camp., M. De Wette, "ein Engel;" Belg., "een Engel;" S. Fr., "un ange;" Span., "un angel;" Iberian, "un mensagero;" Diodati and Italian, "un angelo."

¹⁰ "stood by them;" *ἐπέστη αὐτοῖς*. M., Thel. So Rob. (*in verbo*), "to stand upon, by, near." Camp., Thom., Tyndale, and Cranmer, "stood hard by them." Vulg., "stetit juxta illos;" Eras., "astitit illis;" Mont., "adstitit eis;" Schott, "adstitit iis;" Bretsch. (*in loco, ἐπίστημι*), "loquitur de iis, qui subito adstant nobis;" Belg., "stond bij haar;" Dan., "stod for dem." The rendering of the E. V. was taken from the Geneva, as that was from Beza's "supervenerit ipsis." The Heb. N. Test. coincides with the above rendering, עָמַד עִמָּם *Amad imam*, 18:2.

¹¹ "shone round;" *περιέλαμψεν*. "Round about" is a tautology which should be rejected in all cases.

¹² "news." This is substituted for the antiquated term "tidings."

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass,

τῷ λαῷ.¹¹ ὅτι ἐτέχθη ὑμῖν σῆ-
μερον σωτήρ, ὅς ἐστι Χριστὸς
Κύριος, ἐν πόλει Δαβὶδ.¹² καὶ
τοῦτο ὑμῖν τὸ σημεῖον· εὕρησθε
βρέφος ἑσπαργανωμένον, κείμε-
νον ἐν τῇ φάτνῃ.¹³ Καὶ ἐξ-
αίφνης ἐγένετο σὺν τῷ ἀγγέλῳ
πλῆθος στρατιῶς οὐρανόυ, αἰ-
νοῦντων τὸν Θεόν, καὶ λεγόντων,
¹⁴ Δόξα ἐν ὑψίστοις Θεῷ, καὶ
ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις
εὐδοκία.¹⁵ Καὶ ἐγένετο, ὡς
ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρα-
νὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι
οἱ ποιμένες εἶπον πρὸς ἀλλήλους,
Διέλθωμεν δὴ ἕως Βηθλεέμ, καὶ
ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγο-

will be to all "the people. For 11 there is born to you this day, in the city of David, a Saviour, who is Christ, the Lord. And 12 this "will be "the sign to you; ye will find "a babe "swathed, lying in "a manger. And sud- 13 denly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, 14 and on earth peace;" good will towards men. And it came to 15 pass, "when the angels "had gone from them into heaven, "the men, the shepherds, said "to one another, Let us now go even to Bethlehem, and see this thing, which hath come to

" the people;" τῷ λαῷ. Angus, Kend., Thelwall, Tyndale, Geneva, Rheims, Thom., Dan., Sharpe, Camp. Norton, "the whole people." Compare νῦν, 32, 33. As an alternative rendering, "the whole people." So Green, Gr. N. Test., p. 195.

" will be." Sharpe, Scarlett, Penn.

" the sign;" τὸ σημεῖον. Thomson, M., Kend., Thelwall. De Wette, "das Zeichen;" Belg., "het teeken;" G. Fr., "la marque;" S. Fr., "le signe;" Iber. and Span., "la señal;" Diodati, "il segno;" Ital., "il segnale." Heb. N. Test., נִסְיָא. In the use of the definite article here, the usus loquendi of the Greek and English is the same.

" a babe;" βρέφος. Thom., Wakef., Sharpe, Penn, Angus, M., Campbell. Scarlett and Kendrick, "an infant;" De Wette, "ein Kind;" S. Fr., "un petit enfant;" Iber., "una criatura;" Ital., "un fanciullino." Compare τὸ βρέφος, v. 16.

" swathed;" ἑσπαργανωμένον. Norton, Thom., Scarlett, Kend., M., Rob. (σπαργανώω.) The paraphrastic rendering of the E. V. originated in that of Erasmus, "fasciis involutum." See v. 7, note.

" a manger." The article τῇ before φάτνῃ is canceled by Knapp, Theile, Lach., Tisch., Schott, Scholz. Griesbach places it in the margin. Schott says: "Artic. τῇ, qui vulgo ante φάτνῃ additur (ex v. 7) delevimus cum Griesb. aliisque auctoritate multorum codd. (decem unc.)"

" A semicolon is placed after "peace," in conformity with the colon of the Greek (εἰρήνη). Trollope (Analecta) remarks, "That it (i. e. the verse) consists of two (clauses) only is evident to demonstration from the apposition of ἐν ὑψίστοις and Θεῷ in the one, to ἐπὶ γῆς and ἀνθρώποις in the other." The above punctuation is that of Wesley and Kend. Thom., "on earth peace! good will," etc.; S. Fr., "paix! dans les hommes," etc.; Iber., "en la tierra paz; entre los hombres," etc.; Ital., "sulla

terra, pace! fra gli uomini," etc.; Dan., "Fred paa Jorden! og i Menneskene," etc.

" when;" ὡς. M., Norton, Scarlett, Campbell, Rob. (in verbo.)

" had gone;" ἀπῆλθον. The auxiliary "to be," with intransitive verbs, involves a violation of correct grammatical usage. It is a French idiom which was employed by some writers of the seventeenth century, but which is now justly rejected by all correct writers. See Webster, Introd., p. lv. In rendering the aorist part by a finite verb in the pluperfect, by the well known principle, that in narration the pluperfect is often an appropriate form, narrative is adopted. As an alternative rendering, "having gone away."

" the men, the shepherds;" οἱ ἄνθρωποι οἱ ποιμένες. Thel. Constructions, similar to this, in their general features, are common even in classic as well as in Hebraistic Greek. In such cases ἄνθρωπος is regarded as pleonastic, or, to speak more correctly, it can not be retained in translation. The use of the article in the present case, with each noun, shows that there is no pleonasm, but, as Bloomf. remarks, "the latter term is in apposition with, and exegetical of, the former, q. d. 'the men, i. e. the shepherds (spoken of at v. 8) said to each other.'" Such is the view of Trollope (Analecta). Kuinzel says: "Vorstius de Hebraism N. T., p. 332, recte monuit, Lucas non scripsit οἱ ἄνθρωποι ποιμένες sed οἱ ἄνθρωποι οἱ ποιμένες, i. e. homines l. viri illi, pastores scilicet, pastores inquam; quo additamento accuratius definitur nomen ἄνθρωπου. Similiter fere locus Luc. 22 : 63 Librarii nonnulli hanc locutionem non intelligentem, omiserunt vocem οἱ ἄνθρωποι."

" to one another;" πρὸς ἀλλήλους. Norton, M., Thelwall, Thom. According to present usage, "one another," or "each other," is the appropriate rendering of this word in all cases.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of Moses were accomplished, they brought him to Jerusalem, to present <i>him</i> to the Lord ;	κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱερουσόλυμα, παραστήσαι τῷ Κυρίῳ, ²³ καθὼς	the law of Moses were accom- plished, they 'brought him up to Jerusalem, to present <i>him</i> to the Lord ; (as it is written in ²³
23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)	γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοίγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται. ²⁴ καὶ τοῦ δοῦναι θυσίαν, κατὰ	the law of the Lord, Every male, that is the first-born, shall be called holy to the Lord ;) and to offer a sacrifice ²⁴
24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.	τὸ εἰρημένον ἐν νόμῳ Κυρίου, Ζεύγος τρυγόνων ἢ δύο νεοσσούς περιστερῶν.	according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.
25 And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.	²⁵ Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλῆμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα Ἅγιον ἦν ἐπ' αὐτόν. ²⁶ καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῆ τὸν Χριστὸν Κυρίου.	And behold, there ²⁵ was a man in Jerusalem, whose name was Simeon; and 'this man was 'righteous and devout, waiting for the consolation of Israel; and the Holy Spirit was on him. And 'it had been ²⁶
26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.	αὐτῷ κεχρηματισμένον ὑπὸ τοῦ Πνεύματος τοῦ Ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῆ τὸν Χριστὸν Κυρίου. ²⁷ Καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ ἱερόν, καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ	revealed to him by the Holy Spirit, that he should not see death, before he had seen the Lord's =Anointed. And he came ²⁷
27 And he came by the Spirit into the temple; and when the parents brought in the child	παῖδιον Ἰησοῦ, τοῦ ποιῆσαι	and when the parents brought into the child Jesus, to do for

E. V. followed the Complutensian reading *αὐτῆς*. This is no good reason to question the correctness of the Textus Receptus (Bagster's). Kuinell notices *αὐτῆς* thus: "Lectio haud dubie originam suam debet superstitione grammatici, nescio ejus? qui non intelligebat, quomodo Evangelista Christo tribueret posset impuritate, neque secum reputabat, esse h. l. sermonem de impuritate externa, non vero morali. Itaque lectio *αὐτῶν* omnino vera et genuina esse videtur. x"

* "brought—up;" *ἀνήγαγον*. Wesley, Scholefield, Angus, Thom., "took—up;" Wakef., "carried—up." Rob. (*in verbo*), "to lead, or bring up, from a lower to a higher place. Compare Matt. 4 : 1. Luke 4 : 5. Rom. 10 : 7." De Wette, "brachten—hinauf." See v. 42, "they went up," *ἀναβαίντων αὐτῶν*.

† "that is the first-born;" *πᾶν ἄρσεν διανοίγον μήτραν*. M., Kend. The thought of the text is presented by this *euphemism*. Compare Num. 3 : 12; 8 : 17; 18 : 15. x Fr., "que male premier ne sera appele saint," etc. "If the phraseology of the E. V. is retained, then a supplement will be necessary, thus, "every male that first opened," etc. (as Tyndale), otherwise we fall in exactness. As an alternative rendering, "every first-born male." So Norton, and the margin of the Geneva.

‡ "this man;" ὁ ἄνθρωπος οὗτος. Thom., Wesley, Scarlett

Sharpe, Geneva. S. Fr., "cet homme;" De Wette, "dieser Mann."

v "righteous;" *δίκαιος*. Thom., Dick., Wakef. The more extended signification of this word is deemed appropriate here. It applies to all the duties included in "the commandments and ordinances of the Lord." Compare ch. 1 : 6, where this word is rendered "righteous" in the E. V.

x "it had been revealed;" ἦν—*κεχρηματισμένον*. Wesley, Norton, Camp., Penn, Kend., M., Thom. The pluperfect here employed by Eras., Vulg., Beza, Schott, Wakef., S. Fr., Iber.

x "Anointed;" *τὸν Χριστὸν*. With the exception of a few cases, where this word is *anarthrous* in the Evangelists, it is not a proper name but an appellative. I quote the following note which was inserted in the Revision of Mark published by the Am. Bible Union. "This word here (Mark 8 : 29) is evidently an appellative, like the Hebrew מָשִׁיחַ. It should, therefore, be translated, not transferred. This is its use generally in the Evangelists. In the Epistles, on the contrary, it is generally a proper name. To substitute the Hebrew "Messiah" for "Christ," is to introduce a less familiar word, without affording the reader any light from etymology. Rob., "the Anointed;" Bretsch., "unctus a Deo." See Ps. 2 : 2, מָשִׁיחַ (E. V.), "his Anointed;" Sept., τοῦ Χριστοῦ αὐτοῦ. Acts 10 : 38, Ἰησοῦ τὸν ἀπὸ Ναζαρετ, ὃς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἁγίῳ καὶ δυνάμει.

Handwritten notes in the bottom margin, including a reference to Luke 14:3 and some illegible text.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jesus, to do for him after the custom of the law,	αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, ²⁸ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεόν, καὶ εἶπε, ²⁹ Νῦν ἀπολείεις τὸν δούλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ. ³⁰ ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ³¹ ὃ ἠτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν. ³² ὡς εἰς ἀποκάλυψιν ἔθνῶν, καὶ δόξαν λαοῦ σου Ἰσραὴλ. ³³ Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θημαζόμεντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. ³⁴ καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ, ὁδοὺς κείται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῇ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον. ³⁵ καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.	him 'according to the custom of the law, then he 'took him ²⁸ in his arms, and blessed God, and said, Lord, now lettest thou ²⁹ thy servant depart in peace, according to thy word: for ³⁰ mine eyes have seen thy salvation, which thou hast prepared ³¹ before the face of all people; a light *to enlighten 'the na- ³² tions and 'the glory of thy people Israel. And Joseph ³³ and his mother ³⁴ were wondering at 'the things spoken 'concerning him. And Simeon ³⁴ blessed them, and said to Mary his mother, Behold, this <i>child</i> is set for the fall and ³⁵ rising of many in Israel; and for a sign which will be spoken against; (yea, a sword ³⁵ will ³⁵ pierce thine own soul also;) that the thoughts of many hearts may be revealed. And there was <i>one</i> ³⁶ Anna, a prophetess, 'daughter of Phanuel, of the tribe of Asher; she was 'far advanced
28 Then took he him up in his arms, and blessed God, and said,		
29 Lord, now lettest thou thy servant depart in peace, according to thy word:		
30 For mine eyes have seen thy salvation,		
31 Which thou hast prepared before the face of all people;		
32 A light to lighten the Gentiles, and the glory of thy people Israel.		
33 And Joseph and his mother marvelled at those things which were spoken of him.		
34 And Simeon blessed them, and said unto Mary his mother, Behold, this <i>child</i> is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;		
35 (Yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed.		
36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had		

²⁸ "according to;" κατὰ (cum accus.) "After," in the sense of "in conformity with," is obsolete. So Penn, Kend., Thom., Wakef., Scarlett, M., Thelwall.

²⁹ "took;" ἐδέξατο. There is nothing in the text or the exigentia loci to demand "up" as a qualifying term with the verb. It is dropped by Penn, Norton, Thel., M., Dick., Wakef., Sharpe, Camp. The word was taken from Tyndale.

³⁰ "to enlighten;" εἰς ἀποκάλυψιν. Kend., Norton, Thom., Wakef., Scarlett, Angus.

³¹ "the nations;" ἔθνῶν. Kend., Norton, M., Angus, Thom., Scarlett, Camp. S. Fr., "des nations;" De Wette, ("für die Völker." As the noun is *anarthrous*, the article is *italicized*.

³² "the glory;" δόξαν. See last note.

³³ "were wondering;" ἦν-θημαζόμενες. Thom., Wakefield, Sharpe, M. So S. Fr., "étaient dans l'admiration." "To marvel" is obsolete.

³⁴ "the things spoken;" τοῖς λαλουμένοις. Thom., Sharpe, G. and A. Camp. The participial construction is concise and exact.

³⁵ "concerning him;" περὶ αὐτοῦ. Norton, Thom., Scarlett, Penn, Camp. "Of him" is ambiguous, as in *scriptural phraseology* it is sometimes equivalent to "by him." See (E. V.) Eph. 5:12. Compare 1 Kings 11:11. 2 Chron. 11:4.

³⁶ "rising;" ἀνάστασιν. Scholefield, Kendrick, Norton, M., Angus, Sharpe, Penn. If "again" is employed here, it makes the rising refer to the same persons who have fallen. Besides this, it is inaccurate.

³⁷ "will pierce;" διελεύσεται. Literally, "will go through," that is, "pierce." Hence "through" should not be added to "pierce." Rob. (in διέρρομαι), "to go, or come through, to pass through." Tyndale and Cranmer, "shall pierce."

³⁸ "One" is *italicized*, as a supplement.

³⁹ "daughter;" θυγάτηρ. As the noun is *anarthrous*, this rendering harmonizes with the text. So Norton, Camp. The rendering of Wakefield, Thomson, and M. is "a daughter." No article is employed by De Wette, S. Fr., Iber., Diodati, Ital., Danish.

⁴⁰ "far advanced in years;" προβεβηκυια ἐν ἡμέραις πολλαῖς.

Handwritten notes and bleed-through from the reverse side of the page, including the words "προβεβηκυια" and "ἐν ἡμέραις πολλαῖς".

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
lived with an husband seven years from her virginity ;	ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς· ³⁷ καὶ αὕτη χήρα ὡς ἑβῶν ὀγδοηκονταεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν· ³⁸ καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ. ³⁹ Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. ⁴⁰ Τὸ δὲ παιδίον ἤξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.	in years, having lived with a husband seven years from her virginity ; and she <i>was</i> a widow ³⁷ of about eighty-four years, who departed not from the temple, but served God with fastings and prayer night and day. And she <i>standing</i> by ³⁸ at that ³⁹ very time, also praised the Lord, and spoke of him to all who were looking for redemption in Jerusalem. And when ³⁹ they had performed all things according to the law of the Lord, they returned into Galilee, ⁴⁰ into their own city Nazareth. And the child grew, and ⁴⁰ became strong in spirit, and the grace of God was on him, Now his parents went to Jeru- ⁴¹ salem every year, at the feast of the passover. And when he ⁴² was twelve years old, they went up to Jerusalem according to the custom of the feast. And ⁴³ when they had completed the days, as they returned, the child Jesus <i>remained</i> behind
37 And she <i>was</i> a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.		
38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.		
39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.		
40 And the child grew, and waxed strong in spirit, filled with wisdom ; and the grace of God was upon him.		
41 Now his parents went to Jerusalem every year at the feast of the passover.		
42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.		
43 And when they had fulfilled the days, and they returned, the child Jesus tarried behind in		

Wesley, Thom., Penn., "far advanced in days." See ch. i : 7, note. This phrase is uniformly rendered in this revision. *Προβηγνῶτα ἐν ἡμέραις πολλαῖς* is, by *hyperbole*, for *πολὴ προβηγνῶτα ἐν ἡμέραις*. Bloomf.

^k "eighty-four." The antiquated phraseology of the E. V., "score" and "scores," should be exchanged in all cases for language, which is now in use.

^l "standing by;" *ἐπιστάσα*. Scholefield, "standing near." Rob. (*in verbo*), "to stand upon, near, or by." So he renders this passage, "to stand by, or near." Bretsch. (*in verbo*), "*adsto, presto, adsum alicui*." As an alternative rendering, "coming up." So Penn. This signification has been more generally adopted by translators. Scholefield remarks: "The com. tr. apparently contradicts the statement of the preceding verse, that she departed not from the temple."

^m "at that very time;" *αὐτῇ τῇ ὥρᾳ*. Dick, M., Pechy (note on Angus). Schott and Mont., "hac ipsa hora;" S. Fr.,

"en cette même heure." Alternative rendering, "at that very hour." So Angus.

ⁿ "into;" *εἰς*. This preposition is properly rendered by "into," as it is in the preceding member of the sentence, *εἰς τὴν Γαλιλαίαν*, "into Galilee." So Tyndale (original edition of 1526), Wiclif, Rheims. Vulgate, "in Galilaem in civitatem." So Eras., Mont., Beza, "in Galilaem in urbem;" Castal., "in Galilaem in oppidum;" Diodati, "in Galilea, in Nazaret, lor città."

^o "became strong;" *ἐκραταιοῦτο*. Kend., Norton, Thom., Scarlett, M. "Waxed" is obsolete.

^p "according to;" *κατὰ (cum accus.)* Wakefield, Scarlett, Penn., Camp, Kend., Norton, M.

^q "had completed;" *τελειωσάντων*. Penn, M., Robinson (*in verbo*). As an alternative rendering, "had finished."

^r "remained behind;" *ὑπέμειναν*. Kendrick, M. Rheims. Vulg., Mont., Eras., Beza, Castalio, Schott, "remanisit. Syriae, (remanisit). Heb. N. T., נִתְּנָה."

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not

καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ. ⁴⁴ νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὀδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῖσι καὶ ἐν τοῖς γνωστοῖς. ⁴⁵ καὶ μὴ εὐρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλήμ, ζητοῦντες αὐτὸν. ⁴⁶ Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. ⁴⁷ Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. ⁴⁸ Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κατὰ ὀδυνώμενοι ἐζητοῦμέν σε. ⁴⁹ Καὶ εἶπε πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρὸς μου δεῖ εἶναι με; ⁵⁰ Καὶ αὐτοὶ οὐ συνήκαν

in Jerusalem; and Joseph and his mother *knew it not. But ⁴⁴ supposing him to be in the company, *they went a day's journey; and they sought him among *their *kindred and acquaintances. And *not finding ⁴⁵ him, *they returned to Jerusalem, seeking him. And it came ⁴⁶ to pass, that after three days, they found him in the temple, sitting in the midst of *the teachers, both hearing them, and asking them questions. And all who heard him, were ⁴⁷ astonished at his understanding, and *his answers. And ⁴⁸ when they saw him, they were amazed; and his mother said to him, *Child, why hast thou thus dealt with us? behold, thy father and I *were seeking thee sorrowing. And he said ⁴⁹ to them, *Why did ye seek me? did ye not know that I must be about my Father's business? And they understood not *the 50

* "knew it not;" οὐκ ἔγνω. Kendrick, Wesley, Sharpe, Scarlett, Penn, M.

* "to be;" εἶναι. Kend., Norton, Wesley, Wakef., Penn, G. and A. Camp. Vulgate, Mont., Eras., Beza, Castal., Schott, "esse."

* "they went;" ἦλθον. The nominative is properly placed immediately before the verb by Kend., Norton, Wesley, Sharpe, Scarlett, Penn, Dick., M., Rheims.

* "their;" τοῖς. The article here has the force of the possessive pronoun (Kühner, §244, 4. Crosby, Gr. Gram., §482), and should not be regarded as a supplement. So Kendrick, and others. See ch. 1 : 6, note.

* "kindred;" συγγενεῖσι. Kend., Penn, Angus, M. "Kinsfolk" is obsolete.

* "not finding;" μὴ εὐρόντες. Kendrick, Norton, Wesley, Wakef., Sharpe, Scarlett, Penn, Campbell, M. The participial construction is exact and concise. So Vulg., Mont., Erasmus, Diodati, Iber.

* "they returned;" ἐπέστρεψαν. Kendrick, Campbell, M., Sharpe, Scarlett, Thelwall. "To turn back again" implies that they "had turned back" before this time. See Robinson, (*in verbo*).

* "the teachers;" τῶν διδασκάλων. Norton, Thom., Kend.,

Wakef., Scarlett, Sharpe, Penn, Dick., M. This word should be uniformly rendered thus.

* "his;" ταῖς. Norton, Penn, Thomson. Luther, "(seines Verstandes und) seiner Antwort;" De Wette, "(seine Einsicht und) seine Antworten;" S. Fr., "(de son intelligence et de) ses réponses;" Iber., "(su inteligencia i de) respuestas;" Diodati, "(del suo senno, e delle) sue risposte." This article, like τῇ before συνίσασι, has the force of a possessive. See v. 44, note.

* "Child;" Τέκνον. Sharpe, Thel. S. Fr., "Mon enfant;" Belg., "Kind;" De Wette, "Kind." Rob. (τέκνον): "As a term of endearing address in the vocative, like Eng. "my child." Bretsch. "Vocativus τέκνον semper blandientis est." Liddell: "A child, whether son or daughter." There is no necessity for departing from the literal signification of this word.

* "were seeking;" ἐζητοῦμέν. Kend. S. Fr., "cherchions;" Iber., "buscábamos;" Vulg., Mont., Eras., Beza, Castal., "quærebamus." The literal rendering of the imperfect, implying continued action, is exact. It accords well with our *usus loquendi*.

* "Why did ye seek me?" Τί ὅτι ἐζητεῖτέ με; Kend., Thom., Scarlett, Campbell, M. Castal., "Quorsum me quærebatis?" De Wette, "Warum habt ihr mich gesucht?" S. Fr., "Pourquoi me cherchiez vous?" Iber., "Por qué me buscabais?"

* "the word;" τὸ ῥῆμα. Scarlett, M. Luther, "das Wort;"

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the saying which he spake unto them.	τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.	word which he spoke to them.
51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.	51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικία, καὶ χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις.	And he went down with them 51 and came to Nazareth, and was subject to them; 'and his mother kept all these things in her heart. And Jesus 'ad- 52 vanced in wisdom and 'age, and in favor with God and man.
CHAP. III.	CHAP. III.	CHAP. III.
Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,	'EN ἔτει δὲ πεντεκαδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχονιτίδος χώρας, καὶ Ἀνσανίου τῆς Ἀβιλινῆς τετραρχούντος, 2 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ· 3 καὶ ἦλθεν εἰς πᾶσιν τὴν περίχωρον τοῦ Ἰορδάνου, κηρῖσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· 4 ὡς γέγραπται ἐν	Now in the fifteenth year of 1 the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Tra- 2 chonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being high priests, the word of God came to John, the son of Zachariah, 'in the desert. 3 And he came into all the coun- 3 try about 'the Jordan, preach- ing 'the immersion of repentance for the remission of sins; 4 as it is written in the book of 4
2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.		
3 And he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins;		
4 As it is written in the book		

Belg., "het woord;" S. Fr., "la parole;" Vulgate, Montanus, "verbum." So (E. V.) Matt. 4 : 4; 12 : 36; 26 : 75; 27 : 14, Mark 14 : 72. Luke 1 : 38; 2 : 29. Acts 10 : 37; 11 : 16. As ῥῆμα is sometimes used *collectively* (Rob., Lex.), I suggest "words" as an alternative rendering. So Kendrick. Erasmus, "verba."

¹ "and;" *zal.* Norton, M., Thom., Sharpe, Wakef., Dick., Campbell, Geneva. Vulg., Mont., Beza, "et;" Belg., "ende;" Luther and De Wette, "und;" G. Fr. and S. Fr., "et;" Iber., "I;" Diodati and Ital., "e." There is no *exigentia loci* which demands that *zal* should be rendered *adversatively*.

² "advanced;" *προέκοπτε.* Kend., Norton, M., Thelwall, Thom., Penn, Dick. Heb. N. T., *קָדַם*. See Rob. (Lex.)

³ "age;" *ἡλικία.* Kend., Tyndale, Cranmer, Rheims, Wiclif, M., Vulg., Eras., Castal., Schott, "ætatē;" De Wette, "Alter." Kuinoel: *Ἠλικία est ætas* ut Joh. 12 : 21, Heb. 11 : 11, Eph. 4 : 13.

⁴ "in the desert;" *ἐν τῇ ἐρήμῳ.* So (E. V.) Luke 1 : 80. Matt. 24 : 26. John 6 : 31. Norton, Sharpe. In all cases, "desert" should be substituted for "wilderness," as the latter word is now used to indicate a wooded, uninhabited region. The Hebrew *עֲרָבָה*, which is usually rendered *ἔρημος* in the Sept., signifies a *solitude*, a waste region, sometimes *open, uncultivated country* with few or no inhabitants, like the Spanish *despoblado*.

⁵ "the Jordan;" *τοῦ Ἰορδάνου.* Norton, Thom., Kendrick, Camp., Sharpe, Penn, Thel. The article was improperly omitted by Tyndale. In this he was followed by the early Eng. versions. It is found in the Belg., Luther, De Wette, G. Fr. and S. Fr., De Sacy, Iber., Span., Diodati, Ital., Heb. N. Test.

⁶ "the immersion;" *βάπτισμα.* Kend., A. Camp., M. (in margin.) Luther and De Wette, "die Taufe;" Belg., "den doop;" Dau., "Daab." Bretsch. (*in verbo*): "Immersio, submersio;" in N. T. tantum de *submersio sacra*, quam patres *baptismum* dicunt." Hedericus (Lex.), "immersio, intinctio;" Schott (N. T.), "immersionem." See note on the verb *βαπτίζω*, v. 7.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	βίβλω λόγων Ἡσαίου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. ⁵ πᾶσα φάραξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας. ⁶ καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ. ⁷ Ἐλεγεν οὖν τοῖς ἔκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδ-	the words of Isaiah, the prophet, saying, The voice of one crying in the desert, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways smooth; and all flesh shall see the salvation of God. Then said he to the crowds that came forth to be immersed by him, 'O offspring

⁴ "shall be made low." Kend., M., Liddell, "to make low." So Rob. (*in loco*). Vulgate, Montanus, "humiliabitur;" Beza, Castal., Schott, "deprimetur."

* "shall become straight;" ἔσται. Kend., Wakef., "will become straight. M. Rob. (*in verbo*): "From the Heb. *עניא* *עִנְיָא* *עִנְיָא*, like Heb. *עָנָה* *עָנָה* to be for any thing, i. e. to become any thing; Luke 3 : 5. Comp. Isa. 40 : 4. Acts 13 : 47. Comp. Isa. 49 : 6, etc." Bretsch. : "Evenio, fio, *εἰμι* *εἰς* *τι*, (ex hebraismo, *עָנָה* seq. *ב*) pro *εἰμι*, sum, *ῖο* aliquid.

⁵ "the rough ways." Kend., M. Kuinzel : "Post *τραχεῖα* subaudiendum est *ὁδοί*, ut ὁδὸν post *εὐθείαν*. Opponitur sibi invicem *τραχεῖα* *ὁδοί* et *λεία*, ut apud Latinos *asper* et *lævis*, *arduus* et *planus*." As "ways" is not expressed in the text, it should be italicized. "Shall be made" is an unnecessary supplement, which has been dropped by Kend., M., Wesley, Thomson, Campbell, Wakef., Angus.

⁶ "to the crowds;" ὄχλοις. Norton, Sharpe. Vulg., Eras., "ad turbas;" Mont., "turbis;" Belg., "tot de schaaeren;" De Wette, "zu dem Volke;" Dan., "til Folket;" G. Fr., "à la foule." Liddell (*in verbo*): "A throng of people, an irregular crowd." A special sense of this word is *populæ*, as distinguished from *ἄδμος*, "people." It is uniformly rendered "crowd" in this revision. Hence it is not confounded with "multitude" (*πληθος*), or "people" (*ἄδμος* and *λαὸς*). Bretsch. : "Turba hominum, qui aliquo in loco congregati sunt." "The verb *ὄχλεο* signifies 'to disturb by a mob,' Liddell. Hedericus : "Turba, multitudo hominum, multi simul, ut *exercitus*, *populus*, *plebs*, *vulgus*." Syr., *ܠܝܚܘܬܐ*.

⁷ "to be immersed;" *βαπτισθῆναι*. Kend., Scarlett, A. Campbell. Ital., "per essere immersa;" Iber., "para ser sumergidas;" Belg., "gedoopt te worden;" Luther, "taufen." So De Wette. Schott, "(ut per eum) immergeretur;" Dan., "for at døbés." The reasons for translating rather than transferring this word, I have stated in the Revision of Mark, as follows:—

"I. Classic usage. In all instances where an examination has been made by competent scholars, who were not biased by a predilection for a creed, the result has been uniformly in favor of

immerse, *dip*, *dip into*; and secondarily, *drown*, *sink*, *overwhelm*, etc. In the process of the scrutiny, it has been settled, that there is no difference, as to signification, between *βάπτω* and *βαπτίζω*. The latter is merely a later form of the verb.

"2. The use of the word and its derivatives in the Septuagint and N. Test., and by the early Greek ecclesiastical writers commonly termed "the Fathers," coincides with that of the Classics.

"3. The very general agreement of Lexicographers, such as Scapula, Stephens, Suicer, Schrevellius, Hedericus, Greenfield, Bretschneider. Even Robinson—though he hazards an *opinion* in a note, that "the scarcity of water in certain cases render it probable that affusion was *the act*," yet, so far as *philology* is concerned, gives his testimony in harmony with other Lexicographers.

"The word, in a large number of versions, has been rendered by words equivalent to *immerse*.

"5. The most distinguished Reformers, such as Luther, Calvin, Beza, Melancthon, Tyndale, have expressed their unhesitating belief in favor of the above definition. Many distinguished scholars, whose denominational connections would naturally have led to another view, take the position of the Reformers. Among these may be named Witsius, L'Enfant, Piscator, Zanchius, Abp. Secker, Masticrith, Marloratus, Stackhouse, Burkitt, J. Wesley, Bp. Taylor, Grotius, Castalio, Lampe, Limborch, Vossius, Abp. Usher, Geo. Campbell, and Macknight.

"6. The uniform practice of the Greek Church, in all its branches, from the earliest period to the present time.

"The derivatives of this verb, *βάπτισμα*, etc., should be rendered in harmony with its signification."

Throughout this revision, the translation of this word, and those derived from it, is *uniform*.

¹ "by;" *ὑπ'*. Norton, Kend., Angus, Thomson, Wakefield, Scarlett, Sharpe, Penn, Dick., G. and A. Camp., M. "Of," in the sense of "by," is obsolete.

² "Offspring;" *Γεννήματα*. Sharpe, Angus, M. Geneva, "offsprings." Rob. (*in verbo*). Bretsch. (*in loco*), "progenies viperina;" Greenf. (Lex.), "offspring;" Eras., Beza, Castalio,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
hath warned you to flee from the wrath to come?	ἠὼν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν, τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, οὐ δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.	of vipers, ⁸ who warned you to flee from ¹ the coming wrath? Bring forth, therefore, ⁹ the proper fruits of repentance, and begin not to say within yourselves, We have Abraham ¹⁰ for our father; for I say unto you, that God is able ¹¹ from these stones to raise up children ¹² for Abraham.
8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.	9 ἤδη δὲ καὶ ἡ ἀξίη πρὸς τὴν ρίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.	9 And even now the axe is laid at the root of the trees: every tree, therefore, which bringeth not forth good fruit, ¹⁰ is cut down and cast into the fire.
9 And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit, is hewn down, and cast into the fire.	10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν; ¹¹ Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὅμοια ποίητω.	10 And the crowds ¹¹ asked him, saying, What then shall we do? And he, answering, said to them, He that hath two coats, let him impart to him, that hath none: and he that hath food, let him do ¹² the same.
10 And the people asked him, saying, What shall we do then?	11 Ἐπισημασθέντων αὐτῶν, εἶπεν πρὸς αὐτοὺς, Διδάσκαλε, τί ποιήσομεν; ¹³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλεόν παρα τὸ διατεταγμένον	11 And he said unto them, Exact no more than that which is appointed you.
11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.		12 ¹³ Ἐπισημασθέντων αὐτῶν, εἶπεν πρὸς αὐτοὺς, Διδάσκαλε, τί ποιήσομεν; ¹³ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλεόν παρα τὸ διατεταγμένον
12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?		13 came to be immersed, and said to him, Teacher, what shall we do? And he said to them, ¹³ Exact no more than that which
13 And he said unto them, Exact no more than that which is appointed you.		

Schott, "progenies;" Kuinzel (in Matt. 3:7), "*viperarum progenies*." Syr. ܩܘܢܝܢܝܘܬܝܗܘܢ. Heb. N. Test., קניניה. Diodati, "Progenie." Hedericus (in verbo): "Quod natum seu productum est progenies." As an alternative rendering, "brood," which has the same signification, and has been adopted by Norton, and others.

^k "who warned;" *τίς ὑπέδειξεν*. M., Sharpe. The aorist has its usual force here.

¹ "the coming wrath?" *τῆς μελλούσης ὀργῆς*; Kend., M. De Wette, "dem kommenden Zorne?" Belg., "den toekomstenden toorn?" Dan., "den tillkomende Vrede?" Vulg., Montanus, Erasmus, "ventura ira?" Ital., "ira ventura?" This rendering presents the thought with accuracy and conciseness.

^m "the proper fruits of repentance;" *καρποὺς ἀξίους τῆς μετανοίας*. Campbell renders *ἀξίους* by "proper." Beza, "fructus convenientes resipiscentiæ;" De Sacy, "dignes fruits de pénitence;" Ital., "frutti convenienti alla conversione." As an alternative rendering, "fruits suitable to repentance." I prefer the first rendering, as most perspicuous.

ⁿ "for our father;" *πατέρα*. Norton, Thom., Wakef., Scarlett, Sharpe, Camp., M., Angus. G. Fr., S. Fr., De Sacy, "pour père;" Diodati and Ital., "per padre;" Iber., "por padre." "To," in constructions like the present, is obsolete.

^o "from;" *ἐκ*. Norton, Kend., Scarlett, Penn.
^p "for Abraham;" *τῷ Ἀβραάμ*. Thomson. Present usage demands "for," rather than "unto," or "to."

^q "and even now;" *ἤδη δὲ καὶ*. Kendrick, Robinson (*ἤδη*), Norton.

^r "is cut down;" *ἐκκόπτεται*. Thom., Penn, Kend., M., Thel. To "hew down" is no longer applied to the act of *falling trees*. Yet we find "cut down" used, in this sense, in (E. V.) Dent. 7:5, "cut down their groves," Sept., *τὰ ἄλση αὐτῶν ἐκόπησαν*. Dent. 20:20, "cut down," Sept., *ἐκόπησε*. So 2 Kings 19:23. Isa. 37:24. Job 14:7. Jer. 22:7.

^s "What then;" *Τί οὖν*. This order of the text harmonizes with our *usus loquendi*. So Norton, Kend., Wesley, Thomson, Scarlett, Dick., Penn, Sharpe, M. Vulg., Eras., Castal., "Quid ergo;" Beza, Schott, "Quid igitur;" Iber., "Qué pues haremos."

^t "answering;" *ἀποκριθεὶς*. Kendrick, M. S. Fr., "répondant."

^u "the same;" *ὁμοίως*. Thom., Dick., Sharpe, Camp.
^v "tax-gatherers;" *τελώναι*. Norton, Sharpe, Scarlett, Wakefield. The Latin "publicani," anglicized as "publicans," is far less intelligible to common readers, than this rendering. The word is translated uniformly, in this revision.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse <i>any</i> falsely; and be content with your wages.</p>	<p>ὑμῶν πράσσετε. ¹⁴ Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασεισῆτε, μηδὲ συκοφαντήσητε· καὶ ἀρκείσθε τοῖς ὀψωνίοις ὑμῶν.</p>	<p>is appointed *for you. And 14 *soldiers, †also, †asked him, saying, And what shall we do? And he said, †Extort from no one, neither accuse <i>any</i> falsely; and be content with your wages.</p>
<p>15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;</p>	<p>¹⁵ Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ¹⁶ ἀπεκρίνατο ὁ Ἰωάννης ἅπασι, λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ</p>	<p>And as the people were in 15 expectation, and †all were reasoning in their hearts †concerning John, †whether he were not †the Anointed, John †answered 16 †them all, saying, I, indeed, immerse you †in water, but one</p>

* "for you;" ὑμῶν. The sentence here, is harsh unless a preposition is placed before "you." The earlier Eng. translators perceived this, and wrote "unto you." So Tyndale, Cranmer, Geneva. Alternative, "to you."

* "soldiers;" στρατευόμενοι. Thom., Campbell, Angus, M. The article is improperly introduced in the E. V. No article in De Wette, Iber. The S. Fr. renders the word indefinitely by "des gens de guerre" ("some soldiers"). Kuinzel (*in verbo*): "Id quod στρατιώται constat enim participia ab Hebræis, Græcis et Latinis, loco substantivum poni solere." The opinion of some commentators, that these were soldiers of Herod Antipas on their march against the Arabs, does not rest on any solid basis. Kuinzel remarks: "Utrum autem per milites illos, fama Johannis allectos, ejusque sermonibus percussos, intelligendi sint Judei, an gentiles, sed, ut ἐπιπόνταρχος ille Matt. 8 : 5, veri Dei cultores, utrum milites Romani, an Herodis Antipæ, vel Philippi, ut alii volunt, definiri nequit."

† "also;" καὶ. Kend., Sharpe, Wakef.

* "asked;" ἐπηρώτων. Norton, Kend., Camp., Thomson, Wesley, Wakefeld, Thelwall, Sharpe, Penn, Scarlett. S. Fr., "interrogèrent;" Iber., "preguntaban;" Vulg., Mont., Erasmus, "interrogabant;" Beza, Castal., Schott, "interrogarunt." "Demand," according to present usage, is too strong, to be employed as the equivalent of the verb. It was taken from Tyndale's version.

* "Extort from no one;" Μηδένα διασεισῆτε. The primary signification of this verb is "to shake violently" (Liddell), like the Latin "concutio," by which it is properly rendered in the Vulg., Mont., Eras., Beza, Castal., Schott. By a natural process of thought, it was applied to acts of violence committed for the purpose of extorting property, or plundering goods or money. So De Wette, "Beraubet—niemand." Iber., "No despojeis á nadie. Norton, "Do not spoil—any one." "To do violence" is not in accordance with our idiom, though it was copied from Tyndale by all the early Eng. translators. "Use no one with

violence" would be a proper substitute for this phrase. This would, however, fail to bring out the proper force of the text. Bloomf.: "It is best, as equivalent to, and, indeed, found in the Latin *concutio*, "to extort money by dint of threats of violence."

† "all were reasoning;" διαλογιζομένων πάντων. Thom., M., Wakef., Sharpe. The progressive form of the imperfect is most accurate here. It has been adopted by Kend. and Thelwall. As an alternative rendering, "were considering."

* "concerning;" περὶ. Kend., M., Thom., Sharpe, Camp., Penn, Thel. "Of;" in the sense in which it is here employed, is obsolete.

† "whether he were not;" μήποτε—εἴη. Sharpe, Penn, Wesley, "whether he were not;" S. Fr., "si peut-être il ne serait point;" Iber., "si él seria;" G. Fr., "si Jean n'était point;" Vulg., "ne forte ipse esset;" De Wette, "ob er nicht—seyn möge;" Belg., "of hij niet mogelijk—en ware." With this optative (*εἴη*), ἄν is understood. Hoog. (*μήποτε*.) Some translators have supposed that *μήποτε* is here equivalent to *εἴποτε*.

* "the Anointed." See ch. 2 : 26, note.

† "answered them all, saying;" ἀπεκρίνατο—ἅπασι, λέγων. Kend., Sharpe, M., Thelwall. The order of the text has been adopted by Campbell, Thom., and Dick. The early Eng. translators followed the arrangement of Tyndale, which was derived from the Vulgate. Belg., "antwoorde—aan allen, zeggende.

* "in water;" ὕδατι. G. Camp., Norton, A. Camp., M., Thom., Wakef., Sharpe. Iber., "en aqua;" De Saey, "dans l'eau;" Span., "en aqua;" Ital., "nell'acqua." The preposition ἐν is obviously understood before ὕδατι. It is expressed in the parallels, Matt. 3 : 11, Mark 1 : 8, where we have ἐν ὕδατι, ἐν Ἰνδύματι ἁγίῳ. In the passage before us, the sentence closes with ἐν Ἰνδύματι ἁγίῳ. Compare Mark 1 : 5, where ἐν τῇ Ἰορδάνῃ ποταμῷ is rendered in the E. V. by "in the river of Jordan." If the verb βαπτίζω signifies "to immerse," which we

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:	ὁ ἰσχυρότερός μου, οὐδ' οὐκ εἰμὶ ἰκανὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ἡμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ. ¹⁷ οὐδ' τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ· καὶ συνάξει τὸν σίτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστον. ¹⁸ πολλὰ μὲν οὖν καὶ ἔτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.	mightier than I cometh, ^a the strap of whose shoes I am not worthy ¹⁷ to loose, he will immerse you ⁱⁿ the Holy Spirit, and ⁱⁿ fire; whose fan is ⁱⁿ his hand, and he ^{will} thoroughly cleanse his ^{thrashing-floor} , and gather the wheat into his ^{granary} ; but he will ^{burn} up the chaff ^{with} unquenchable fire. And ^{exhorting} ^{as} to 18 many other things, ^{he} preached the good news to the people.

believe is a fact, then, to use the phrase "immerse with water," involves a violation of the idiom of our language.

^a "the strap;" τὸν ἱμάντα. Rob. (*in verbo*), "a thong, or strap of leather;" Liddell, "a leathern strap, or thong." Belg., "den riem;" G. Fr. and S. Fr., "la courroie;" Iber., "la correa;" Vulg., Montanus, Beza, Eras., Castal., "corrigiam." "Latchet" is obsolete.

¹ "to loose;" λύσαι. Rob. (*λύω*), "to loose, loosen, what is fast bound." So this word is properly rendered in (E. V.) Matt. 16 : 19; 21 : 2. Mark 7 : 35. Luke 13 : 15, 16. John 11 : 44. This phrase is quoted in Acts 13 : 25, and rendered (E. V.) "whose shoes of his feet I am not worthy to loose (*λύσαι*). The English prefix "un" has a negative force, as in "unlike," "undiscovered." Hence the impropriety of the verb "unloose."

¹ "in;" ἐν. The preposition should have its ordinary force here. So Mark 1 : 5, ἐν τῷ Ἰορδάνῃ ποταμῷ is rendered "in the river of Jordan." So Kend., G. and A. Camp., Sharpe, Wakef., Thom., M., Angus. Vulg., Montanus, "in;" S. Fr., "dans;" Iber., "en;" Ital., "nello."

^k "in." The preposition is omitted in the text merely from the fact, that πυρὶ is closely connected with ἐν Πνεύματι Ἁγίῳ. As it is not expressed, I have italicized "in." So M. S. Fr., "dans le feu;" Iber., "en fuego;" Ital., "nel fuoco."

¹ "will thoroughly cleanse;" διακαθαριεῖ. Kend., Norton, Camp., Scarlett, Wakef., Thom., "thoroughly clean;" Rob. (*in verbo*), "to cleanse thoroughly;" Beza and Castal., "perpurgabit;" Schott, "expurgabit;" S. Fr., "il nettoiera parfaitement;" Iberian, "limpiará perfectamente;" Belgic, "zal—doorzuiveren." "Purge," in the sense demanded here, is *obsolescent*.

^m "thrashing-floor;" ἄλωνα. Penn, Sharpe, Dick., Thom., M., Rob. (*in verbo*). Kuinzel: "Ara, locus terendis frumentis destinatus subdialis, sub dio enim triturare solebant Hebræi et etiam nunc solent Orientales." The single word "floor" is too indefinite.

ⁿ "granary;" ἀποθήκην. Thomson, Dick., Scarlett, Sharpe, Camp., Angus, M. Kuinzel: "Granaria, ἀποθήκηαι erant cavernæ subterraneæ, ubi Orientis cives frumentum, vinum, oleum, etc.,

futuris usibus reservare solebant." The rendering by "barn" is obviously inexact. "Garner" is now restricted to poetry.

^o "burn up;" κατακαύσει. Kendrick, Sharpe, Wakef., M. Vulg., Eras., Mont., "comburet;" Beza, "exuret." Rob. (*Lex*), says that one of the uses of κατά is "to strengthen the notion of the simple word, and it is then often simply intensive." He defines κατακαίω "to burn down, to consume utterly, Engl. to burn up." So (E. V.) parallel, Matt. 3 : 12, "he will burn up." 2 Pet. 3 : 10. Rev. 8 : 7.

^p "with unquenchable fire;" πυρὶ ἀσβέστον. This is the natural arrangement of the sentence. It is that of Matt. 3 : 12, where the text is the same. So Kend., Penn, Sharpe, Wakef., Wesley.

^q "exhorting;" παρακαλῶν. Sharpe. As the act indicated by παρακαλῶν was a part of the preaching, we can not with propriety use a finite verb, and say, "he exhorted—and preached." Hence the participial construction is necessary. Vulg., Mont., Beza, Erasmus, "exhortans;" Castalio, "monens;" Belg., "vermanende."

^r "as to." Our idiom will not allow the literal rendering "exhorting many other things." We make *persons* and not *things* the object of the verb to *exhort*. The *paraphrastic* rendering of this verse, "with many other exhortations," as well as that of Tyndale (followed by the E. V.) involves an unnecessary departure from the construction of the text. Should it be deemed better to render παρακαλῶν by the finite verb, the following is suggested as an alternative, "And he exhorted as to many other things, when he preached," etc.

^s "he preached the good news;" εὐηγγελίετο. Although "announce" or "publish" good news would present the thought, still "to preach" has become the leading term for the act of publicly declaring religious truth. It is, therefore, deemed most appropriate. The word is well understood, wherever our language is spoken. But as εὐαγγελίζομαι has the sense of bringing "good news," the above rendering is deemed accurate. There are some instances in the N. T. where the character of the message or news is not kept in view by the writer, and then the simple term *preach, publish, show, or announce* will be exact. As an alternative rendering, "he preached the gospel." So Angus.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age,

¹⁹ Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχομένου ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, ²⁰ προσέθηκε καὶ τοῦτο ἐπὶ πάσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

²¹ Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεφθῆναι τὸν οὐρανόν, ²² καὶ καταβῆναι τὸ Πνεῦμα ἐν ὧσὲ περιστερὰν ἐπ' αὐτόν, καὶ φωνῆν ἐξ οὐρανοῦ γενέσθαι, λέγουσαν, Σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἠδόκησα. ²³ Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἑτῶν

And Herod, the tetrarch, being ¹⁹ reproved by him 'concerning Herodias, his brother's^a wife, and 'concerning all the evils which Herod had done, added ²⁰ 'this, also, 'to them all, that he shut up John 'in the prison.

'And it came to pass, when all ²¹ the people were immersed, that Jesus, also, being immersed, and praying, the heaven was opened, and the Holy Spirit 'descend- ²² ed upon him in a bodily 'form, like a dove; and a voice came from heaven, saying, Thou art my beloved Son; in thee I am well pleased. And 'Jesus him- ²³ self was about thirty years of

See Rob. and Bretsch. on this verb. "Tidings," in the sense of "news," is now obsolete.

^a "concerning;" *περὶ*. Rob. (Lex.), Kendrick, Wesley, Penn. "Of;" here, is ambiguous.

^b "brother's." The Text. Receipt. has *Φιλίππου* before *τοῦ ἀδελφοῦ*. Schott remarks on this word: "Post *γυναίκος* add. vulgo *Φιλίππου* (ex gloss), omissimus cum Griesb. et al. auctoritate plurimorum eodd. (decem unc.) verss. Armen., Pers. (Whe-loc), Goth., Slav., Vulg., It., Sax." It is canceled by Griesbach, Lachmann, Tisch., Knapp, Theile, and bracketed by Tittmann. Not recognized by the Vulgate. There is no reasonable doubt that it is an addition to the text.

^v "concerning;" *περὶ*. See note t.

^w "this, also;" *καὶ τοῦτο*. Kendrick, Scarlett, M., Angus. Iber., "este tambien;" Murdock, "added this, also."

^x "to them all;" *ἐπὶ πάντοι*. Thom., Angus, M. Iber., "á todos [ellos]." The preposition might be rendered "besides," though without any especial advantage. When employed to mark addition or accumulation *on* or *to* something already mentioned or implied, it may be translated *upon* (on), *unto* (to), *besides*. Rob. (Lex.) "Above" in the E. V. originated in the "super omnia" of the Vulgate. S. Fr., "à toutes;" De Wette, "zu allem."

^y "in the prison;" *ἐν τῇ φυλακῇ*. Thelwall. Belg., "in de gevangnisse;" De Wette, ins Gefängnis;" Iberian, "en la carcel." So Span. The article should not be omitted here, as *τῇ φυλακῇ* is definite. John was confined in the fortress of Machærus, well known to those, who were residents in Palestine.

Joseph., Antiq. 18 : 5, §2, *Καὶ ὁ [Ἰωάννης] μὲν ὑποκίβη τῇ Ἡρώδου, δέσμιος εἰς τὸν Μαχαιροσίωνα πεμφθεὶς, τὸ προερχομένου φρούριον, ταύτῃ κτίσεται.*

^z "And it came to pass;" *Ἐγένετο δὲ*. Thom., Angus, Penn, M. The order of the text is retained here. So Vulg., Eras., Beza, Montanus, Castal., Schott, Stryer, Heb. N. Test., Luther, De Wette, Belg., G. Fr. and S. Fr., De Sacy, Iber., Span., Diodati, Ital., Dan.

^a "descended upon him," etc. This is the natural arrangement in English. It renders the sentence more perspicuous and harmonious. So Penn, Dick., M., Camp. S. Fr., "descendit sur lui comme une colombe."

^b "form;" *εἶδει*. Penn, Scarlett, Wakef., Wesley, Dick., M., Camp. S. Fr., "forme."

^c "Jesus himself was about thirty years of age, when he began his ministry;" *αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἑτῶν τριάκοντα ἀρχόμενος*. Wesley. Critics have long been divided as to the proper rendering of this passage. The translation in the E. V. was taken almost word for word from Cranmer's version (1539), "And Jesus himself began to be about thirty years of age." So the Geneva (1557), "And Jesus himself began to be about thirty years of age, being as men supposed," etc. Tyndale with better judgment—assuming that the object of the writer was simply to state the age of the Redeemer at the era to which the narrative had brought his history—rendered the passage, "Jesus himself was about thirty years of age when he began, being as men supposed," etc. This view has been taken by many later interpreters, as Schott, "Et ipse Jesus erat fere triginta annos natus, quum [publice agere] inciperet; filius, ut putabatur, Josephi."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
being (as was supposed) the son of Joseph, which was the son of Heli,	τριάκοντα ἀρχόμενος, ὧν, ὡς ἐνο-	age, when he began <i>his ministry</i> ,
24 Which was the son of Mattath, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,	μίζετο, υἱὸς Ἰωσήφ, τοῦ Ἑλὶ, 24 τοῦ Ματθαῖ, τοῦ Λευὶ, τοῦ Μελχι, τοῦ Ἰαννᾶ, τοῦ Ἰωσήφ,	being, as was supposed, the son of Joseph, the son of Eli, the son of Mattath, the son of Levi, the son of Malchi, the son of Janna, the son of Joseph, the
25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge,	25 τοῦ Ματθαθίου, τοῦ Ἀμὼς, τοῦ Ναοῦμ, τοῦ Ἑσλι, τοῦ Ναγκαί, 26 τοῦ Μααθ, τοῦ	son of Mattathiah, the son of Amos, the son of Nahum, the son of Hesli, the son of Naggai, the son of Maath, the son of
26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Juda.	Ματθαθίου, τοῦ Σεμεὶ, τοῦ Ἰω-	26 Mattathiah, the son of Shimei, the son of Joseph, the son of
27 Which was the son of Joanan, which was the son of Rhesa, which was the son of Zerobabel, which was the son of Salathiel, which was the son of Neri,	σῆφ, τοῦ Ἰούδα, 27 τοῦ Ἰωαννᾶ, τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρι, 28 τοῦ	Judah, the son of Johanan, the son of Resa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, the son of
28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,	Μελχι, τοῦ Ἀδδὶ, τοῦ Κοσᾶμ, τοῦ Ἐλμωδάμ, τοῦ Ἑρ, 29 τοῦ	28 Malchi, the son of Addi, the son of Almodam, the son of Er, the son of
29 Which was the son of Jose,	Ἰωσῆ, τοῦ Ἐλιέξερ, τοῦ Ἰωρεὶμ,	29 of Jose, the son of Eliezer, the son of Joram, the son of Mat-

Scarlett, "And Jesus was, when beginning *his ministry*, thirty years of age, being," etc. Sharpe, "And Jesus himself, when he began, was about thirty years of age, being," etc. Norton, "And Jesus was about thirty years old when he began his ministry; being," etc. Dick., "Jesus himself was about thirty years of age, when he commenced [his ministry]; being," etc. In this mode of rendering the passage, ἀρχόμενος has its usual force, being followed by something understood as τὴν διακονίαν αὐτοῦ, "his ministry." De Wette adopts this mode of interpretation, though he does not supply the ellipsis, "Jesus war ungefähr dreissig Jahr alt, als er anfing, und war," etc. Very nearly so the S. Fr., "quand Jésus commença, il était âgé d'environ trente ans, étant," etc. De Saey, "Jésus avait environ trente ans, lorsqu'il commença à exercer son ministère, étant," etc. Iber., "era Jesus como de unos treinta años, al empezar él [su ministerio]." The theory adopted by some, that ἀρχόμενος is pleonastic and that the passage may be rendered "Jesus was about thirty years of age," is evidently opposed by the use of ἀρχόμενος employed by Luke, Acts 1:22, ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρχόμενος ἀπὸ τοῦ βασιλείματος Ἰωάννου ἕως τῆς ἡμέρας, κ. τ. λ. Compare Acts 10:37, τὸ γενόμενον ἡμέρα καὶ ὅλης τῆς Ἰουδαίας, ἀρχόμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐποίησεν Ἰωάννης. The rendering in the E. V. (Crammer's) is objectionable, on the ground, that, by retaining ἀρχόμενος (in its equivalent "beginning"), the sentence is entirely obscure. If the thought is, that "Jesus was about thirty years of age," then "beginning" can not be used in conformity with the English idiom. On the whole, the rendering

given above is deemed preferable to either of those which have been noticed. M. employs "to teach" as the supplement after "began." Rob. renders the passage as follows, (ἀρχῶ) "and Jesus himself was about thirty years old as he began, etc., his public ministry, i. e., by his baptism and the descent of the Spirit upon him; so Euthym. Ζίγ., ἀρχόμενος τῆς εἰς τὸν λαὸν ἀναδείξεως αὐτοῦ ἥτοι τῆς διδασκαλίας." Several writers have endeavored to adjust the difficulties presented in this passage by a reference to Num. 4:3, 47, where the service of the Levites is determined, as continuing from thirty years of age to fifty. The quotation is not at all relevant, for Christ belonged to the tribe of Judah, not to that of Levi. He was not a priest after the order of Aaron; of course, the laws of the priesthood under the ancient dispensation were not applicable to him. See Heb. 7:14-19.

^d "the son of Eli;" τοῦ Ἑλὶ. As υἱὸς is employed before Ἰωσήφ, it is left to be supplied through all the other instances in which the name of a father occurs in this genealogical table. The phrase "the son," therefore, is not italicized as a supplement on the same principle, which inserts in Roman type the pronoun, that is necessarily understood, in hundreds of instances, before a verb. "Which was" (= who was) is superfluous in this table. It has not been employed by Campbell, Thom., Wesley, Scarlett, Sharpe, Penn, Kendrick, M. The orthography of the names has been conformed to that of the O. Test., as indicated in the E. V. In a few instances, where a name does not appear in the O. Test., it has been modified by a comparison with the Heb. N. Test.

KING JAMES' VERSION.

which was *the son of* Eliezer, which was *the son of* Jorim, which was *the son of* Matthat, which was *the son of* Levi.

30 Which was *the son of* Simeon, which was *the son of* Juda, which was *the son of* Joseph, which was *the son of* Jonan, which was *the son of* Eliakim,

31 Which was *the son of* Melea, which was *the son of* Menan, which was *the son of* Mattatha, which was *the son of* Nathan, which was *the son of* David,

32 Which was *the son of* Jesse, which was *the son of* Obed, which was *the son of* Booz, which was *the son of* Salmon, which was *the son of* Naasson,

33 Which was *the son of* Aminadab, which was *the son of* Aram, which was *the son of* Esrom, which was *the son of* Phares, which was *the son of* Juda,

34 Which was *the son of* Jacob, which was *the son of* Isaac, which was *the son of* Abraham, which was *the son of* Thara, which was *the son of* Nachor,

35 Which was *the son of* Saruch, which was *the son of* Ragau, which was *the son of* Phalec, which was *the son of* Heber, which was *the son of* Sala,

36 Which was *the son of* Cainan, which was *the son of* Arphaxad, which was *the son of* Sem, which was *the son of* Noe, which was *the son of* Lamech,

37 Which was *the son of* Mathusala, which was *the son of* Enoch, which was *the son of* Jared, which was *the son of* Maleleel, which was *the son of* Cainan,

38 Which was *the son of* Enos, which was *the son of* Seth, which was *the son of* Adam, which was *the son of* God.

GREEK TEXT.

τοῦ Ματθαῖ, τοῦ Λευῖ, ³⁰ τοῦ
Συμεὼν, τοῦ Ἰουδα, τοῦ Ἰω-
σὴφ, τοῦ Ἰωνάν, τοῦ Ἐλιακίμ,
³¹ τοῦ Μελεᾶ, τοῦ Μαϊνάν, τοῦ
Ματταθαῖ, τοῦ Ναθάν, τοῦ Δα-
βίδ, ³² τοῦ Ἰεσσαί, τοῦ Ὠβηδ,
τοῦ Βοὸζ, τοῦ Σαλμών, τοῦ
Ναασσών, ³³ τοῦ Ἀμιναδάβ,
τοῦ Ἀράμ, τοῦ Ἑσρώμ, τοῦ
Φαρέ, τοῦ Ἰούδα, ³⁴ τοῦ Ἰα-
κώβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραάμ,
τοῦ Θάρα, τοῦ Ναχώρ, ³⁵ τοῦ
Σαρούχ, τοῦ Ραγαῦ, τοῦ Φά-
λεκ, τοῦ Ἑβερ, τοῦ Σαλά,
³⁶ τοῦ Καϊνάν, τοῦ Ἀρφαξάδ,
τοῦ Σῆμ, τοῦ Νῶε, τοῦ Λά-
μεχ, ³⁷ τοῦ Μαθουσάλα, τοῦ
Ἐνώχ, τοῦ Ἰαρέδ, τοῦ Μα-
λελεήλ, τοῦ Καϊνάν, ³⁸ τοῦ
Ἐνὼς, τοῦ Σῆθ, τοῦ Ἀδάμ,
τοῦ Θεοῦ.

REVISED VERSION.

tath, the son of Levi, the son ³⁰
of Simeon, the son of Judah,
the son of Joseph, the son of
Jonan, the son of Eliakim, the ³¹
son of Malia, the son of Mainan,
the son of Mattethah, the son
of Nathan, the son of David,
the son of Jesse, the son of ³²
Obed, the son of Boaz, the son
of Salmon, the son of Nashon,
the son of Amminadab, the son ³³
of Ram, the son of Hezron, the
son of Pharez, the son of Judah.
the son of Jacob, the son of ³⁴
Isaac, the son of Abraham, the
son of Terah, the son of Nahor,
the son of Serug, the son of ³⁵
Reu, the son of Peleg, the son
of Eber, the son of Shelah, the ³⁶
son of Cainan, the son of Ar-
phaxad, the son of Shem, the
son of Noah, the son of Lamech,
the son of Methuselah, the son ³⁷
of Enoch, the son of Jared, the
son of Mahalaleel, the son of
Cainan, the son of Enos, the ³⁸
son of Seth, the son of Adam,
the son of God.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. IV.	CHAP. IV.	CHAP. IV.
AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,	ἸΗΣΟΥΣ δὲ Πνεύματος Ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἦγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον· ² ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεῖσθῶν αὐτῶν, ὑπερον ἐπίεισε. ³ καὶ εἶπεν αὐτῷ ὁ διάβολος, Ἐἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. ⁴ Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν, λέγων,	AND Jesus, 'full of the Holy Spirit, returned from ^b the Jordan, and was led by the Spirit into the desert, 'being tried by ² the devil 'forty days. And 'he ate nothing in those days: and when they were ended, 'he was afterwards hungry. And the ³ devil said to him, 'If thou art the Son of God, command this stone 'to become bread. And ⁴ Jesus answered him, saying, It
2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.		
3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.		
4 And Jesus answered him,		

* "full." The word "being" before "full" in the E. V. is a supplement, though it is not *italicized*. It is a superfluous addition, and, as such, has been omitted by Kend., Norton, Thomson, Wakef., Thel., Dick, Camp. The simple adjective corresponding to "full," is employed in Vulg., Mountanus, Eras., Beza, Castalio, Schott, Luther, Belg., G. Fr. and S. Fr., Iber., Span., Diodati, Ital., Danish.

b "the Jordan." See ch. 3 : 3, note.

c "was tried;" *πειραζόμενος*. Penn. "was tried;" Wakefield, "under the trial." In the note on the parallel passage, Mark 1 : 13, the Reviser has said, in reference to this word: "Bob., to attempt, to assay, to tempt, to prove, to put to the test. 'To try' corresponds with *πειράζω*. 'Tempt' is used in some cases in the E. V., where from its present sense the English reader is led to believe that God *incites men to sin*. The word is now always understood to convey the idea of *an effort to lead one to violate the Divine law*. There may be a few instances, such as James 1 : 13, where 'tempt' would be most appropriate, still, in general, I would use 'try' as most exact. In all cases, the reader will (from the context) understand the nature of the act or *trial*, without the danger of being misled."

In addition to this, I would observe that while "tempt," in its ordinary sense, may present the thought in this passage with accuracy, it is still desirable to follow the principle of uniformity in rendering, as far as correctness or idiom will allow. There are many cases, where "tempt" presents difficulties to the common reader of no ordinary magnitude, especially if he recollects the declaration James 1 : 13, 14, "Let no man say when he is tempted, I am tempted of God: for God can not be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." The terms used in the German of Luther and De Wette (*versucht*), and in the Danish (*fristet*), correspond with our word "try."

d "forty days." This arrangement harmonizes with the com-

mon, familiar, and therefore *perspicuous*, usage of the English. So Penn. The punctuation of this passage in Bagster is incorrect. In his edition, a comma is placed after *τεσσαράκοντα*, so that the sentence stands thus, *εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα, πειραζόμενος κ. τ. λ.* In this case, the rendering (in the Greek order) would be, "being led by the Spirit into the desert forty days, being tried," etc. The Elzevir, Stephens (third Edit.), Erasmus, Mill, Trollope (N. Test.), Griesb., Schott, Knapp, Tittmann (Leipsic, 1831), Theile, Kuinel, place the comma after *ἔρημον*.

e "he ate;" *ἔφαγεν*. Tyndale, Cranmer, Thomson, Wesley, Wakef., Kend., Sharpe. M., Scarlett, Penn, Norton. "Did eat" was first employed in the Geneva. "Did" is superfluous; there being no emphasis which requires its use.

f "he was afterwards hungry;" *ὑπερον ἐπίεισε*. M., Kend., Gray (note on Angus). The phraseology of the E. V. (taken from Tyndale's "he afterwards hungered") is obsolete.

g "If thou art;" *Ἐἰ—εἰ*. Kendrick, M., Angus, Thomson, Scarlett, Penn, Webster (Bible with amendments of the language, 1833). The present usage of our language, in constructions like this, agrees with that of the Greek in using the indicative mood of the verb. In other words, a *conditional* action or state, belonging to the present time, should be expressed, not by the subjunctive, but by the indicative. So the G. Fr. and S. Fr., "Si tu es;" De Sacy, "Si vous êtes." The indicative is the appropriate rendering in the Latin, as may be seen in the Vulg., Mont., Eras., Beza, Castal., and Schott.

h "to become;" *ἵνα γένηται*. Thom., Wakef., Scarlett, Penn, G. and A. Camp., M., Norton. The infinitive here is employed by later translators, as concise and in harmony with our present *usus loquendi*. "To become" is obviously the proper signification of the verb, like the Latin "fio." So Vulg., Eras., Beza "fiat;" Schott, "feri." Kühner, § 329, Rem. 5. Rob., Lex (δτι, 1. 3)

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>saying, It is written, That man shall not live by bread alone, but by every word of God.</p>	<p>Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτον μόνω ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ πάντι ῥήματι Θεοῦ. ⁵ Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. ⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἔξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδίδονται, καὶ ὃ ἐὰν θελω διδοῦμι αὐτήν· ⁷ σὺ οὖν εἰὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα. ⁸ Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὑπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γάρ, Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνω λατρεύσεις. ⁹ Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν</p>	<p>is written, 'Man shall not live by bread alone, but by every word of God. And the devil, taking him up into a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said to him, All this 'authority will I give thee, and the glory of them: for it is delivered to me, and to whomsoever I will, I give it. If, 'then, thou wilt worship me, all shall be thine. And Jesus answering, said to him, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he brought him to Jerusalem, and set him on 'the pinnacle of the temple, and said to him,</p>

ⁱ "That" has been omitted on the ground that *ὅτι* is a mere sign of quotation. Rob., Lex. (*ὅτι*.) It is dropped by Norton, Kend., Angus, Thom., Dick., Wakel., Scarlett, Sharpe, Camp., M. *Ὅτι* is not translated by Luther, De Wette, Iber.

^j "by bread;" *ἐπ' ἄρτω*. I have retained the rendering of the E. V. with some hesitation. The usual force of *ἐπὶ* with a dative, "upon," or "on," seems to sanction this form "on bread"—"on every word." So Rob. (*ἐπὶ*) quotes this passage, and adds, "to live upon, i. e., to sustain or support life upon, quoted from Deut. 8 : 3, where Sept. for *ἐπὶ τῷ*, etc." We have the same idiom, as we speak of "living on vegetables," "living on meat," etc. I suggest "on" as an alternative rendering of *ἐπὶ* before *ἄρτω* and *πάντι ῥήματι*. So Thelwall.

^k "authority;" *ἐξουσίαν*. M., Dick. So (E. V.) Matt. 8 : 9 ; 21 : 23, 24, 27. Mark 1 : 22, 27 ; 11 : 28. Luke 4 : 36 ; 7 : 8. John 5 : 27. This word is properly distinguished from *δύναμις*, "power," in 1 Cor. 15 : 24, *πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμις*, "all rule, and all authority, and power." *Δύναμις* properly signifies *inherent ability*, physical or intellectual. In Homer it is almost always applied to strength of body, often in later writers to force or strength of mind, to the power of things, to military forces, as especially constituting the might of rulers. *Ἐξουσία* (from *ἔξεσσι*, *it is allowed, it is in one's power, it is possible*) signifies *power over persons or things, rule, dominion, the legal or moral right to do a thing, or to command it to be done*. By metonymy, it is sometimes applied to the magistracy or rulers. In a looser style of language, these words are sometimes used inter-

changeably. It is, however, desirable to keep their appropriate significations distinct. See Liddell, Bretsch., Rob.

^l "then;" *οὖν*. M., Angus. S. Fr., G. Fr., and De Sacy, "done;" Belg., "dan.;" Diodati and Ital., "dunque;" Dan., "nu" (*now*). This word is often used to denote "the mere sequence of one clause upon another, thus marking transition or continuation, *then, now, thereupon*." Rob. (*in verbo*) Liddell, Bretsch., "facit transitum, interdum potest verti: *tum, porro*." Schott renders the word here by *quod si*, "if then."

^m The words of the Text. Receipts, *ὑπαγε ὀπίσω μου, Σατανᾶ—γάρ*, are rejected as spurious by Griesbach, Tisch., Knapp, Theile, Lachm., and bracketed by Tittmann. Kuinzel: "Plures optima note libri et versiones omittunt, nempe e Matt. IV. 10, in hunc locum translata sunt, unde ea ex ordine ejicienda esse rectissime judicarunt Grotius, Millius, Bengelius, Griesbachius, et alii." Schott says, "Ante *γέγε*. vulgo: *ὑπαγε ὀπίσω μου, σατανᾶ* (ex Matt. 4 : 10) omissimus cum Griesb. et al. auctoritate codd. B. D. L. aliorumque minuss. verss. Pesch., Pers., Copt. (memph.), Sahidic Arm., Arab. (vatic.), Goth., Vulg., It., Sax., et patrum quorundam. Ib. Post *γέγε*. vulgo: *γάρ* delendum cum Griesb., et al. præcunctibus iisdem fere testibus, quo illud: *ὑπαγε—σατανᾶ* omittunt, aliisque (A. E. F. G. H. K. M. S. V.)" De Wette, Wakel., Wesley, Penn., A. Camp., and Sharpe omit these words in their versions.

ⁿ "on the pinnacle;" *ἐπὶ τὸ πτερύγιον*. Wakel., Penn, Sharpe. Belg., "op de tinne;" De Wette, "auf die Zinne;" S. Fr., "sur l'aile;" Iber., "sobre el vuelo pequeño;" Ital., "sulla sommità."

KING JAMES' VERSION.

thou be the Son of God, cast thyself down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee :

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee : and there went out a fame of him through all the region round about.

GREEK TEXT.

αὐτῷ, *Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω.*

¹⁰ γέγραπται γάρ, *Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελείται περὶ σοῦ, τοῦ διαφυλάξαι σε.* ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόνῃς πρὸς λίθον τὸν πόδα σου.

¹² Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, *Ὅτι εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.* ¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

¹⁴ *ΚΑΙ ὑπέστρεφεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξήλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.* ¹⁵ καὶ αὐτὸς ἐδίδασκεν

REVISED VERSION.

•If thou art the Son of God, cast thyself down from hence ;^p for ¹⁰

it is written, He shall give his angels charge concerning thee, to keep thee ; and ¹¹

on their hands they shall bear thee up, lest thou dash thy foot against a stone. And Jesus ¹²

answering, said to him, It is said, Thou shalt not try the Lord, thy God. And the devil, ¹³

having ended all the trial, departed from him for a season.

And Jesus returned in the power ¹⁴ of the Spirit into Galilee ; and a report concerning him spread through the whole surrounding region. And he taught ¹⁵

The omission of the definite article in the E. V. (after Tyndale,) is entirely incorrect. Rob. quotes these words, and says, "The pinnacle of the temple, referring to the elevation of the middle portion of the triple portico or colonnade along the southern wall, which, at its eastern end, impended over the valley of the Kedron." Josephus, Antiq. 15 : 11. 5, *Εἰ τις ἀπ' ἄκρου τοῦ ταύτης τέγους ἀμφοῦ συντιθεῖς τὰ βάθρῃ διαπτείου, σκοποδιωγῶν, οὐκ ἐξικουμένης τῆς ἄνεως εἰς ἀμέτρον τὸν βυθόν.*

• "If thou art." See v. 3, note.

• A semicolon is placed after "hence," in conformity with the punctuation of the Greek text. The connection of this sentence with that which follows it, is too close for the use of the period. The semicolon is used by Thom., Dick, Wakef., Sharpe, G. and A. Camp. So in the Latin of Beza, the semicolon follows "deorsum." Luther placed this point after "hinunter." S. Fr., "d'ici en bas ; car—" Iber., "de aquí abajo ; porque—" Diodati, "di qui ; percioché—"

• "concerning thee ;" *περὶ σοῦ.* Norton, Thomson, Wesley, Wakef., Scarlett, Penn, Campbell, Kend., Angus, M., Thelwall. As an alternative, the colloquial form "of thee."

• "on their hands ;" *ἐπὶ χειρῶν.* Wakef., Penn, Sharpe, M. The Hebrew preposition *בְּ* signifies "on" in Ps. 91 : 12, from which this quotation is made *בְּיָדַי בְּיָדַי.* Sept., *ἐπὶ χειρῶν.* The inaccurate rendering "in their hands" was derived from the Vulgate, "in manibus." So (E. V.) v. 9, "on (ἐπὶ) a (the) pinnacle." Matt. 5 : 15, 39 ; 10 : 34. Luke 1 : 65 ; 5 : 12, etc.

• "lest ;" *μήποτε.* Penn, Camp., M. In the usage of the later Greek writers the adverb *πότε* (ever, at any time) in this word lost its force, so that *μήποτε* had the same signification as *μή*. So Luke 14 : 8. 2 Tim. 2 : 25. Septuagint, Gen. 24 : 5 ;

27 : 12. Compare Gr. and E. V., Matt. 7 : 6 ; 13 : 29 ; 15 : 32 ; 25 : 9 ; 27 : 64. Luke 12 : 58 ; 14 : 8. Acts 28 : 27. Heb. 3 : 12 ; 4 : 1. The phrase "lest at any time" was first employed by Tyndale.

• "shalt not try ;" *οὐκ ἐκπειράσεις.* Sharpe, Wakef., Thom. The noun "trial" is used by others. Camp., Dick., Norton, "shalt not make trial of," etc. See v. 2, note. There does not seem to be any distinction made by the N. Test. writers between *πειράζω* and *ἐκπειράζω*. In this usage they have followed the Sept., which uses either of these verbs as an equivalent for *תָּרַב*.

• "having ended ;" *συντελέσας.* Wesley, Scarlett, Thelwall. The participial construction is also employed by Kend., and M. De Sacy, "ayant achevé ;" Iber., "habiendo acabado."

• "trial." See v. 2, note.

• "a report ;" *φήμη.* Penn, Wakef., Kend., Thomson. De Wette, "ein Ruf." The expression "a fame" does not harmonize with our *usus loquendi*. "Report" is preferable, also, if we regard accuracy. Rob., "common fame, word, report, rumor."

• "concerning him ;" *περὶ αὐτοῦ.* Thom., Kend., Thelwall, Vulg., Mont., Eras., "de illo ;" Beza, "de eo ;" Belg., "van hem ;" De Wette, von ihm ;" Iber., "de él ;" Diodati, "di esso." Rob. (*περὶ, cum genit.*).

• "the whole ;" *ὅλης τῆς.* Angus, Camp., M., Thel. Rob. (*ὅλος*) Liddell, "the whole ;" Belg., "het gabeele ;" De Wette, "die ganze ;" S. Fr., "toute ;" Iber., "todo." This word should be distinguished in rendering, from *πᾶς*.

• "surrounding region ;" *περιχώρου.* Kendrick, Belgic, "omliggende land ;" De Wette, "umliegende Gegend ;" G. Fr.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 And he taught in their synagogues, being glorified of all.	ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων. ¹⁶ καὶ ἦλθεν εἰς τὴν Ναζαρέτ, ὃ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγῶγην, καὶ ἀνέστη ἀναγνῶναι. ¹⁷ καὶ ἐπέδοθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀνοπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, Πνεῦμα Κυρίου ἐπ' ἐμέ· ¹⁸ ὃ ἔνεκεν ἔχρισέ με· εὐαγγελίζεσθαι πτωχοῖς ἀπεσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν· κηρύξαι αἰμαλώτοις ἄφεσιν, καὶ	in their synagogues, being praised by all. And he came to Nazareth, where he was brought up; and, according to his custom, he went into the synagogue on the sabbath-day, and stood up to read. And there was delivered to him the book of Isaiah, the prophet; and, unrolling the book, he found the place where it was written, The Spirit of the Lord is on me, because he hath anointed me to preach good news to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and

"le pays d'alentour;" S. Fr., "la contrée d'alentour;" Bretsch., (*in verbo*, "regi circumjacenti.") "Round about" is tautological. The verb περιχωρῶσ signifies to go round. Alternative rendering, "the region around," as Penn.

"being praised;" *δοξαζόμενος*. Kend. Belg., "wieder-gerepen;" De Wette, "gepriesen." This word is rendered "applauded" by Scarlett and M. Thomson, "with universal applause." Although "applaud" presents the thought, it is not more exact than "praise," and the latter has the advantage of being a biblical word, and one that is more familiar to common readers. S. Fr., "étant honoré;" Diodati, "essendo onorato;" Castal., "celebrabatur;" Rob. (*in verbo*), "to honor, to glory, i. e., to ascribe honor or glory to any one, to praise, to laud, to magnify." Tynd., Cran., and Geneva use the synonym "commended."

"by all;" *ὑπὸ πάντων*. Penn. Kend., Wakef., Sharpe, Angus, M. The preposition "of," with an objective case, as *instrumental*, is no longer in use.

"was brought up;" *ἦν τεθραμμένος*. Norton, Kendrick, Wesley, M., Rheims. Belg., "opgevoed was;" Luther and De Wette, "erzogen war." Heb. N. Test., *נִרְבָּן מִבְּרִית*. The imperfect tense is employed by Tyndale, Cranmer, and Geneva. So v. 17 the E. V. renders *ἦν γεγραμμένον* "it was written."

"according to his custom;" *κατὰ τὸ εἰωθὸς αὐτῷ*. So Rob. (*in loco*, *ἔθω*), Thom., Penn, Scarlett. Vulg., Erasmus, "secundum consuetudinem suam;" Belg., "na zijne gewoonte;" Luther and De Wette, "nach seiner Gewohnheit;" Dan., "eften sin Södvane." As the participle *εἰωθὸς* is used for the substantive (*κατὰ τὸ ἔθος*, Luke 1 : 9), the literal rendering is preferred for exactness and simplicity.

"to read." The use of "for," before the infinitive, is obsolete and ungrammatical. In this instance, it is omitted by Norton, Thom., Wesley, Penn, Wakef., Sharpe, Scarlett, Camp., Kend., Angus, M.

"of Isaiah, the prophet;" *Ἡσαίου τοῦ προφήτου*. Norton, Kend., Wakef., M., Thelw. Vulg., Mont., Eras., Beza, "Esaiæ propheta;" Schott, Kuinzel, "Isaie vatis;" De Wette, "Jesaja's, des Propheten;" S. Fr., d'Esaiæ le prophète;" Iber., "de Isaias el profeta." The Greek order should be retained, as *τοῦ προφήτου* is the defining term, distinguishing the author of "the book" from other men, who might bear the same name. So Syr., *ܟܬܒܐ ܕܝܫܐܝܐ*. Heb. N. T., *ספר ישעיה הנביא*.

"unrolling;" *ἀναπτύξας*. Norton, Kend., M. Dickinson, "having unrolled;" Vulg., "ut revoluit." Kuinzel, "*libro evoluto, explicato: ἀναπτύσσων* est evolvere, *explicare* ea, quæ sunt convoluta, ut oppositum *πτύσσων* v. 20, est *complicare convolvere; ἀναπτύσσων* de libro evoluto legitur quoque 2 Regg. 19 : 14—*Libri autem Hebræorum erant volumina, illigabantur duobus baculis teretibus, qui capulos habebant, quos manu tenens qui legebat, convolvere poterat atque evolvere librum prout opus erat.*"

"to preach good news;" *εὐαγγελίζεσθαι*. Norton, "glad news;" Dickinson, "to publish good news;" Penn, Sharpe, "to preach good tidings;" Wakef., "to preach glad tidings;" Scarlett, Campbell, "to publish glad tidings;" Castalio, "ad læta—nunciands;" Schott, "ut—læta nuntiarem." In Isaiah 61 : 1, from which this quotation is made, the verb is *בְּרַשָׁתִי*, Sept. *εὐαγγελίσαθω*, Syr. *ܕܝܫܐܝܐ*. The radical idea, "*to bring good news, to announce or publish glad tidings* (Rob., Lex.), is indicated by this verb, as it is employed by the Evangelists. "Good news" is substituted for "gospel," as it presents the thought with greater clearness and force. "Tidings" is obsolete. De Wette, "frohe Botschaft zu bringen;" S. Fr., "pour annoncer la bonne nouvelle;" Iber., "á anunciar buenas nuevas;" Ital., "per annunziare la buona novella." Compare ch. 2 : 10.

"to proclaim;" *κηρύξαι*. Norton, Kend., Thom., Wesley, Penn, Angus, Scarlett, M. Vulg., Mont., "predicare;" Eras.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ing of sight to the blind, to set a liberty them that are bruised,	τυφλοῖς ἀναβλέψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει· ¹⁹ κη-	'recovery of sight to the blind, to set at liberty +the oppressed,
19 To preach the acceptable year of the Lord.	²⁰ Καὶ πτύξας τὸ βιβλίον, ἀπο-	+to proclaim the acceptable 19 year of the Lord. And +roll 20
20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.	δοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. ²¹ Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς, Ὅτι σήμερον ποιήσωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν·	ing up the book, he gave it again +to the officer, and sat down. And the eyes of all in the synagogue +were fixed on him. And he began to say 21 to them, This day +is fulfilled this scripture which is in your
21 And he began to say unto them, This day is this scripture fulfilled in your ears.		

Beza, "at predicem;" Schott, "at predicarem;" Rob. (Lex.), "to proclaim;" Bretsch., "publice annuncio." The radical sense of the verb is most appropriate here. Liddell (*in verbo*), "to call, make proclamation as a herald;" Iber., "á proclamar." Heb. N. T., קָרָא Syr.; ܩܪܝܢ Murdock, "to proclaim."

1 "recovery of sight;" ἀνάβλεψιν. Thom., Wesley, Penn., Wakef., Scarlett, Camp., Angus, M. Liddell (*in verbo*), "a seeing again, recovery of sight." Strictly speaking to recover sight implies that it was formerly possessed. Hence Kuinzel on Matt. 11 : 5, where the verb ἀναβλέσκου occurs, renders it "caecis visum recipient." So E. V., "the blind receive their sight." On John 9 : 11 (ἀνέβλεφα, E. V., "I received sight"), Kuinzel remarks: "Cum homo ille a nativitate caecus fuisse dicitur, ἀνέβλεφα vim habet verbi simplicis ἐβλεφα quod ipsum verbum v. 7, et 21, legitur." On this passage, Bloomfield remarks: "The term may, indeed, seem rather to denote the recovery of sight. But it admits of the present sense, i. e., 'I received my sight,' since ἀνά is often used for ἄνω, upward, and consequently, may mean to look up; the peculiar faculty of the human race."

Prona cum spectant animalia caetera terram;
Os homini sublimē dedit: celum tueri
Jussit, et erectos ad sidera tollere vultus.—Ovid, Met. 1 : 84.

The verb ἀναβλέπω has sometimes the sense of looking at, as in Cyrop. 1, 4, §12, *Θεὸς ἀναβλέπων πρὸς τὸν πάπαν ἐκ τοῦ ζου ἔτι δύναιμι.* In view of what has been said, the alternative rendering is suggested, "receiving of sight to the blind," or, more concisely (with Vulg. and Eras., "caecis visum"), "sight to the blind." So De Wette, "den Blinden das Gesicht;" Iber., "la reception de la vista para los ciegos;" Span., "á los ciegos vista;" Belg., "den blinden het gezichte." Syr., ܩܪܝܢ ܕܥܝܢܐ . Heb. N. Test., קָרָא ܕܥܝܢܐ .

2 "the oppressed;" τεθραυσμένους. Norton, Dick., Camp., Kend., Angus, M. Castallo, "calamitosos;" De Wette, "die Gedrückten;" S. Fr., "qui tout foulés;" Iber., "los oprimidos;" Rob. (Lex.), "oppressed." Bretsch.: "Teθραυσμένοι, bello confecti, i. e., victi, oppressi, captivi; semel Luke 4 : 19, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, victos captivos liberos demittere, eos vindicare in libertatem; in Hebr. enim Jes. 58 : 6, legantur, $\text{קָרָא ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ}$ Kuinzel (*in loco*), Deut. 28 : 33, "legitur $\text{ܩܪܝܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ}$ τεθραυσμένους, oppressi et vexati aris (E. V., 'thou shalt be only oppressed and crushed always')."

Itaque τεθραυσμένοι h. l. sunt calamitosi, oppressi, non ut alii volunt, vulnerati scilicet compedibus victi."

xx "to proclaim." See note i.

1 "rolling up;" πτύξας. See v. 17, note. Norton, Kend., Thom., "had rolled up."

m "to the officer;" τῷ ὑπηρέτῃ. Norton, Wakef., M. This is the most usual rendering in the E. V. "Minister" tends to mislead the common reader, who has the idea "minister of the word" or preacher called up in his mind, by that term. It is not equivalent to ἀρχιμανθράκος, "the ruler" or "chief director" of the synagogue, but probably indicates the officer termed by the Jews רבבא דביתא who had the charge of the sacred books. Kuinzel and Bloomfield (*in loco*).

2 "were fixed;" ἦσαν ἀτενίζοντες. Camp., Penn. Thomson, Scarlett. This expression conforms to present usage. It is equally exact with "fastened," more euphonous, and more easily enunciated.

o "is fulfilled this scripture, which is in your ears;" ποιήσωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν. Penn. By the position of "fulfilled," immediately before the sentence "in your ears," the common reader is misled as to the sense of the passage. The thought is, that the declaration of Isaiah which they had just heard, in reference to the Messiah, was fulfilled. Kuinzel: "Hodie illud oraculum eventum habet, vobis audientibus, i. e., hoc quo modo legi, impleri hodie videtis, me audientes, hodie eventa comprobatur, quod ibi propheta dixit." This thought is presented with different degrees of literality in the following versions:—Camp., "the scripture, which ye have just now heard, is fulfilled;" Thom., "there is an accomplishment of this scripture, which you have just heard;" Belg., "is deze Schrift in uwe ooren vervuld;" S. Fr., "cette écriture est accomplie, vous l'entendez;" De Sacy, "cette écriture, que vous venez d'entendre est accomplie;" Iber., "se ha cumplido esta Escritura, oyen do [lo] vosotros;" Syriac, $\text{ܩܪܝܢ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ}$ (Junius, "completa est scriptura hac quae est in auribus vestris"). Bloomfield (N. T.) remarks on this passage: "It is better with the Syriac, Bengel, De Dieu, and Campbell to render, 'which ye have just heard,' literally, 'which is now in your ears.' This, however, involves so harsh a catachresis, that we must suppose an ellipsis of ἡ." In his Analecta he paraphrases the passage: "That which I have

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?</p>	<p>ὡμῶν. ²² Καὶ πάντες ἐμαρτύρουσαν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοὺς ἐκπορευομένους ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; ²³ Καὶ εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.</p>	<p>ears. And all bore testimony ²² to him, and wondered at the gracious words which came out of his mouth. And they said, Is not this the son of Joseph?</p>
<p>23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.</p>	<p>εἶπε πρὸς αὐτοὺς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρὲ, θεράπευσον σεαυτὸν ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου.</p>	<p>And he said to them, Ye will ²³ surely say to me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do here, also, in thy country. And he said, ²⁴</p>
<p>24 And he said, Verily I say unto you, No prophet is accepted in his own country.</p>	<p>²⁴ Εἶπε δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ²⁵ ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἐλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐ-</p>	<p>Truly I say to you, no prophet is ²⁴ acceptable in his own country. But I tell you of a truth, ²⁵ many widows were in Israel in the days of Elijah, when the</p>

just now read, ye see this day fulfilled by the event." Penn says, "This phrase is equivalent to 'which you have just heard;' and appears to be an example of what Hoogeveen calls 'nova loquendi genus (in N. T.) pronomem αὐτός adhibens pro relativo δε (i. e., ἡ γραφή ἢ ἐν τοῖς ὡσὶν ἡμῶν (ἐστίν).'" The rendering which I have adopted above, is literal, and yet it may be objected that there is a strong Hebraistic idiom in the language, I, therefore, suggest the following, which has been furnished by Campbell, "which you have just now heard."

"bore testimony;" ἐμαρτύρουσαν. Wakefield, Scarlett, M. "Witness" is now used for the person who gives testimony, or testifies. In all cases in which "witness" occurs after "gives," or "bear;" in the E. V., testimony should be its substitute.

"which came out of;" τοὺς ἐκπορευομένους ἐκ. Wakefield, Sharpe. S. Fr., "qui sortaient de sa bouche;" Iber., "que salian de su boca;" De Wette, "die aus seinem Munde gingen." In nearly every case, where a verb is compounded with a preposition, and followed by the same preposition, the force of the compounded verb is the same as the simple form. Hence ἐκπορευομένους ἐκ = πορευομένους ἐκ. If we retain "proceeded," then "proceeded from" would be the proper expression.

"the son of Joseph?" ὁ υἱὸς Ἰωσήφ; Penn, Thom., Dick., Wakef., Scarlett, Kend., Thelwall, M. In most cases of similar construction, instead of the possessive case, the E. V. employs "of" with the objective, as "the son of David," rather than "David's son." A good reason for this practice is found in all cases, where the hissing s is followed by another s. Euphony demands attention in the Scriptures, as they are so frequently read audibly.

"here, also." Thomson, Penn, Wakefield. This arrangement is grammatically exact, and more harmonious than that of

the E. V., or rather of Tyndale, which it copies. In colloquial phraseology we say, "do it here, too," and this is good authority—

— "Usus Quem pence arbitrium est et jus et norma loquendi."

"Truly;" Ἀμὴν. This is the Hebrew אמת, which adverbially signifies, truly, certainly. Gesenius (Lex.) Rob. (Lex.): "Emphatically, at the beginning of a sentence, truly, verily. Comp. Luke 9 : 27, ἀληθῶς." "Verily" is out of use, except in quotations from the E. V. "Truly" is more intelligible to common readers than the anglicized Latin word "verily." This word has never been sanctioned by general use. "Truly" is uniformly substituted for it, in this Revision.

"acceptable;" δεκτός. Wesley, Dick., Wakef., Scarlett, Angus, Norton, M. So (E. V.) v. 19. Philipp. 4 : 18. Hesych., δεκτός. ἀρετός. Heid. (Lex.), "acceptus, gratus;" Belgic, "aangenaam;" Iber., "acépto." The word occurs in the Sept., Isa. 56 : 7, in this sense, αὶ θναῖα αὐτῶν ἔσονται δεκτὰ ἐπὶ τὸ θναῖαστήριόν μου, where it is the equivalent of יָצַדְתִּי. If we suppose that δεκτός ἐστιν (in the passage before us) is used for δάξεται—to bring out the thought—the rendering should be, "is well received."

"his own." As the pronoun in Bagster's text is αὐτοῦ, this rendering does not harmonize with it, but should be simply "his." Still, as the rough aspirated αὐτοῦ stands in the text of Griesbach, Knapp, Theile, Tittmann, Schott, Kuinzel, Erasmus, Elzevir, Stephens (third Ed.), the rendering of the E. V. may be sustained. But with αὐτοῦ, the rendering would be plausible, because πατρίς (adj.) signifies one's native place, home, etc., that city, country, or place, which is one's own. Still, in Matt. 13 : 54, we find εἰς πατρίδα αὐτοῦ in Griesbach, Knapp, Tittm., Scholz, Stephens, Elzevir, Erasmus, Theile.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
was shut up three years and six months, when great famine was throughout all the land :	ρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. ²⁶ καὶ πρὸς οὐδέμιν αὐτῶν ἐπέμφθη Ἐλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνός πρὸς γυναικὰ χήραν. ²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. ²⁸ Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.	heaven was shut up three years and six months, "so that there was "a great famine "over all the land : "and yet, "to no one ²⁶ of them was Elijah sent "but to "a widow-woman, "at Zarephath, a city of Zidon. And ²⁷ many lepers were in Israel, "in the time of Elishah, and yet, "no one of them was healed "but Naaman, the Syrian. And ²⁸ "all in the synagogue, "hearing "these words, were filled with
26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.		
27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.		

* "so that;" *ὡς*. Rob. (Lex., *in verbo*): "Before a clause expressing result, or consequence, *so, so as that, so that.*" So Norton, Thom., Penn, Wakef., Sharpe, Scarlett, Camp., Thelw., M. Here *ὡς* = *ὥστε*. Belgic, "zoodat;" S. Fr., "tellement que."

* "a great famine;" *λιμὸς μέγας*. Norton, Thom., Wesley, Diok., Wakef., Sharpe, Scarlett, Camp., Kend., M. De Wette, "eine grosse Hungersnoth;" Dan., "en stor Hunger;" G. Fr. and S. Fr., "une grande famine;" Iber., "una grande hambre."

* "over all the land;" *ἐπὶ πᾶσαν τὴν γῆν*. Norton, Thom., Wakef., Sharpe, Angus, M. Belg., "over het geheele land;" De Wette, "über das ganze Land;" S. Fr., "sur toute la terre;" Ital., "sopra tutta la terra." The ordinary signification of *ἐπὶ* (*cum accus.*) is entirely appropriate here.

* "and yet;" *καὶ*. M. Castal., "et tamen;" De Sacy, "et néanmoins." This is an instance of the apparently *adversative* use of *καὶ*, where the thought is clear in itself without the aid of an adversative particle, as in Matt. 6:26, *ὅτι οὐ στείρουσιν . . . καὶ ὁ πατὴρ ὑμῶν . . . τρέφει αὐτά* 10:29, *οὐκ ἴδιο στρουθία ἀσραῖον πωλεῖται; καὶ ἐν ἕξ αὐτῶν οὐ πωλεῖται, κ. τ. λ.* Rob. (Lex., *καὶ*) remarks: "In all these passages the rendering *but* is admissible, but not necessary; in others, it would destroy the true sense."

* "to no one;" *πρὸς οὐδέμιν*. Rob. (Lex., *in verbo*): "Absolutely as subst. no one." This rendering, being exact, is preferred to the contracted form "none," euphonia gratia.

* "but;" *εἰ μὴ*. "Save" is obsolete. Scholefield remarks on this: "The mistake in the authorized translation is not an unnatural one, but the effect of it is most unfortunate. It introduces a direct blunder by making the passage state, that Elias was sent to none of the Israelite widows *except* to a Sidonian widow. And so of the lepers. Though the natural and common sense of *εἰ μὴ* is 'except,' it is not uncommonly used, as here proposed, in a sense not of limitation, but of exclusion." See *εἰ μὴ*, Rev. 21:27. There is really an ellipsis with *εἰ μὴ*, thus, *εἰ μὴ (ἐπέμφθη) εἰς Σάρεπτα*.

* "a widow-woman;" *γυναικὰ χήραν*. Penn, Sharpe. *Χήρα* is an adjective. Liddell (*χήρος*). Bretsch.: "Proprie femin.

adject. *χήρος*, α, ον orbus [*χῶν vacuus sum*], quae passim additur *γυνή*." Septuagint, *γυνή χήρα ἐγὼ εἰμι*. Heb. N. Test., *יְתוּמָה נָשָׂא*. Troll. (Gram., § 25, p. 46): "*Χήρα* is in fact a feminine adjective, which is used elliptically in Luke 2:37; 7:12. 1 Tim. 5:3. So in Latin C. Nepos, Praef., e. 4, 'femina vidua;' Terentius, Heaut., v. 1:80, 'viduae mulier.'" Bloomf.: "*Ἰννατὰ χήρα* is not so much a *pleonasm* as a primitive *oratio plena*." In the arrangement of this sentence, I have followed Norton, Scarlett, Thom., Penn, Wakef., "to a widow-woman at Sarepta." The inverted, ungrammatical arrangement of the E. V. is a slavish *ad verbum* copy of the Vulgate, "in Sarepta Sidonie, ad mulierem viduam." With better taste G. Fr., "vers une femme veuve dans Sarepta de Sidon;" S. Fr., "vers une femme veuve à Sarepta de Sidon;" Iber., "à una muger viuda en Sarepta [ciudad] de Sidon;" Ital., "ad una vedova in Saretta di Sidone."

* "at Zarephath;" *εἰς Σάρεπτα*. The preposition is rendered "at" by Thom., Dick., Penn, Wakef., Scarlett. Beza, "ad;" Castalio, "ad Zarephtham;" Schott, "ad—Sareptam;" S. Fr., "à Sarepta." Compare Acts 20:16, *εἰς Ἰερουσόλυμα* (E. V., "at Jerusalem"), and 21:13. Matt. 21:1, *ἔγγισαν εἰς Ἰερουσόλυμα, καὶ ἤλθον εἰς Βηθσαγή* (E. V., "drew nigh unto Jerusalem, and were come to Bethphage.") "Zarephath" is according to the O. Test. orthography, 1 Kings 17:9. Obad. v. 20. Heb. N. Test., *צָרְפָּת*.

* "in the time of Elishah;" *ἐν Ἐλισσαίου*. I have retained the phraseology of the E. V., though "in the days of Elishah" (as in E. V., Mark 2:26, *ἐν Ἀβιάθαρ*, "in the days of Abiathar") is suggested as an alternative rendering.

* "no one;" *οὐδεὶς*. See v. 26, note.

* "but;" *εἰ μὴ*. See v. 26, note.

* "all;" *πάντες*. Wakef., Kend., M., Angus, Wesley, Dick., Penn, Scarlett, Thelwall, M., Rheims. "They" is superfluous.

* "hearing;" *ἀκούοντες*. Thom., Wesley, Camp., M., Kend., Thelwall.

* "these words;" *ὡς*, "words." This supplement is adopted rather than "things," as the reference is obviously to the words, which Jesus had uttered. The use of a *neuter* for the

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28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill, (whereon their city was built,) that they might cast him down headlong.

30 But he, passing through the midst of them, went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.

33 And in the synagogue there was a man which had a spirit of an unclean devil; and he cried out with a loud voice,

GREEK TEXT.

29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρῦος τοῦ ὄρους, ἐφ' ᾗ ὁ ἵπλος αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν·
30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

31 ΚΑΙ κητήλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.
32 καὶ ἐξεπλήσσοτο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ, 34 λέ-

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wrath, and, 'rising up, 'they 29 drove him out of the city, and led him to the brow "of the mountain on which their city was built, to cast him down headlong; but he, passing 30 through the midst of them, "went away. And he came 31 down to Capernaum, a city of Galilee, and taught them "on the sabbaths. And they were 32 astonished at his teaching," for his word was 'with authority. And in the synagogue 33 there was a man, who had a spirit of an unclean 'demon; and he cried out with a loud

masculine, where the adjective, or adjective pronoun stands alone, is common in the N. Test. Compare John 6 : 39 ; 17 : 2.

* "rising up;" ἀναστάντες. Thomson, Wesley, Scarlett, M. S. Fr., "s'étant levés."

1 "they drove;" ἐξέβαλον. Thom, Camp., M., Rob. (Lex., *in verbo*, l. b.) "Thrust" is too *specific*, as it necessarily implies "to push or crowd with violence," while "to drive" implies urging forward either by actual physical force applied to the object, or often by threats, commands, etc.

"of the mountain;" τοῦ ὄρους. G. and A. Camp., Dick., Kend., M., Thelwall. So rendered in sixty-two cases out of sixty-five, in E. V. It should be uniformly represented by "mountain." Vulg., Mont., Eras., Beza, Castal., Kuinzel, "montis." "Hill" was employed by Tyndale, who was copied by the earlier English translators.

"went away;" ἐπορεύετο. Thomson, Wesley, Scarlett, Camp., Kend. Rob. (Lex., *in verbo*), "to pass on, to go away, to depart." In conformity with Bagster's text, as well as that of Griesbach, Tisch., Lachm., Knapp, Theile, Tittm., Scholz, Eras., Stephens (third Ed.), and Elzevir, a period is placed after ἐπορεύετο. This is the punctuation of Thom., Wesley, Campbell, Dick., Sharpe, Kend., Angus.

"on the sabbaths;" ἐν τοῖς σάββασι. Sharpe. "Days" is superfluous. As this plural sometimes occurs in cases where it is singular in signification (see Rob., Lex., σάββατον), the alternative rendering is suggested, "on the sabbath."

"teaching;" διδαχῇ. Kendrick, Wesley, Sharpe, Angus, Wiclif. Iber., "su enseñanza." As διδαχῇ signifies both the act of teaching, and that which is taught, it has an exact equivalent in the English word "teaching." The anglicized Latin "doctrine," in present usage, only indicates that which is taught, the

instruction given. Bretsch. (*in verbo*), "actus docendi, institutio, materia institutionis, 'doctrina quum dogmata, tum præcepta.'" In classic usage, διδαχῇ seems to be used only as equivalent to διδάξει.

* A comma is placed after "teaching," in conformity with the Greek text of Bagster, Tisch., Tittmann, Elzevir. So in the versions of Norton, Penn, Sharpe, Wesley. S. Fr., "sa doctrine, parce que—;" Iber., "enseñanza, porque."

"with authority;" ἐν ἐξουσίᾳ. Geneva, Norton, Wesley, Dick., Wakef., Penn, Scarlett, Sharpe, Campbell. Mont., Beza, "auctoritate;" S. Fr., "avec autorité;" Iber., "con autoridad;" Diodati, "con autorità." So in the parallel, Mark 1 : 22, ἐξουσίαν, E. V., "authority," and Matt 7 : 29 ; 8 : 9. Luke 4 : 36. See v. 6, note.

"demon;" δαιμόνιον. Thomson, Dick., Norton, Sharpe, Camp., Kend., Angus, Thelwall, M. S. Fr., "démon;" Iber., "demonio." Note on Revision of Mark: "There is no difference of signification between δαίμων and δαιμόνιον. These words are applied to a class of "unclean spirits, who are the servants of Satan. See Luke 8 : 29, 30. Matt. 9 : 24. Mark 3 : 22-26. Διάβολος, when it refers to spiritual existence, is applied in the singular, to Satan καὶ ἐξοχή. There are many 'demons,' yet but one 'Devil.' As we have no single term, which is the equivalent of 'demon,' we are obliged to transfer, when we can not translate. See Campbell's Dissertations, VI., Part I., where these words are fully examined." I have employed "demon," wherever these words occur. These spirits seem to be the fallen angels, 2 Pet. 2 : 4, Jude 6, and are subject to Satan, Luke 11 : 15, Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων—Matt. 25 : 41, τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Vulgate, Beza, "dæmonium;" Schott, "dæmonia." Syr., ܩܝܘܢܐ. Heb. N. T., 𐤒𐤍.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.	γων, Ἐα, τί ἡμῖν καὶ σοὶ, Ἰησοῦ Ναζαρητέ; ἤλθες ἀπολῶσαι ἡμᾶς; οὐδὰ σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. ³⁵ Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ. Καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. ³⁶ καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους, λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσία καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται; ³⁷ Καὶ ἐξεπορεύετο ἄβυσσος ἐπὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.	voice, saying, 'Ah! what have 34 we to do with thee, "Jesus of Nazareth, 'hast thou come to destroy us? I know thee, who thou art, the Holy One of God. And Jesus rebuked him, 35 saying, "Be silent, and come out of him. And the demon, 'throwing him down in the midst, came out of him, and hurt him not. And 'amaze- 36 ment came on all, and they spoke 'to one another, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And 'a 37 rumor 'concerning him 'spread abroad into every place 'of the
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.		
36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.		
37 And the fame of him went out into every place of the country round about.		

¹ "Ah!" Ἐα. Kend., Dick., Camp., M., Wakef., Norton, and Scarlett, "Hah!" Beza, "Ah!" Castal. and Schott, "Heu!" De Wette, "Ha!" G. Fr. and S. Fr., "Ha!" Iber., "Ea!" Diodati, "Ahi!" Rob. (Lex.), "gener. ah! aha!" Bretsch.: "Particula exclamandi, quæ est vel admirantis, vel dolentis ah! vah! eheu! Habetur etiam in lingua hebraica, חַיָּהּ Jud. 6: 22, coll. v. 33. Jer. 1: 6. Joel 1: 15." Heb. N. Test., חַיָּהּ. The E. V. follows the Vulg., which renders this word by *sine*, as though it were the imperative (of *ida*) ἔα. It is probably derived from that imperative, but should not be confounded with it. A similar mistake occurs in Syr., ܠܡܢܝܢܐ "let me alone" (*sine me*).

² "thou," the supplement of the E. V. (copied from Tyndale), is omitted as superfluous. It is dropped by Thomson, Wesley, Wakef., Norton, Penn, Sharpe, Dick., Camp., Kendrick, Angus, Thelwall.

³ "hast thou come;" ἤλθες. Norton, Dick. The use of the auxiliary "to be" with *intransitive verbs* is a violation of our idiom, though it is quite common in the E. V. It is a *Galicism*. See Webster's Dict., Introd., p. lv. If allowable in any case, it is only where ἦκα occurs; this verb in the present having the sense of the perfect, so that we may say, "I am come," i. e., *I have come, I am here*. Even here in most cases "I have come" will express the thought; while the imperfect = to a pluperfect. Sophocles, Gr. Gram., p. 233. Lidd. (Lex.) Butt., §137, note 7.

⁴ "Be silent;" Φιμώθητι. Thom., Norton, Penn, Scarlett, Camp., Kend., M. The phrase "to hold one's peace" is obsolete.

⁵ "throwing—down;" ῥίψαν. Kendrick, Wesley, M. The participial construction is retained by Thom., Scarlett, Mont., Beza, Schott.

⁶ "amazement came on all;" ἐγένετο θάμβος ἐπὶ πάντας. Wakef., Sharpe, "amazement came on them all;" Penn (following MS. B.), "fear came on them all;" Vulg., "factus est pavor

in omnibus;" Eras., "factus est pavor super omnes;" Belg., "daar kwam een verbaasdheid ouer alle;" De Wette, "alle überfiel Staunen;" Iber., "les vino asombro á todos." The E. V. has made no distinction between the rendering of *θαμβήθησαν πάντες* in the parallel, Mark 1: 27 ("and they were all amazed"), and that of this passage, where the text is not the same. It fails, therefore, in *exactness*. See Rob. on *θάμβος*. The literal rendering is appropriate.

⁷ "to one another;" πρὸς ἀλλήλους. Thomson, Norton, Scarlett, Sharpe, M. Rob., Liddell (*in verbo*). Bretsch., "*alius alium*, sæpissime ut Matt. 24: 10. John 13: 35. Acts 7: 26, etc." So (E. V.) Mark 4: 41; 9: 50. Luke 2: 15, etc. The arrangement "one to another" is obsolete.

⁸ "a rumor;" ἦχος. Beza, Schott, "rumor;" Kuinzel, "ἦχος, h. l. fama, rumor, respondet Hebr. בִּישָׁ, quod Symmach., Job 39: 24, Ps. 17: 14, expressio ἦχος." Bengel, "ἦχος, sonus, vox propagata e voce. Rob. (*in verbo*), "rumor." There is nothing in the text to authorize the use of the indefinite article "the." It is not employed by Wakefield, Penn, Thelwall, Sharpe, or Heb. N. Test. (σρηψί).

⁹ "concerning him;" περὶ αὐτοῦ. Angus, Thelwall. This is the ordinary rendering of *περὶ*. So (E. V.) Matt. 16: 11. Mark 5: 16. Luke 24: 27. Acts 28: 22. "His fame," which has been employed by some translators, is incorrect, as that would require ἦχος αὐτοῦ, thus Mark 1: 28, ἡ ἀκοή αὐτοῦ, E. V., "his fame."

¹⁰ "spread abroad;" ἐξεπορεύετο. So (E. V.) Mark 1: 28. Norton and Scarlett, "spread;" Beza, "dimanavit;" Castallo, "dimanabat;" Greenf. (Lex., *in loco*), "to be spread abroad." A rigidly literal rendering, "went forth" (or abroad), is not according to the idiom of our language.

¹¹ "of the surrounding region;" τῆς περιχώρου. See ch. 4: 14, note.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out and saying, Thou art Christ, the Son of God, And he, rebuking them, suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed, and went into a desert place; and the people sought him,

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστάς ἐπ' αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτὴν· παραχρῆμα δὲ ἀναστὰσα διηκόνει αὐτοῖς.

40 Δύνοντος δὲ τοῦ ἡλίου, πάντες ὅσοι εἶχον ἄσθενουίτας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιθείς ἐθεράπευσεν αὐτούς. 41 ἐξῆρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. Καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. 42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτόν, καὶ ἤλθον

surrounding region. And, rising up out of the synagogue, he entered into the house of Simon. And Simon's mother-in-law was taken with a violent fever; and they besought him for her. And, standing over her, he rebuked the fever, and it left her; and immediately she rose and ministered to them. And when the sun was setting, all who had any sick with various diseases, brought them to him, and he laid his hands on each one of them, and healed them. And demons, also, came out of many, crying out, and saying, Thou art the Son of God. And he, rebuking them, suffered them not to speak: for they knew that he was the Anointed. And, day having come, he departed and went into a desert place, and the crowds sought him,

* "rising up;" ἄναστὰς. Wesley, Penn, Thelwall, M. Iber., "habendosi levantado;" Span., "levantandose;" Diodati and Ital., "levatosi."

† "he entered;" εἰσῆλθεν. Wesley, Scarlett, Sharpe, Camp., Thelwall.

‡ "Simon's mother-in-law;" ἡ πενθερὰ τοῦ Σίμωνος. Thomson, Tyndale, Geneva, Cranmer. So (E. V.) Luke 12 : 53. Matt. 10 : 35. This compound term accords with present usage. For conciseness and easy enunciation, it should be employed uniformly as the equivalent of πενθερὰ. So the cognate masculine, πενθερός, is rendered "father-in-law" in (E. V.) John 18 : 13.

§ "a violent fever;" πυρετῷ μεγάλῳ. Thom., Dick, Camp., Kend., Angus, M. Castal., Schott, "gravi febre;" De Wette, "mit einem heftigen Fieber;" Luther, "mit einem harten Fieber." Μέγας is tropically used to indicate extent of force, intensity, effect; hence violent, vehement. Rob. (Lex.)

|| "standing;" ἐπιστάς. Kend., Wesley, Scarlett, Norton, Dick., Camp., Thelwall, M. Diodati, "stando."

¶ "And;" καὶ. So (E. V.) in parallel, Mark 1 : 32. Penn, Norton, Sharpe, Kend.

⋈ "various;" ποικίλαις. Kend., Penn, M., Robinson, (Lex.) "Divers" is obsolete.

⋉ "each one;" ἐνὶ ἐκάστῳ. Translators have usually rendered

these words by "every one," or "each." The above phrase is literal, and presents the thought with accuracy. Beza, Castalio, and Mont., "unicuique." Syr., ܕܘܟܘܢܘܢ. De Wette, "einem jeglichen;" Belg., "een jegelijk;" Iber., "cada uno."

⋊ The reading of the Text. Recept., ὁ Χριστὸς, is canceled by Gr., Laclm., Tisch., Knapp, Theile, and bracketed by Tittmann. Schott remarks as follows: "Post οὐ εἶ vulgo add. ὁ Χριστὸς. Omissum cum Griesb. et al. (ex glossemate prof.) præeuntibus sex codd. unc. verss. Copt. (Memph.), Arm., Arab. polygl., Vulg., Ital., nonnullis patris." Kuinzel: "Plures codd. et verss. ὁ Χριστὸς omittunt, nec dubito quin adserpserint illud grammaticum, tanquam interpretamentum verborum Υἱὸς τοῦ Θεοῦ." The reading should be dropped as an interpolation.

⋋ "The Anointed." See ch. 2 : 26, note.

⋌ "day having come;" γενομένης ἡμέρας. Vulg., Montanus, "facta die;" Eras., "facto die;" Beza and Schott, "orta die." Having rendered ὀψίας γενομένης uniformly by "evening having come," the above expression is adopted as accurate. The following is an extract from the note on Mark 1 : 32 (ὀψίας γενομένης): "There is an unnecessary variety in rendering this phrase in the E. V.;" Other things being equal, uniformity of rendering is important.

⋍ "the crowds;" οἱ ὄχλοι. See ch. 3 : 7, note. Kuinzel

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and came unto him, and stayed him, that he should not depart from them.	ἔως αὐτοῦ, καὶ κατέχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.	and came to him, and would have detained him, that he might not depart from them.
43 And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent.	43 ὁ δὲ εἶπε πρὸς αὐτοὺς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.	And he said to them, I must 43 preach the kingdom of God to other cities also, because for this I have been sent.
44 And he preached in the synagogues of Galilee.	44 Καὶ ἦν κηρῖσσον ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.	And 44 he preached in the synagogues of Galilee.
CHAP. V.	CHAP. V.	CHAP. V.
AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret,	'ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικείμεθα αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ· 2 καὶ εἶδε δύο	AND it came to pass, as the 1 crowd pressed on him to hear the word of God, he himself was standing by the lake of Genesaret; and he saw two 2
2 And saw two ships standing		

makes the following remark on this word (note Luke 3 : 7) : "Vocabulo *οἱ ὄχλοι* neutiquam significatur *omnis populus*, qui ad Johannem accesserat, ut eum docentem audiret, ab eoque baptizaretur, sed ut e Matth. l. c. apertissime patet; intelligendi sunt Pharisei ac Sadducei. Et satis constat *τοὺς ὄχλους* nonnumquam notari, *quosdam e turba, e populo*, ut John 7 : 20; 12 : 32 al. quo sensu etiam infra v. 10, flagitante orationis serie, hoc ipsum nomen capiendum est. Facile autem est intellectu, qui factum sit, ut in archetypo Lucæ commemorarentur *οἱ ὄχλοι* in Matthæi contra archetypo, Pharisei et Sadducei."

1 "would have detained;" *κατέχον*. Penn, "would have withheld;" Norton, "would have prevented;" Wakef., "would have hindered;" De Wette, "wollte—zurückhalten." Stuart's Gram., § 136 (II), note b, p. 218: "From the general nature of the imperfect, it is adapted to designate *action commenced, but not completed*, and often, as we might suppose, it is employed in this way; e. g., Matt. 3 : 14, *ὁ δὲ Ἰωάννης διεκάλειν αὐτόν*, forbade him, i. e., at first, but afterwards, he yielded. So *ἔβουλόμην*, i. c., if it could have been so;" so Rom. 9 : 3, *I wished*, i. c., if it could have been so. To this may be added Acts 25 : 22, *ἔβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκούσαι*, E. V., "I would, also, hear the man myself."

2 "because;" *ὅτι*. Rob. (Lex., *in verbo*) II : 3, Scarlett, Camp. Vulg., Mont., "quia." In the parallel, Mark 1 : 38, the text is *εἰς τοῦτο γὰρ*. The particle *γὰρ* is properly rendered in the E. V. by "for." In this instance, *ὅτι* should not be confounded with the rendering of the former word.

3 "I have been sent forth;" *ἀπέσταλμαι*. So the perfect is rendered by the same tense in the E. V., Luke 4 : 18, *ἀπέσταλκέ, "he hath sent me"* (not, "he sendeth me.") So Luke 7 : 20, *ἀπέσταλκεν ἡμᾶς* (E. V.), "hath sent us." There is no good reason for rendering the perfect in the passage before us by the present. In John 3 : 28, the phrase (E. V.) "I am sent" is represented by *ἀπεσταλμένος εἰμι*. John 5 : 36, *ὁ πατήρ με*

ἀπέσταλκε, (E. V.), "the Father hath sent me." Wakefield and Sharpe, "I was sent;" Iber., "hi sido enviado;" Vulg., Mont., Eras, Beza, Schott, "missus sum." "Am I sent" was employed by Tyndale; he was copied by most of the Eng. translators, though without any *exigentia loci*, which demanded a departure from the usual force of the perfect.

4 "That" (after "came to pass") is omitted as superfluous. So Thom., Wesley, Scarlett, Penn, Wakef., Sharpe, Norton, Thelwall, Tyndale, Geneva.

5 "he himself (was standing);" *αὐτὸς (ἦν ἐστὼς)*. Thelwall. This literal rendering is adopted on the ground, that the writer by the use of *αὐτὸς* intended to distinguish the position of Christ from that of the crowd. They had pressed onward, so that he was brought to the water's edge, and had no longer room to stand and address the people. Hence, he directly stepped on board the ship, and made the request noticed in the next verse. His position on the shore is indicated by *παρὰ τὴν λίμνην*, literally "beside the lake."

6 "was standing;" *ἦν ἐστὼς*. Angus, Thomson, Scarlett, Sharpe, Dick., M., Thelwall. Syr. ܦܫܬܘܢܐ ܕܥܫܘܐ ("and he was standing").

7 "Genesaret." This word has become so fully naturalized in our language, that it is deemed preferable to the O. T. orthography, "Chinnereth," or "Chinneroth" (ܫܢܪܝܬ, ܫܢܪܝܬ). Gesen. remarks: "In the times of the N. T., this lake bore the name of ܩܢܨܪܝܬ ("Genesar.") Syr. ܩܢܨܪܝܬ.

8 In conformity with the text, a *semicolon* is placed after Genesaret. So the text of Griesb., Knapp, Tittmann, Elzevir, Stephens (third Edit.) The semicolon is used in S. Fr., Diodati, Beza.

9 "he saw;" *εἶδε*. Thom., Penn, Wakef., Sharpe, Campbell, Thelwall. As a semicolon is placed after "Genesaret," the pronoun must be expressed.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>by the lake: but the fishermen were gone out of them, and were washing <i>their</i> nets.</p>	<p>πλοῖα ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλείψι ἀποβάαντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα·³ ἔμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ῥηρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.</p>	<p>ships standing by the lake; but the fishermen, "having gone out of them, were washing "their nets. And, "entering into one</p>
<p>3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.</p>	<p>ἔμβας δὲ εἰς ἐν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ῥηρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.</p>	<p>"he asked him "to put off a little from the land. And he sat down, and taught the crowds out of the ship. And when he</p>
<p>4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.</p>	<p>ἔπεισας αὐτὸν εἶπε πρὸς τὸν Σίμονα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην.</p>	<p>ceased speaking, he said to Simon, "Put off into the deep, and let down your nets for a draught. And Simon, answer-</p>
<p>5 And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net.</p>	<p>καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματι σου χαλάσω τὸ δίκτυον.</p>	<p>ing, said to him, Master, we have toiled "through the whole night, and taken nothing; "yet, at thy word, I "will let down the net. And when they had done</p>
<p>6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.</p>	<p>καὶ τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολὺ· διεῤῥήγγυτο δὲ τὸ δίκτυον αὐ-</p>	<p>this, they inclosed a great multitude of fishes; "and their net "was breaking. And they</p>

³ "having gone out;" ἀποβάαντες. Thomson, M., Thelwall. Castallo, "digressi;" Schott, "degressi;" Span, "habiendo salido."

⁴ "their nets;" τὰ δίκτυα. As this is a case, where the article is used with the force of a possessive pronoun, it is not necessary to italicize "their," inasmuch as it is not a supplement. Kühner, Gram., § 244. 4, "The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person (equally true of a particular thing) mentioned in the sentence. In such cases, the English uses the possessive pronoun." In cases, where the article has this force, there is no emphasis; otherwise, the pronoun is employed.

¹ "entering;" ἐμβας. Kend., Scarlett, Penn, Dick., M. The participial construction is adopted by Wesley, Norton, and Thel. Eras. and Beza, "ingressus;" S. Fr., "étant monté;" Span, "entrando;" Diodati, "essendo montato."

¹ "he asked;" ῥηρώτησεν. Wakef., Sharpe, Norton, Angus, Thelwall. So E. V. This word occurs in N. Test. fifty-seven times. In thirty-five of these, it is rendered "ask," in E. V. "Prayed," in the sense of earnest entreaty, is too intensive, in this instance.

^k "to put off;" ἐπαναγαγεῖν. Thom., Scarlett, Camp., M., Angus. Rob. (Lex.): "In N. Test. as a nautical term, to lead (a vessel) up or out upon the sea, to put out." The thought is best exhibited by "put off," as that is the usual expression among men, who "do business in great waters." S. Fr., "de l'éloigner." The simple verb ἀνάγειν is defined by Quinell (Luke 8 : 22): "Verbum nauticum, de iis proprium, qui solvunt e litore vel

portu, et altum petunt." Ἐπι (in composition) here has the force of our English suffix "ward." Bloomf. (in loco)

¹ "he ceased;" ἐπαύσατο. Kendrick, Angus, Wesley, Penn, Rob. (Lex., in verbo.) Vulg., Mont., Eras., Beza, "cessavit;" S. Fr., "il eut cessé;" Iber., "cesó." As an alternative, the familiar expression, "when he had done speaking." So Thom., Scarlett, Wakef., Camp.

"Put off;" ἐπανάγαγε. See v. 3, note on this word.
 "through the whole night;" δι' ὅλης τῆς νυκτὸς. Sharpe, Dick., "during the whole night." Thelwall. This rendering preserves the appropriate sense of διὰ, "through," and ὅλος, not "all," but the "whole." Liddell (Lex.) Schott, "per integram noctem;" Vulg., Mont., Eras., Beza, "per totam noctem;" Iber., "toda la noche."
 "yet;" δὲ. Penn, Kend.

^v A semicolon is substituted for the colon of the E. V., after "fishes," on the ground, that the two members of the sentence are too closely connected to allow the former point. As the Greek colon is equivalent to either, the construction must guide us in punctuation. So Scarlett, Wakef., Penn, Sharpe. The S. Fr., Iber., and Diodati have a semicolon.

^q "was breaking;" διεῤῥήγγυτο. Scarlett, Sharpe, Bloomf. (N. Test.), Trollope (N. Test.) Vulg. and Erasmus, "rumpebatur;" Beza, "dirumpebatur;" De Wette, "es zerriss [last]." The ordinary signification of the imperfect, continued action, is appropriate. The literal rendering is preferred to another, which might present the thought, viz., "began to break." This last is found in several late versions, and is recommended by Quinell

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>he was in a certain city, behold, a man full of leprosy : who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.</p>	<p>αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ, λέγων, Κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. ¹³ Καὶ ἐκτείνας τὴν χεῖρα, ἤψατο αὐτοῦ, εἰπὼν, Θέλω, καθάρισθαι. Καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. ¹⁴ καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδεὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. ¹⁵ Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ·</p>	<p>when he was in one of the cities, behold, a man full of leprosy, *seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst cleanse me. And he ¹³ stretched out his hand and touched him, saying, I will, *Be cleansed. And immediately the leprosy departed from him. And he charged him *to tell no ¹⁴ one; but go, show thyself to the priest, and offer *on account of thy cleansing, *as Moses commanded, for a testimony unto them. But *the report *con- ¹⁵ cerning him *spread abroad *the</p>
<p>15 But so much the more went there a fame abroad of him : and</p>		

* "in one of the cities;" ἐν μιᾷ τῶν πόλεων. Thom., Sharpe, Scarlett, Penn. Norton. "one of the towns." The rendering of the E. V. is copied from Tyndale, who followed Erasmus, "in quadam civitate." The language of the Vulgate is more exact, "in una civitatum." The miracle was wrought "in one of the cities" of Galilee. See Matt. 4 : 23, 24; 5 : 1; 8 : 1-5. If we regard the article τῶν as used with the force of a possessive (by a common idiom, Kühner, §244), then the rendering "in one of their cities," that is, of the cities of the Galileans, would be accurate and perspicuous. So Wakef., Angus, Belg., "in eene dier steden" ("in one of those cities"); De Wette, "in einer der Städte;" S. Fr., "dans une de villes;" Iber., "en una de las ciudades;" Schott, "in una illarum urbium."

* "seeing;" ἰδὼν. Sharpe, Scarlett, Penn, Dick. S. Fr., "ayant vu." The relative "who" is superfluous.

* "thou canst cleanse;" δύνασαι—καθαρίσαι. Thomson, Scarlett, Camp, Dick. So (E. V.) Matt. 8 : 2; 9 : 15; 12 : 29; 16 : 3. As "to cleanse" presents the thought represented by the verb, it is preferable for the sake of conciseness and force. Rob. (Lex.)

* "he stretched out;" ἐκτείνας. Rob. (Lex., in verbo.) This word occurs fourteen times in the N. Test. In eleven instances, it is rendered by "stretch forth" in the E. V. So Wakefield, Thielwall, Norton, Angus, "stretched forth." Camp., Scarlett, Thom., and M. have the participial construction "stretching out."

* "Be cleansed;" καθάρισθαι. Thom., Scarlett, "Be thou cleansed." See v. 12, note.

* "to no one;" μηδεὶν. Rob. (Lex., in verbo), Wakefield, Sharpe, Penn, Scarlett, Norton, Dick., Kend., Angus, Thielwall. De Wette, "niemandem;" Belg., "niemand;" Iber., "á nadie;" Diodati, "ad alcuno."

* "on account of thy cleansing;" περὶ τοῦ καθαρισμοῦ σου.

"For thy cleansing" was taken from the Vulgate, "pro emendatione sua." The proper signification is given by Castalio, "ob tui purgationem." So S. Fr., "au sujet de ta purification;" Iber., "con respecto á tu limpieza." Robinson (*περὶ, cum genit.*) remarks that this preposition is employed, when the genitive indicates the *ground, motion, or occasion* of the action. Readers often suppose that "for thy cleansing" means, that the offering was necessary to effect a *complete* cleansing, instead of serving as a notification, that a *perfect* cure had already taken place.

* "as;" καθὼς. Wesley, Sharpe, Scarlett, Norton, Kend. "According" seems to add nothing to the ordinary force of "as," in this instance. The later Greek writers, in a multitude of cases, have used καθὼς ("even as," "just as") in place of ὡς.

* "the report;" ὁ λόγος. Wakef., Angus, Scarlett, Norton, Belg., "het geruchte." Rob. (Lex., λόγος.) As an alternative rendering the *literal* one, "the word." De Wette, "die Rede;" Dan., "Talen." Vulg., Eras., Mont., and Schott have *sermo*, in some of its inflections. We have familiar expressions which correspond with this rendering: "He brought word," "What is the word?"

* "concerning him;" περὶ αὐτοῦ. Angus, Thel. Norton, "concerning Jesus." See ch. 4 : 14, note. This is a frequent rendering of *περὶ (cum gen.)* in the E. V.

* "spread abroad;" διήρχετο. Sharpe, Kend., M. *Literally*, "went through," with an accusative (*τὴν χώραν*, "the region") understood. Wakefield, "was spreading abroad;" Penn, Norton, "spread." "Went abroad" with "report" for its nomination, would not be in harmony with our *usus loquendi*. This is true also of "fame," which was copied from the Genevan into the E. V.

* "the more;" μᾶλλον. Genevan, Wesley, Penn, Wiclif, Scarlett, Sharpe, Kend., M. There is nothing in the text to authorize the words "so much," which were introduced by Tynd-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
great multitudes came together to hear and to be healed by him of their infirmities.	καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν·	more; and great crowds came together to hear, and to be healed by him of their infirmities.
16 And he withdrew himself into the wilderness, and prayed.	16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.	And he used to withdraw into "solitary places, and pray.
17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was present to heal them.	17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐκ παντὸς κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.	And it came to pass 17 on "one of the days, as he was teaching, that there were Pharisees and "teachers of the law sitting by, who had come out of every village of Galilee and Judea, and "from Jerusalem; and the power of the Lord was present to heal them.
18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him.	18 καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλῆψ ἀνθρώπου ὃς ἦν παραλελυμένος, καὶ ἐξήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι ἐνώπιον αὐτοῦ·	And, 18 behold, men brought on a bed, a man "who was palsied; and "they were seeking to bring him in, and lay him before him. And 19

dale, probably as a supplement, though the early Eng. translators (except Cranmer) omitted to distinguish supplementary words by the *Italic* letter. Rob. (μᾶλλον): "Intens. the more, the rather, much more." Rendered by "the more," (E. V.) Mark 14 : 31. John 5 : 18. Acts 5 : 14, etc.

1 "And he used to withdraw;" ἦν ὑποχωρῶν. This periphrasis of the verb and participle indicates habitual action; having the force of the imperfect. Troll, Gram., p. 130, obs. 4. Kuinzel (*in loco*): "Ἐν ὑποχωρῶν προ ἐπεχόρῃσῃ, secedebat, se subducebat, quo sensu hoc verbum etiam legitur." Wakefield, "he continued withdrawing himself;" Sharpe, "and he was withdrawn in the desert;" Norton, "he often withdrew;" Thom., "he constantly withdrew;" Iber., "él se retiraba."

"solitary places;" ἐν ταῖς ἐρήμοις. The expression is full in the parallel, Mark 1 : 45, ἐν ἐρήμοις τόποις, where it is properly rendered "solitary places" in the E. V. "In the wilderness" (singular) was taken from the Vulg., "in desertum." More accurately Mont., Eras., Beza, "in desertis." Castalio, "in deserta loca." Kuinzel (*in loco*): "Ἐν ταῖς ἐρήμοις scil. χώραις προ ἐκ τὰς ἐρημῶδῃ, in solitudinem."

"on one of the days;" ἐν μιᾷ τῶν ἡμερῶν. Sharpe, Thel., M. Penn and Scarlett, "on one of those days;" Vulg., Mont., "una dierum;" Schott, "aliquo dierum." Syr., ܩܕܝܫܐ ܕܝܘܪܝܢܐ. Heb. N. Test., בַּיּוֹם הַיּחֲדָשׁ. The phrase "on one of the days" is literal, yet we have an expression which presents the thought more happily, in accordance with our idiom, "one day;" so that the passage would be, "and it came to pass, one day, as," etc. So Wakef., Thom., Norton. I suggest this as an alternative rendering.

• "teachers of the law;" νομοδιδάσκαλοι. So (E. V.)

1 Tim. 1 : 7. Penn, M., Sharpe, Wakef., Norton, Dick. Belg., "Leerars der Wet;" De Wette, "Gesetzlehrer;" Iberian, "maestros de la lei;" Dan., "Lov-Løerere." Heb. N. Test., מְלִמְדֵי תּוֹרָה. Syr., ܡܠܝܡܕܝܢܐ. The rendering, according to etymology, is exact, and it does not mislead the common reader, who understands "doctor of the law" to be a title which was once applied to those, who were learned in the Roman or Canon law, but is now conferred, as a compliment, by literary institutions.

"from." Wakef., M., Norton. Castalio, "ex Galilææ et Judææ vicis et ab Hierosolyma;" De Wette, "aus allen Dörfern von Galilæa und Judæa und aus Jerusalem;" S. Fr., "de toutes les bourgades de la Galilée, et de la Judée et de Jérusalem;" Iber., "de toda aldea de la Galilea." The insertion of *from* is necessary, on the ground that as (ἐκ) "from" stands before (πάσης κώμης) "every village," the English reader is led to supply that phrase before "Judea," and, finally, before "Jerusalem." The grammatical construction of our language obliges us to regard the writer as speaking of "every village of Jerusalem;" whereas he refers to those, who came out of the villages of Galilee, the villages of Judea, and from the city of Jerusalem.

"who was palsied;" ὃς ἦν παραλελυμένος. Penn, Dick., Thelwall. Iber., "que estaba paralizado;" Castalio, "qui erat sideratus."

"they were seeking;" ἐξήτουν. Thel. Continuation of action is indicated here by the imperfect. The next sentence shows that some time elapsed, before the carriers of the paralytic ascertained the impossibility of approaching the Saviour from the street-door; μη εὐρόντες ποῖα εἰσενέγκων αὐτὸν διὰ τὸν ὄχλον.

The supplement of the E. V., "means," (derived from Tyndale) is superfluous. Nothing corresponding to it is found in Thom.,

KING JAMES' VERSION.

19 And when they could not find by what way they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with his couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering, said unto them, What reason ye in your hearts?

GREEK TEXT.

μη εύρόντες διά ποίας εισεnéγκωσιν αυτόν διά τόν ὄχλον, ἀναβάτεις ἐπί τὸ δώμα, διά τῶν κεράμων καθήκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἐμπροσθεν τοῦ Ἰησοῦ. ²⁰ καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνται σοὶ αἱ ἀμαρτίαι σου. ²¹ Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύνάται ἀφίεναι ἀμαρτίας, εἰ μὴ ὁ μόνος ὁ Θεός; ²² Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις

REVISED VERSION.

when they could not find *through* what way they might bring him in, "on account of the crowd, they went upon the housetop, and let him down through the tiling 'with the little bed, into the midst, before Jesus. And when he saw their 20 faith, he said, 'Man, thy sins are forgiven thee. And the 21 scribes and the Pharisees began to reason, saying, Who is this, that uttereth revilings? Who can forgive sins, *except God *only? But when Jesus perceived their thoughts, he, answering, said to them, *Why *do ye reason

Wesley, Penn, Scarlett, Sharpe, Wakefield, Norton, Dickinson, Camp., Kend., Thelwall, M., Vulg., Mont., Eras., Beza, Castalio, Schott, Belg., Lather, De Wette, Iber., Diodati, or Dan.

* "through what;" *ποίας*. "Through" is italicized, as *διὰ* of the Textus Receptus is canceled by Griesbach, Tisch., Theile, Lachm., Scholz, Bloomf.

** "on account of;" *διὰ* (*cum accus.*). Rob. (Lex.), Kend., Norton, Dick., Thelwall. "Because of" is obsolete.

† "with the little bed;" *σὺν τῷ κλινιδίῳ*. Camp. G. Fr. and S. Fr., "le petit lit." Rob. (Lex.). Bretsch. (Lex.): "*Κλινιδιον*, diminutiv, a *κλίνη*, lectulus, i. q. *κλινάριον*, Luc. 5 : 19, 24." Liddell: "Diminutive from *κλίνη*." The article on which the paralytic lay, is termed *κράββατον*, "couch," in the parallel, Mark 2 : 4. At the commencement of the present narrative, Luke first uses the generic term *κλίνη*, "bed." It is deemed best to follow the text exactly, and employ "little bed" as the equivalent of the noun. The article receives its usual rendering. There is no necessity for supposing it should be rendered by a possessive, in this instance. The article is retained by Wakef., Belg., De Wette, Diodati.

‡ The reading of the Textus Receptus, *αὐτῷ*, is canceled by Griesbach, Lachmann, Tischendorf, Knapp, Theile. Schott says: "Vulgo post *εἶπεν* add. *αὐτῷ* retinuit Scholz, deleverunt Griesbach, aliique tanquam glossema, quum in aliquot codd. (B. L.) desideretur itemque in Vss. Pers. (Whel.) et Vulg. apud alios obveniat *τῷ παραλυτικῷ*, sive *τῷ ἀνθρώπῳ* omisso scq. *ἀνθρώπου*." It is highly probable that *αὐτῷ* is spurious.

§ "uttereth revilings?" *λαλεῖ βλασφημίας*; Dan., "taler Guds-Bespottelser?" De Wette, "Lästerungen redet?" Belg., "lastering spreeket?" The verb "to utter" often occurs in the E. V., Ps. 94 : 4. Prov. 23 : 33. Matt. 13 : 35. 1 Cor. 14 : 9. Our idiom demands this rather than "to speak," before a comple-

ment like "revilings." Rob. remarks that the sense of *λαλεῖ* is often modified by adjuncts. In a note on Mark 2 : 7, the following reason has been offered for *translating*, rather than *transferring* *βλασφημίας*. "This word and its cognate verb have acquired, in modern usage, a sense different from that which was attached to them by the N. Test. writers. Hence, both should be translated. In ecclesiastical parlance, 'blasphemy' has been made to comprehend all kinds of verbal irreverence toward God or his truth, such as wrong opinions clothed in words, mistaken views and interpretations of the Scriptures. It has been used as a convenient weapon by angry polemics. The ecclesiastical definition of 'blasphemy' is given by Linwood (quoted by N. Webster) thus: 'Blasphemy is an injury offered to God, by denying that which is due and belonging to him, or attributing to him that which is not agreeable to his nature.'" See Rob. on this word, and Campbell's Dissertations to his Translation of the Four Gospels. Hebrew N. Test., *חַרְפָּה רַבִּינָא*. Syriac, *ܟܠܘܡܐ ܡܫܝܒܐ* ("speaketh reproaches").

* "except;" *εἰ μὴ*. Scarlett, Norton, Campbell, Rob. (Lex., *ei μὴ*.)

† "only;" *μόνος*. Wesley, Angus, M., Tyndale, Cranmer, Geneva, Rheims, Rob. (Lex., *in verbo*.) So ch. 4 : 8, *αὐτῷ μόνῳ λατρεύσεις*, (E. V.) "him only shalt thou serve." This adjective is sometimes *adverbially*; *solus*, i. e., non *alius*. Bretschneider, Liddell.

‡ "Why;" *Τί*. Thom., Wesley, Scarlett, Penn, Wakefield, Dick. So (E. V.) in parallel, Mark 2 : 8. The pronoun is neuter, and used as an adverb of interrogation. Rob. (Lex., *in verbo*, A. 2.) Iber., "porqué?"

§ "do ye reason." This arrangement accords with the ordinary usage of our language. Both in conversation and writing,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?	ὕμῶν; ²³ τί ἐστὶν εὐκοπότερον, εἰπεῖν, Ἀφεώνται σοὶ αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, Ἔγειραι καὶ περιπατεῖ; ²⁴ ἵνα δὲ εἰδήτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σὺ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινιδίον σου, πορεύου εἰς τὸν οἶκόν σου.	in your hearts? Which is easier, 23 to say, Thy sins are forgiven thee; or to say, 'Rise and walk? But that ye may know that the 24 Son of man hath 'power on earth to forgive sins, (he saith to 'the paralytic,) Rise, take up thy 'little bed, and go to thy house. And immediately he 25
25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.	25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκόν αὐτοῦ, δοξάζων τὸν Θεόν.	rose before them, and taking up that on which he 'had been lying, he departed to his house, glorifying God. And 'astonish-
26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.	26 καὶ ἐκθαμβήθησαν πάντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἶδομεν παράδοξα σήμερον.	ment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day. And 27
27 And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me.	27 Καὶ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευὴν, καθήμενον ἐπὶ τῷ τελώματι, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι.	27 'after this he went forth and saw 'a tax-gatherer, named Levi, sitting at the tax-office; and he said to him, Follow me.
28 And he left all, rose up, and followed him.	28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.	And he left all, 'rose, and fol- 28

we now insert "do," in sentences of this kind. As an alternative, "why are you reasoning?" So Wakef.

* "Rise;" Ἔγειραι. "Up" is superfluous. So Wakefield, Thom., Wesley, Scarlett, Sharpe, Norton, Dick., Camp. "Rise" is adopted instead of "arise," from regard to present usage.

† "The rendering of the E. V., "power," has been retained, still it is not without some question whether "authority" would not be more exact. Compare Matt. 21 : 23, 24, 27; 28 : 18. Mark 1 : 22, ἦν γὰρ διδάσκων αὐτοῦ οἱ ἐξουσίαν. See Luke 4 : 6, note, and Rob. (Lex.) It seems obvious, however, that in Hellenistic usage (as has been remarked in a former note, ch. 4 : 6), the logical distinction between *δύναμις* and *ἐξουσία* is often disregarded. Norton and Scarlett, "authority;" Schott, "auctoritatem." Compare John 5 : 27.

‡ "the paralytic;" τῷ παραλελυμένῳ. More exactly (though, perhaps, the change is not of any importance), "to him who was palsied." See v. 18, note. Penn, Dick., Camp., "to the palsied man."

§ "little bed." See v. 19, note.

¶ "had been lying;" κατέκειτο. M. Schott, "discumbuerat."

The imperfect has sometimes the sense of the pluperfect, as in Acts 4 : 13, ἐξεγίνωσκόν τε αὐτοῦ ὅτι οὐκ ἦν σοῦ Ἰησοῦ ἕνα. This usage is not limited to εἶμι, which has no pluperfect. Trol., Gram., p. 132. (5.) Crosby's Gram., § 579. (ζ.) "He lay," being

equivalent to "he was lying," implies *continuance* of condition, and is, therefore, inaccurate, as his recumbent posture ended *before* he took up the couch.

† "astonishment seized all;" ἐλαβεν ἅπαντας. See ch. 5 : 9, note. "Seized" is employed by Wakef., Penn, Sharpe, Norton, Angus. Vulg., Beza, "stupor apprehendit omnes;" Mont., "stupor cepit omnes;" Eras., "stupor corripuit omnes;" De Wette, "Staunen ergriff alle;" Diodati, "stupore occupò tutti;" Belg., "ontzettinge heeft [haar] alle bevangen." The force of the text is brought out by this literal rendering. Thus Heb. N. Test., $\text{בְּפִתּוֹתַי וַיִּשְׂרַחֲבֵנּוּ}$ Syr. $\text{ܦܫܬܘܬܝܢ ܘܝܫܪܚܒܝܢܘܢ}$.

‡ "after this;" μετὰ ταῦτα. Thomson, Sharpe, Norton, Camp., Kend. In expressing general ideas, or those including a plurality of objects, the neuter plural is very commonly employed, as in Latin, when in English we, from necessity, use the singular; e. g., εἶπε ταῦτα, "he said this." Buttman, Gram., § 128. I. Kühner, § 241. Rem. 3: "The Greek very often uses the plurals ταῦτα, τὰδε, to express the idea in its whole extent. In the English, these plurals are generally translated by the singular, as *this, that*." The neuter plural refers to a single object, John 15 : 17, ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

§ "a tax-gatherer;" τελώνην. Scarlett, Sharpe, Wakefield, Norton. See ch. 3 : 12, note.

¶ "rose;" ἀναστὰς. "Up," in the E. V., is superfluous. So

KING JAMES' VERSION.

29 And Levi made him a great feast in his own house; and there was a great company of publicans, and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

GREEK TEXT.

29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λεὺθς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολλὸς, καὶ ἄλλων οἱ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ

REVISED VERSION.

lowed him. And Levi made a great feast "for him 'in his own house; and there was a great crowd of 'tax-gatherers and of others, who reclined with them at table. And 'the scribes and Pharisees among them murmured against his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners? And Jesus, answering, said to them, "Those, who are well, 'have no need of a physician, but those, who are sick. 'I have not come to call 'the righteous, but

Thom., Wakef., Norton, Campbell, Dick., M. In the parallel (E. V.), Matt. 9 : 9, "up" is not employed. The usage of the E. V. seems entirely arbitrary as to ἀνίστημι. In about half the instances where it occurs, we have no qualifying adverb. Conciseness and force (other things being equal) favor the omission of "up."

"for him;" αὐτῷ. This rendering and arrangement are demanded by perspicuity. Thom., Scarlett, Wakef., Norton, Penn.

"in his own house;" ἐν τῇ οἰκίᾳ αὐτοῦ. The E. V. renders this passage as though αὐτοῦ had the spiritus asper (αὐτοῦ). It is quite possible that that copy of the Text. Recept., which the Revisers of 1611 employed, was thus pointed. There is a great want of uniformity in the printed Editions, where αὐτοῦ occurs in different passages in the N. Test. Thus Bagster, Erasmus, Lachmann, Tischendorf, Trollope, and Bloomf. have αὐτοῦ (ejus), while Elzevir, Mill (Polymircrion Ed.), Stephens (third Ed., by Wilson), Griesbach, Knapp, Theile, Titmann have αὐτοῦ (sua). "His own" is retained on the authority of the Editions which have αὐτοῦ, as the ambiguity, which would result from "his," in this construction, is avoided. According to our idiom, "his," and "him" (which precedes it) would be referred to the same person, that is, Christ.

"tax-gatherers." See ch. 3 : 12, note.

"who reclined—at table;" οἱ ἦσαν—κατακείμενοι. Kend.—Sharpe, "who were lying at meat;" De Wette, "welche—bei Tische lagen;" Vulg., Mont., "qui—erant discubentibus;" Erasmus, Beza, Schott, "qui—accumbebant;" Iber., "que estabam—recostados [á la mesa];" Rob. (Lex., in verbo), "to recline at table;" Bretsch., "de accumbentibus mensa, acumbo." Ἀνάκειμαι, when it refers to the position at meals, has the same signification. These words are rendered uniformly in this Revision, as well as in that of Mark.

"the scribes and the Pharisees among them;" οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι. M., Scholefield,—who makes this remark: "The scribes and Pharisees 'of them,' or, 'among them.' Not, as the common version expresses it, the scribes belonging to them; but these among them who were scribes and

Pharisees." Künkel: "Αὐτῶν in nonnullis codd. et vers. deest, male ac perperam; nempe omiserunt hoc pronomen librarii, quonian ignorabant, quo illud referendum esset. Γραμματεῖς αὐτῶν sunt, ut recte statuerunt Lud. De Dieu, Grotius, Rosenmüllerus, Bollenius, Paulus, alii, legisperiti illius loci, legisperiti Capernauitarum, vel Galilaeorum, ut Matt. 11 : 1." Campbell presents the thought accurately, though somewhat paraphrastically, thus, "the scribes and Pharisees of that place." The pronoun was employed, beyond a doubt, to distinguish these men from those of the same class, who resided at Jerusalem, and yet visited Galilee, when the Saviour went through its cities and villages, preaching the good news and working miracles, which excited attention at the capital. So during the ministry of John, John 1 : 19-24. See this chapter (5), v. 17.

"Those, who are well;" οἱ ὑγιαίνοντες. Kend., M., Wakef., Penn., Dick. Rob. (Lex., in l., ὑγιαίνω), "οἱ ὑγιαίνοντες, those well."

"have no need;" οὐ χρεῖαν ἔχουσι. So parallel (E. V.) Mark 2 : 17. Scarlett, Angus, Thelwall, M. Belg., "en hebben den Medicijnmeester niet van nooden;" S. Fr., "ce ne sont pas ceux qui sont en santé qui ont besoin de médecin;" Iber., "no han menester de médico;" Diodati, "non han bisogno di medico." The parallels in Matt. (9 ; 12), Mark (2 : 17), and Luke (5 : 31) agree exactly in the phrase οὐ χρεῖαν ἔχουσι, while the E. V. renders Mark literally, as above, but Matthew and Luke, "need not a physician." In this unnecessary diversity of rendering, Tyndale was copied. The Vulgate, with still less exactness, has three different translations of the sentence in question.

"I have not come;" οὐκ ἐλήλυθα. Norton, Thel. While in the parallels (Matt. 9 : 13, and Mark 2 : 17) we have the aorist ἦλθον, "I came," the verb is here put in the second perf. act. It should be distinguished in rendering from ἦλθον. The ordinary force of the perfect is exact, and more in accordance with our usage, than the form which has been termed a perfect present, viz., "I am come." The E. V. copied Tyndale.

"the." As δικαίους is anarthrous, and an article is necessary before "righteous," when it stands absolutely, this article should

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees; but thine eat and drink?	ἀμαρτωλοῦς εἰς μετάνοιαν. ³³ Οἱ δὲ εἶπον πρὸς αὐτὸν, Διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πικρῶς, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;	sinners to repentance. And ³³ they said to him, Why do the disciples of John fast often, and make prayers, and likewise <i>the disciples</i> of the Pharisees, but thine eat and drink?
34 And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them?	³⁴ Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἔστι, ποιῆσαι νηστεύειν;	And he said to them, Can ye ³⁴ make the sons of the bride-chamber fast while the bridegroom is with them? But the ³⁵
35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.	ἔλυσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρῆθῃ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. ³⁶ Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς ἐπιβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μῆγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ. ³⁷ καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μῆγε, ρήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ	days will come, when the bridegroom will be taken away from them, and then they will fast in those days. And he also ³⁶ spoke a parable to them; "No one putteth a piece of a new garment on an old one, else the new rendeth it, and the piece taken from the new, agreeth not with the old. And ³⁷ no one putteth new wine into old bottles; else the new wine will burst the bottles, and be
36 And he spake also a parable unto them: No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new, agreeth not with the old.		
37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.		

be italicized. The supplementary article may be thrown off by using another supplement, thus "righteous men." Nothing, however, would be effected, except a greater departure from the phraseology of the E. V., without real necessity.

* "make prayers;" *δεήσεις ποιοῦνται*. As this phrase does not harmonize with our *usus loquendi*, I suggest "pray" as an alternative rendering. So Wakef., Scarlett, Murdock.

* "the sons;" *τοὺς υἱοὺς*. Robinson (Lex.), Scarlett, Sharpe, Kend., Pechy (note on Angus' Manuscript Version), Thelwall, M. Vulg. and Mont., "filios;" Beza and Eras., "filii." Some late translators have paraphrased this passage by "companions." A literal rendering is preferred, for exactness. "Children" is too loose.

† "will be taken away;" *ἀπαρῆθῃ*. Where the language is that of prediction, "will" is the proper auxiliary. So Scarlett, Sharpe, Penn, Norton, Kend., M.

* "they will fast;" *νηστεύσουσιν*. This is the natural arrangement. It is that of Kend., Dick, M.,—Pechy and Q. (on the parallel, Mark 2 : 20), Scarlett, Penn, Camp, M. The auxiliary "will" is employed here on the principle mentioned in the last note. It is used by Kendrick, Scarlett, Wakef., Penn, Norton, Camp., Dick.

* "he also." This is the proper position of "also." M.

* "No one;" *οὐδεὶς*. Norton, Wakef. This word should be rendered *literally*. See ch. 1 : 61, note.

* "else;" *εἰ δὲ μῆγε*. Robinson (Lex., *in loco, γέ*), Scarlett, Wesley, Sharpe, Kendrick. Alternate, "otherwise." Kuinzel, "alioque."

† "the new rendeth it;" *τὸ καινὸν σχίζει*. Scarlett, "the new tears it;" Kend., "the new teareth it." The object of the verb is expressed by the supplement *it*, representing *ἱμάτιον παλαιόν*. Beza, "illud novum findit vetus." The passage is susceptible of another rendering, which makes *τὸ καινὸν* the object of *σχίζει*, thus, "he rendeth the new." So Wakef., Penn, Angus, M. This is deemed less accurate, than the above translation.

* "the piece taken from the new;" *ἐπιβλημα τὸ ἀπὸ τοῦ καινοῦ*. Penn, Wakef., M., "the piece from the new." *Ἀπὸ* should have its usual force here ("from"), and ought not to be rendered like *ἐκ*, "out of." So Thelwall, Angus, M., Norton.

* "be spilt;" *ἐκχυθήσεται*. This form of the part. of "to spill" is preferred to "spilled," as harmonizing with the usual pronunciation, and being grammatically correct. The form occurs in 2 Sam. 14 : 14 (E. V.), "as water spilt on the ground."

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38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old wine, straightway desireth new: for he saith, The old is better.

CHAP. VI.

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus answering them,

GREEK TEXT.

ἀσκοὶ ἀπολούνται.³⁸ ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.³⁹ καὶ οὐδεὶς πινὼν παλαιὸν εὐθέως θέλει νέον λέγει γὰρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

CHAP. VI.

ἜΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔπιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχους, καὶ ἤσθιον, ψάχοντες τὰς χερσὶ.² τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἐξέσται ποιεῖν ἐν τοῖς σάββασι; ³ Καὶ ἀποκριθεὶς πρὸς

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spilt, and the bottles will be ruined. But new wine must be put into new bottles, and both are preserved. And no one having drunk old wine, immediately desireth new; for he saith, The old is better.

CHAP. VI.

AND it came to pass on the first sabbath after the second day of the passover, that he went through the fields of grain; and his disciples plucked the ears of grain, and ate, rubbing them in their hands. And some of the Pharisees said to them, Why do ye that which it is not lawful to do on the sabbath? And Jesus, answering

^b "will be ruined;" ἀπολούνται. Murd. Lidd. (in verbo, ἄλλυμι), "Mid. II., to be undone, ruined;" Bretsch. (in verbo, ἀπάλλυμι), "corruptor, destroyer." This rendering corresponds with present usage. Though the preposition in composition with ἄλλυμι is often intensive, in other instances, it adds nothing to its force. In reference to this, Liddell says, "also, simply, to fall into ruin, to be undone." Scarlett and Wakef., "will be destroyed;" Norton, "would be spoiled;" Camp., "be rendered useless."

^c "immediately;" εὐθέως. Rendered uniformly in this Revision. So often in E. V. See Matt. 8 : 3; 14 : 31. Mark 1 : 31. Luke 5 : 13. "Straightway" is obsolete.

^d "the first sabbath after the second day of the passover;" ἐν σαββάτῳ δευτεροπρώτῳ. Scarlett, Dick., Kend., M.—Wesley and Angus, "the first sabbath after the second day of unleavened bread;" Schott, "sabbato primo post diem secundum festi paschalis;" De Wette, "an einem ersten Sabbath nach dem zweiten Tage des Passahs." Rob. (Lex., in verbo): "Probably, the second-first sabbath, as pr. n. for the first sabbath after the second day of unleavened bread connected with the passover." Bloomfield remarks that the only plausible interpretation of "this obscure expression," which has any semblance of truth, is that of Theophylact and Euthymius among the ancients, and Scaliger, Lightfoot, Cassaubon, Whitby, Schleusner, Kuinzel, etc., of the moderns, namely, that the sense is the first sabbath after the second day of unleavened bread; namely, that on which the wave-sheaf was commanded to be offered up, and from which, and not the first day of the passover, the fifty days were to be reckoned to the pentecost. Hence, it is no wonder that all the sabbaths from the passover to the pentecost should have taken their appellation, ἀπὸ τῆς δευτέρας τοῦ πάσχατος. Kuinzel: "Sabbato primo post secundum diem Paschatos, hæc enim hujus vocis interpretatio, que Scaligerum auctorem habet, quem plurimi interpretes secuti

sunt, reliquis interpretationibus omnino præferenda videtur, cum nitatur argumentis historicis." Should it be thought that the supplement "day of the passover" partakes too much of the character of a commentary, then this expression is suggested as a substitute, "on a sabbath named the second-first." In this case, the following marginal reading would be appropriate, "Probably, the first sabbath after the second day of the passover."

^e "through the fields of grain;" διὰ τῶν σπορίμων. Kend.—Norton, "a field of grain." The following note by the Reviser, on the parallel, Mark 2 : 21, will explain the ground of this rendering. "The literal sense of this adjective is 'sown,' hence sometimes 'fit for sowing;' γῆ σπορίμα, 'seed-land.' Like the Latin 'sata,' it is also used for the crops growing in the fields, segetes. Bretsch., 'agri consiti, segetes.' Here it refers to the crops, the grain standing in the fields. As it is obviously generic, it is properly rendered by 'grain,' or 'fields of grain.' 'Grain' being the name of the edible portions of certain plants, which constitute the chief food of man and beast, as wheat, rye, barley, maize, and oats. See Webster on 'Grain.'"

^f "their hands;" τὰς χερσὶ. The article is here used in the sense of the possessive pronoun. Crosby, Gram., §482: "With substantives which are rendered definitive by the connection, the article has often the force of a possessive." Hence, in such cases, it is not necessary to mark the possessive, in translation, as a supplement. Kühner, Gram., §244. 4.

^g "on the sabbath?" ἐν τοῖς σάββασι; So (E. V.) in the parallel, Mark 2 : 24. In the parallel, Matt. 12 : 2, the text is ἐν σαββάτῳ (E. V., "upon the sabbath-day.") "Days," in this place, is superfluous. In this Revision, "day" is used, in connection with "sabbath," only where ἡμέρα occurs in the text. The plural form τὰ σάββατα is most generally employed as a singular. Rob. (Lex.) Kuinzel, on Matt 12 : 1, says: "In plurali

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said, Have ye not read so much as this, what David did when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue, and taught: and there was a man whose right hand was withered:

GREEK TEXT.

αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὅποτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες; ⁴ ὡς εἰσήλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; ⁵ Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

⁶ Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ

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them, said, Have ye not read even that, which David did, when he 'was hungry, and 'those who were with him; how he went into the house of God, and 'took and 'ate the 'show-bread, and gave also 'to those with him, which it is not lawful 'for any to eat except the priests 'only? And he ⁵ said to them, 'The Son of man is Lord also of the sabbath. And it came to pass also an ⁶ another sabbath, that he entered into the synagogue and taught: and 'there was a man there whose right hand was

τοῖς σάββατοι nulla vis querenda est, sed pluralis vim habet singularis, ut ap. Joseph, Antiq., III : 10, 1 *κατὰ δὲ ἐβδόμην ἡμέραν, ἦντι σάββατα καλεῖται.* Etiam interpretes Alexandrini προσημῶν nunc σάββατον, ut Exod. 11 : 14 nunc σάββατα, ut Jerem. 17 : 21, 24, ponere solent." The above rendering is adopted by Wesley ("on the sabbath-day"), Wakefield, Norton, Campbell, Dick, Kend., Angus, M. Heb. N. Test. שַׁבְּתוֹתָי יוֹמָי. Syr. *ܫܒܘܬܐܘܬܝܘܡܝܐ.* De Wette, "am Sabbath;" S. Fr., "en un sabbat;" Iber., "in el día de reposo." See Bretsch.

* "Have ye not read even this, which;" *Οὐδὲ τοῦτο ἀνέγνωτε, ὃ.* Gray (note on Angus). De Wette, "Habt ihr nicht einmal diess gelesen, was"—; Iber., "Ni unu aquello habeis leido que hizo David"—. Rob. (Lex., *οὐδὲ*), "not even." This sentence may be more *concisely* rendered, "Have ye not read even what David," etc. Wesley, "Have ye not read even this, what," etc.

^f "was hungry;" *ἐπείνασεν.* Sharpe, M., Kend. So most of the later English translators. "Was an hungered," introduced by Tyndale, has long been obsolete.

^g "those who were;" *οἱ ὄντες.* Present usage demands "those who," rather than "they which," "they that," or, "they who." In the parallel, Mark 2 : 25, the text has simply *οἱ* (without *ὄντες*), hence, in the Revision, it was rendered "those" (with him, etc.). But, as in the passage here, the participle is *expressed*, the above rendering is adopted as exact. Several later translators overlook *ὄντες*, and render thus, "those with him." So Kend., Norton, M. The participle is rendered as a finite verb by Penn, Scarlett, Sharpe, Angus, Thelwall. De Wette, "die bei ihm waren;" S. Fr., "ceux qui étaient;" Iber., "los que con él estaban.

^h "took;" *ἔλαβε.* There is no emphasis which demands the auxiliary "did." So Kend., Scarlett, Wesley, Sharpe, Wakef., Penn, Norton, Thelwall, M.

ⁱ "ate." As "did" is rejected from the preceding verb, this imperfect is a matter of course. See last note.

^j "show-bread;" Wesley, Norton. This orthography harmonizes with the pronunciation, and corresponds with the verb from which "show" is derived. See Webster (Dict.), "Show-bread."

^k "to those with him;" *τοῖς μετ' αὐτοῦ.* In the parallel, Mark 2 : 26, the participle occurs thus, *τοῖς ὄνσιν αὐτῷ οὖτοι.* Hence, in revising that book, the sentence was rendered, "to those who were with him." In this passage, as the participle is not expressed, the simple form, "to those with him," is adopted. See v. 3, note. So Kend., M. Mont., "his cum ipso."

^l "for any." Penn, "for any one." Angus, Scarlett, M. Unless we change the order of the sentence, *this*, or a similar supplement is demanded for the sake of perspicuity. So Wesley and Peech, in the parallel, Mark 2 : 26, where the text is the same. It has been suggested in the note on Mark 2 : 26, that this change in the order would render the supplement unnecessary, viz., "which none were allowed to eat except the priests." The introduction of the supplement is deemed preferable to a new arrangement of the words. The harshness of the phraseology in the E. V. requires an amendment here. Compare S. Fr., "qu'on ne soit permis qu'aux seuls sacrificateurs d'en manger;" Iber., "que es licito comer sino a solos los sacerdotes."

^m "only;" *μόνους.* See ch. 5 : 21, note. Thom., Penn, Angus, Wesley, Tyndale, Geneva, Cranmer, Wiclif, Rheims. De Wette, "sondern nur den Priestern;" Belg., "dan alleen den Priesteren."

ⁿ *Ὅτι*, before *κύριός*, is a mere sign indicating that the words of another are recited. It answers the purpose of our quotation marks. See Rob. (Lex., *in verbo*). The word is properly left untranslated by Scarlett, Wesley, Sharpe, Wakef., Penn, Norton, Camp., Kend., Angus, M., De Wette, Belg., S. Fr., Iber., Dan., Diodati.

^o "there was a man there;" *ἦν ἐκεῖ ἄνθρωπος.* So the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; that they might find an accusation against him.	αὐτοῦ ἡ δεξιὰ ἦν ξηρά. ⁷ παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρασι κατηγορίαν αὐτοῦ. ⁸ αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρᾷ ἔχοντι τὴν χεῖρα, Ἔγειραι, καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη. ⁹ Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασι, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σώσαι ἢ ἀπολέαι; ¹⁰ Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ	withered. And the scribes and 7 Pharisees watched him ^{to see} whether he would heal on the sabbath; that they might find an accusation against him. But 8 he knew their thoughts, and said to the man who had the withered hand, Rise up and stand in the midst. And he rose and stood forth. Then Jesus 9 said to them, I will ask you "something; Is it lawful on the sabbath to do good, or to do evil? to save life, or to destroy it? And looking 10 around on them all, he said to him, Stretch out thy hand. And he did so: and his hand was
the parallel (E. V.) Mark 3 : 1. This arrangement is most agreeable to our <i>usus loquendi</i> . In this and similar constructions, the first "there" is merely an <i>euphonic</i> particle. So Sharpe.	lished by Wilson (1831), Mill (in Polymic), Schott, Kuinzel, Bloomf. This punctuation is that which was followed by the E. V. Kuinzel defends it thus: "In multis codd. et verss. conjungitur <i>τί</i> cum sequentibus: <i>ἐπερωτήσω ὑμᾶς τί ἔξεστι τοῖς σάββασι</i> κ. τ. λ. interrogabo vos equid licet die sabbati bene an male facere? ut adeo <i>τί</i> sit idem quod <i>πότερον</i> sed vulgaris verba distinguendi ratio, qua <i>τί</i> cum <i>ἐρωτήσω</i> , et post <i>τί</i> plene interpungitur: <i>questionem vobis proponam licetne</i> , etc., utpote simplicissima præferenda videtur, et confirmetur ex loco Matt. 21 : 24, ubi simili præfatione interrogationem exorditur." Bloomfield remarks: "The usual punctuation is greatly preferable, by which the <i>τί</i> is construed with the preceding; and that on account of its greater simplicity, and because it is confirmed by a similar expression at Matt. 21 : 24, Luke 20 : 3." The literal signification of <i>τί</i> , "something" (Rob., Lex., in verbo, 3), is most accurate. De Wette, "Ich will euch etwas fragen."	
p A period is placed after "withered," in conformity with the text (ἐξρά.) This is the punctuation of Scarlett, Wesley, Wakef., Sharpe, Norton, Camp, Dick, Belg., De Wette, Iber., Dan., Diodati, Tyndale, Cranmer, Geneva, E. V. of 1611, Oxford Bible, Edd. 1802 and 1852, Oxford N. Test. of 1852.	v "on the sabbath;" τοῖς σάββασι. In the parallel, Matt. 12 : 11, the E. V. renders this in the singular, "on the sabbath-day." See v. 2, note.	
q "to see." Tyndale, M., Thom., Camp., Dick. S. Fr., "pour voir;" Span., "para ver." This supplement is necessary to avoid a violation of our idiom. Critics are divided as to the genuineness of αὐτόν. It is found in B, the earliest MS. extant, and in the Syriac. I should hesitate to cancel it.	w "Round about," so often used in the E. V., is a tautology.	
r "Forth," after "stand," is not authorized by the text. It was taken from Beza, who rendered στήθε by "adsta," when it should have been represented simply by "sta," as in the Vulg. and Eras. "Forth" has been omitted by Thomson, Scarlett, Wakef., Sharpe, Norton, Camp., Dick., Thelwall, M.	x "to him;" ἀντῷ. The reading of the Text. Recept., τῷ ἀνθρώπῳ, is rejected as spurious by Griesb., Knapp, Tisch., Theile, Tittm., Scholz, Bloomf., Schott, and Lachm. It is an interpolation taken from Mark 3 : 5. It is wanting in eight uncial MSS., the Peshito and Philox., Syr. Memph., and Gothic versions. Ἀντῷ is the true reading.	
s For the omission of "forth," see last note.	y "Stretch out;" ἔκτεινον. Scarlett, Wakef., Penn, Camp, M. Liddell (in verbo), "to stretch out."	
t "something;" τί. The punctuation of the different Editions of the Greek text varies here. Bagster, Erasmus, Scholz, Lachmann, and Trollope place a comma after ὑμᾶς, while Griesbach, Knapp, Theile, Tittmann put the colon in the same place. As far as the rendering is concerned, these form one class, and we might render, "I will ask you, what is lawful on the sabbath?" But there is another punctuation which places the colon after τί, which is then regarded as the indefinite pronoun, thus, Ἐπερωτήσω ὑμᾶς τί. So the Editions of Stephens, as pub-		

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
11 And they were filled with madness; and communed one with another what they might do to Jesus.	ὕγις ὡς ἡ ἄλλη. ¹¹ αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας. καὶ διεάλουν πρὸς ἀλλήλους, τί ἂν ποιήσουσιν τῷ Ἰησοῦ.	restored *sound as the other. And they were filled with madness; and *consulted *with one another what *they should do to Jesus.
12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.	¹² Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύχασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.	And it came to pass ¹² in those days, that he went out into *the mountain to pray, and continued all night in prayer to God.
13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;	¹³ καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἅπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,	And when it was day, ¹³ *he called to <i>him</i> his disciples; and he *chose twelve from them, whom he also named apostles;
14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew,	¹⁴ Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,	Simon (whom he also ¹⁴ named Peter) and Andrew his brother, James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zealotes,	¹⁵ Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαιῶν καὶ Σίμωνι τὸν καλούμενον Σηλωτήν,	Thomas, James the son of Alphaeus, and Simon called *Zealotes,
16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.	¹⁶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης·	*Judas <i>the brother of</i> James, and Judas Iscariot *who also became a traitor.
17 And he came down with	¹⁷ καὶ καταβὰς	And ¹⁷

* "sound." Thomson, Scarett, Campbell, M. ὕγις, in the Textus Receptus, is canceled by Griesbach, Theile, Knapp, Tischendorf, Lachmann, Schott. But as the sentence is defective if we say, "restored as the other,"—"sound" is inserted and italicized as supplementary. Its use is authorized by the parallel, Mark 3 : 5, where ὕγις is found in the text.

"consulted;" διεάλουν. Camp, Kend. Kuinzel, "consultarunt;" Bretschneider (*in loco*, διαλάω), "consultabant." Literally, "to talk over a thing." Liddell. "Confer" is obsolete.

"with one another;" πρὸς ἀλλήλους. Thomson, Scarett, Rob. (*Lex*, *in verbo*). So (E. V.) Matt. 24 : 10. John 13 : 34; 15 : 12, 17. Acts 19 : 38. See ch. 4 : 36, note.

"they should do;" ἂν ποιήσουσιν. Thom., Scarett, Wesley, Sharpe, Camp.

"the mountain;" τὸ ὄρος. M., Thom., Wesley, Wakef., Sharpe, Ponn. Belg., "den berg;" De Wette, "den Berg;" S. French, "la montagne;" Iberian, "al monte;" Diodati, "al monte;" Dan, "Bierget." The article should not be omitted. The mountain was near Capernaum. Kuinzel: "Posteaquam Jesus in monte quodam Capernaumo vicino noctem inter preces transegerat, postridie primo mane," etc.

"he called to him;" προσεφώνησε. The preposition "to" is represented in the text by πρὸς, in composition with the verb. Hence it is not a supplement, and is not to be italicized. Compare Mark 3 : 13, in Rev. of Mark's gospel, note.

"chose twelve from them." This is the natural order, according to English idiom. Wesley, "chose twelve of them."

"Zealotes;" Ζηλωτῆν. In Acts 1 : 13, the article precedes this word, Σίμων ὁ Ζηλωτῆς. On the use of this term as indicative of the fact that Simon was one of the sect of Zealotes noted by Josephus in his History of the Jewish War, Kuinzel on Matt. 10 : 4 says: "Cum Luc. 6 : 15, Act. 1 : 13, hic Simon nominetur ὁ Ζηλωτῆς in promptu est nomen Κανανίτης respondere Heb. כּנַנִּי—et accepisse Simonem hoc cognomentum a pristino vivendi genere, ut adeo Σίμων ὁ Κανανίτης explicari debeat: Simon qui fuit antea zelatorum societati adscriptus, ut Mattheus ὁ τελωνῆς, qui fuit antea portitorum societati adscriptus. Ζηλωταὶ autem antiquitus dicebantur, qui acri religionis et patriæ defendendæ studio flagrant, ut Pinchas Numb. 25 : 9, 1 Maccab. 2 : 54, et Christi et apostolorum etate, ita nominabantur homines privati inter Judæos, societate quadam conjuncti qui omnia atrociora facta, nominatim ea, quibus templi, numinis, seu gentis sanctitas violari credebatur, nulla forensis iudicii ratione illis puniebant, zelo, ut factabant, divino correpti quo nomine ab illis etiam turpissima facinora patrata sunt, v. Joseph., B., Lib. vi., v. 3." As an alternative reading, "the Zealot." So Norton, Scarett.

Καὶ (= and) not in the text.

"who also became a traitor;" ὃς καὶ ἐγένετο προδότης. Wesley, Scarett ("who became a traitor"), Keudrick, M., "Thel wall. Belgic, "die ook de verrader geworden is;" S. Fr., "lequel aussi devint traître;" Iber., "el cual tambien se hizo

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;	μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκούσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, ¹⁸ καὶ οἱ ὀχλοῦμενοι ὑπὸ πνευματῶν ἀκαθάρτων, καὶ ἐθεραπεύοντο. ¹⁹ καὶ πᾶς ὁ ὄχλος ἐξῆλθε ἀπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰάτο πάντας.	he came down with them and stood 'on a level place, 'with a crowd of his disciples, and a great multitude of *the people 'from all Judea and Jerusalem, and =the sea-coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; and those who were ¹⁸ vexed 'by unclean spirits; and *they were cured. And the ¹⁹ whole crowd sought to touch him; for 'power 'went out 'from him and healed <i>them</i> all.
20 And he lifted up his eyes on	²⁰ Καὶ αὐτὸς ἐπάρας τοὺς	And *lifting up his eyes on his ²⁰

traidor;" Dan, "den, som og blev en Forröder;" Ital, "il quale divienne anche traditore."

¹ "in a level place;" ἐπὶ τόπου πεδινοῦ. Angus. Rob. (Lex., in loco, πεδινός), "ἔστη ἐπὶ τόπου πεδίοι, he stood upon a level place." De Wette, "auf einem ebenen Platz;" Belg., "op een vlakke plaatse;" Vulg., Mont., Eras., Castal., "in loco campestri;" Rheims, "in a plain place;" Iber., "en un lugar llano." There is no necessity for departing from the literal rendering of this phrase.

¹ "with a crowd;" καὶ ὄχλος. Literally, "and a crowd." But if we adopt this literal rendering, we leave "crowd" (ὄχλος) and "multitude" (πλῆθος) in the nominative, without a verb, as has been done in the E. V. The thought presented is obviously this, "He stood on a level place, and with him stood a crowd of his disciples," etc. In other words, when Christ descended the mountain, only the twelve were with him. Mark 3:13, "And he goeth up into the mountain, and calleth to him whom he would—and he appointed twelve." When he reached the level place, with the twelve, there was a crowd of other disciples, and a great multitude of people standing there. By substituting "with" for "and," the thought presented in the text is brought out in the most concise manner, and with the least change in the phraseology of the E. V. So "with" is employed by Thom., Wakef., Camp. Alternative rendering, "and there was a crowd," etc. Penn. S. Fr., "avec la foule de ses disciples." The following are specimens of the various renderings given to this passage. De Wette, "und [mit ihm] der Haufe seiner Jünger;" Belg., "ende [met hem] de schare zijner Discipelen;" De Saey, "étant accompagné de la troupe de ses disciples;" Iber., "i [con él] una muchedumbre de sus discípulos." The insertion of the article "the" before the noun, in the E. V., is without authority. The rendering of the passage was copied from the Geneva.

* "the people;" τοῦ λαοῦ. Penn. Thom., Wakef., Sharpe, Thelwall. Belg., "des volks;" S. Fr., "du peuple;" Iber., "del pueblo."

"from;" ἀπὸ. Thom., Wesley, Wakef., Sharpe, Norton,

Penn, Dick., Camp., Kend., M., Thelwall. Vulg., Mont., "ab." "Out of" was copied from Tyndale.

"From," before "sea-coast," is really a supplement. It is superfluous. It is properly omitted by Thom., Wesley, Wakef., Norton, Camp., Thelwall. Nothing corresponding to it in De Wette, Vulg., Mont., Castal., Schott, Heb. N. Test.

"by;" ὑπὸ (cum genit.). Wakef., Dick., Kend., M., Thelwall. G. and S. Fr., "par."

"they were cured;" ἐθεραπεύοντο. Thom., Wakef. ("were also cured"), Camp., M. Rob. (Lex., in verbo), "to cure." By rendering thus, we make a distinction (like that of the text) between ἰαθῆναι, v. 17, and this verb.

"power;" δύναμις. Thom., Wakefield, Sharpe, Norton, Kend., Angus, Thelwall. Robinson (Lex., in verbo), "specially, 'miraculous power,' the power of working miracles:" "Virtue" (a mere transfer of the Vulgate *virtus*) is no longer used in this sense. S. Fr., "une puissance;" Iber., "un poder;" Belg., "kracht;" De Wette, "eine Kraft."

"went out;" ἐξήρχετο. Wesley, Sharpe, Scarlett Norton Penn. There is an unnecessary transposition of this sentence in the E. V., by placing the nominative between "went" and "out." The influence of the Latin order of words on early English translations is quite obvious. Numerous obscurities in the E. V. may be referred to this fact.

"from;" παρὰ (cum genit.). Rob. (Lex., παρὰ); "In N. Test. only with a genitive of person, implying a going forth, or proceeding from the side or presence of any one; thus taking the general sense from." So (E. V.) Mark 12:2; 14:43. Luke 1:45; 2:1; 7:49, etc. So (in loco) Thom., Wakef., Norton, Penn, Dick., Camp., M. The E. V., in this instance, has followed Tyndale, who rendered the passage as if the text had been ἔρχετο ἐξ αὐτοῦ. Comp. Mark 5:30.

"lifting up;" ἐπάρας. Thom., Wesley, Sharpe, Penn. M., Thel. The participial construction is adopted also by Norton, Dick., Camp.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his disciples, and said, Blessed be ye poor; for yours is the kingdom of God.	ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ²¹ μακάριοι οἱ πεινώτες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. ²² μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρῶν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. ²³ χαίrete ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅτι σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίησαν τοῖς προφήταις οἱ πατέρες αὐτῶν. ²⁴ Πλήν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. ²⁵ οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πεινήσετε καὶ	disciples, he said, 'Happy <i>are ye</i> poor; for yours is the kingdom of God. Happy <i>are ye</i> , ²¹ who hunger now; for <i>ye</i> shall be satisfied. Happy <i>are ye</i> , who weep now; for <i>ye</i> shall laugh. Happy <i>are ye</i> when men shall hate you and shall separate you <i>from them</i> , and shall reproach you, and cast out your name as evil, for the Son of man's sake. ²³ Rejoice in that day, and leap ²³ for joy; for behold, your reward <i>is</i> great in heaven: for <i>thus</i> did their fathers to the prophets. But woe to you who ²⁴ are rich! for <i>ye</i> have your consolation. Woe to you who ²⁵ are full! for <i>ye</i> shall hunger. Woe to you who laugh now! for <i>ye</i> shall mourn and weep.
21 Blessed <i>are ye</i> that hunger now: for <i>ye</i> shall be filled. Blessed <i>are ye</i> that weep now: for <i>ye</i> shall laugh.		
22 Blessed <i>are ye</i> when men shall hate you, and when they shall separate you <i>from their company</i> , and shall reproach <i>you</i> , and cast out your name as evil, for the Son of man's sake.		
23 Rejoice <i>ye</i> in that day, and leap for joy: for behold your reward <i>is</i> great in heaven: for in the like manner did their fathers unto the prophets.		
24 But <i>wo</i> unto you that <i>are</i> rich! for <i>ye</i> have received your consolation.		
25 <i>Wo</i> unto you that <i>are</i> full! for <i>ye</i> shall hunger. <i>Wo</i> unto you that laugh now! for <i>ye</i> shall mourn and weep.		

¹ "Happy;" *Μακάριοι*. Thom., Wesley, Wakef., Scarlett, Dick., Camp., Kend., M. So (E. V.) John 13 : 17. Acts 26 : 2. Rom. 14 : 22. 1 Cor. 7 : 40. 1 Pet. 3 : 14; 4 : 14. Belgic, "Zelig;" De Wette, "Selig;" Dan., "Salige;" G. and S. Fr., "Bienheureux;" Iber., "Felicis;" Syr., *بصالح*. In almost all cases, this word is equivalent to *felix*, while "blessed" is the equivalent of *εὐλογητός*, *benedictus*. The word is rendered uniformly in this Revision.

² "*are ye*." Thom., Wesley, Wakef., Sharpe, Scarlett, Penn Kend., M. Beza, "*estis*."

³ "*ye* shall be satisfied;" *χορτασθήσεσθε*. Thom., Wesley, Scarlett, and Norton ("will be satisfied"), Penn, Camp., Kend. S. Fr., "vous serez rassasiés." Rob. (*Lex.*, *in verbo*). So (E. V.) Mark 8 : 4. This verb should not be confounded with *ἐπιπλήθω*. Comp. John 6 : 12, where *ἐπιπλήθθησαν* is properly translated "they were filled."

⁴ "*from them*." The necessity of a supplement after *ἀφορίσωσιν* is obvious, hence "their company" was employed by Tyndale and Cranmer, "their society" by Campbell; while Penn, Kend., Wakef., Norton have adopted the simpler expression "from them." So M. Iber., "de [s]." "From them" is deemed preferable.

⁵ "Rejoice." It is not necessary to express the nominative "*ye*." According to present usage, we employ the imperative

alone, leaving the mind of the bearer or reader to supply the appropriate pronoun. So in the parallel, Matt. 5 : 12, and versions of Thom., Wesley, Wakef., Scarlett, Norton, Dick., Camp.

⁶ "thus;" *κατὰ ταῦτα*. Thom., Sharpe, Dick., Camp. S. Fr., "ainsi;" Belg., "diergelijk;" Ital., "così." Rob. (*Lex.*): "Neut. ταῦτα, acc. as adv. so, thus, i. q., οὕτως." Buttman, §128, note 5: "The *adver.* of the pronouns both sing. and plur., is very often used adverbially."

⁷ "*ye* have;" *ἀπέχετε*. Cranmer, Wesley, Norton, Kend. Vulg., Mont., Eras., Castal., "habetis." The preposition *ἀπό* gives to the simple verb the idea of fullness, completeness, hence the thought is, "Ye have your whole reward." The rendering of the E. V. (after the Genevan) by a *perfect*, was an unskillful attempt to bring out this thought. The translation of Tyndale, though slightly paraphrastic, is superior to that, "Ye have therein your consolation." After all, a literal rendering is quite perspicuous. Every reader understands from the sense of the passage and the connection of the words, that the sentiment of the teacher is that those "who trust in riches" must have them alone for their portion. This thought is found in Ps. 17 : 14. *יָדָהּ בְּיָמָיו מִכָּל מַחְשָׁבֹתָיו*. Compare Matt. 6 : 2, *ἀπέχουσι τὸν μισθὸν αὐτῶν*, (E. V.), "they have their reward." Rob. (*Lex.*, *ἀπέχετε*), "act, to have or receive in full, (ἀπό of compl), to have all that we can expect."

KING JAMES' VERSION.

26 Wo unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh

GREEK TEXT.

κλαύσετε. ²⁶ οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

²⁷ Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, ²⁸ εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεάζοντων ὑμᾶς. ²⁹ τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἵροντός σου τὸ

REVISED VERSION.

Woe, when men shall speak well of you! for thus did their fathers to the false prophets.

But I say to you, who hear ²⁷

me, Love your enemies; do good to those who hate you, bless those who curse you, ²⁸

pray for those who abuse you.

To him who smiteth thee on ²⁹ the one cheek, offer the other also; and hinder not him, who

* The reading of the Textus Receptus, ἔμιν, after οὐαὶ, is canceled by Griesb., Tisch., Lachm., Knapp, Theile, Tittmann, Scholz. Schott says: "Delev. cum Griesb. aliis ἔμιν vulgo post οὐαὶ (ex v. 24, 25) additum, anticorticate multorum cdd. (12 unc.) verss., Pers. pol., Goth., Slav., Vulg., It. (exceptis cdd. Cant., Yeron.)" Bloomfield remarks that ἔμιν is "omitted by almost all the best MSS. and several Versions and Fathers, canceled by nearly all Editors, from Griesbach to Scholz."

^b Πάντες, in the Textus Receptus (before οἱ ἄνθρωποι), is canceled by Griesb., Tisch., Knapp, Scholz, Schott. The latter says: "Delev. cum Griesb. et aliis πάντες post εἴπωσι vulgo (ut sententia limitibus circumscriberetur) adjectum, in edd. multis (6 unc.) verss., Pesh., Ar. pol., Pers., Eth., Vulg. omissum. Bloomf. says it is "omitted by almost all the best MSS." The evidence is clearly against its genuineness.

^c "thus;" κατὰ ταῦτα. See v. 23, note.

^d "me." So Norton, Scarlett, Penn, M. De Wette, "nich;" G. Fr., "qui m'entendez;" De Sacy, "qui m'écoutez;" Ital., "che m'ascoltate." The sentence is defective unless the object of a "hear" is expressed. The least change in the phraseology of the E. V., is made by inserting "me" as a supplement. Otherwise, we may render with Thom., Wakef., and Camp., "my hearers." The Belgic employs "this" as the supplement, "die [dit] hoort."

* The conjunction καὶ of the Textus Receptus (before προσεύχεσθε), is canceled by Griesb., Tisch., Lachm., Knapp, Theile, Scholz. Schott has this note: "Καὶ ante προσεύχεσθε vulgo additum recte omititur apud Griesb. aliosque auctoritate 9 edd. unc. multorum minusc. verss. Memph., Arm., Goth., Slav. ms., Vulg. ms., Sax., It. (insertum ex Matt. 5 : 44)." Bloomf. rejects it, remarking, that "the asyndeton much increases the gravity of the injunction."

^f "who abuse;" τῶν ἐπηρεάζοντων. Kend., Scarlett. Rob. (Lex., in verbo), "to abuse, insult;" Liddell (in verbo), "to abuse,

or insult wantonly." So the substantive ἐπιφρονα signifies a threat, wanton abuse, or insult, contumelia. Lidd. "Despitefully use" is quite obsolete, and if modernized into the forms of "spitefully use," or "treat injuriously," the phrase will not present the thought more accurately, than the simple term "abuse." The sense of the word as used here is general, being well rendered by Castalio "vos afficiunt injuriā."

^e "also;" καὶ. Wakefield, Penn. As the equivalent of καὶ, "also," is properly construed with "the other," not with "offer," it should have this position in the sentence. The phrase is, in signification, the same as the familiar one "offer the other too," "offer also the other." In the very next sentence, the E. V. has given "also" (καὶ) a proper place, "to take thy coat also." In a great number of instances, the position assigned to "also" produces obscurity in the E. V. Inattention to the location of particles might naturally be expected, when the Latin had an extensive influence on the structure of English sentences, as it certainly had in the age of Tyndale and Coverdale. One fault of the Revisers under James I. was that they made so few changes in the arrangement of the earlier translators. In the parallel (E. V.) Matt. 5 : 39, where the text is ὅστις σε ὀπίσσω ἐπὶ τὴν δεξιὰν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην, the particle is correctly treated, "whosoever shall smite thee on thy right cheek, turn to him the other also."

^b "hinder not him who taketh away thy cloak from taking away thy coat also;" ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κολήσῃς. Wakefield (except "would take"). Norton, "hinder not him who takes away your cloak from taking your tunic also." Bloomf. says: "At κολήσῃς subaud. ἀπὸ τοῦ ἄρεσεν." This use of the verb κολήσῃς with an accusative of the person, and ἀπὸ with a genitive of the person is Hebraistic. See Gen. 23 : 6, חָפְזוֹ מִלְּבָשׁוֹ וְיָרֵךְ יָרֵךְ. Sept., οὐ μὴ κολήσῃς τὸ μνηστειον αὐτοῦ. 2 Sam. 13 : 13, חָפְזוֹ מִלְּבָשׁוֹ. Sept., οὐ μὴ κολήσῃς με ἀπὸ σοῦ. The above arrangement is the natural one, in our language.

KING JAMES' VERSION.

away thy cloak, forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies,

GREEK TEXT.

ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς. ³⁰ παντὶ δὲ τῷ αἰτούντῳ σε, δίδου· καὶ ἀπὸ τοῦ αἰρόντος τὰ σὰ, μὴ ἀπαίτει. ³¹ καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. ³² καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. ³³ καὶ ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. ³⁴ καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. ³⁵ πλὴν ἀγαπᾶτε τοὺς

REVISED VERSION.

taketh away thy cloak, *from taking away* thy coat also. Give ^{to 30} every one that asketh thee; and from him who taketh away thy goods, demand them not. And as ye would that men ³¹ should do to you, so do ye also to them. For if ye love ³² those who love you, what thanks have ye? for even sinners love those who love them. And if ye do good ^{to 33} those who do good to you, what thanks have ye? for even sinners do the same. And if ³⁴ ye lend to those from whom ye hope to receive, what thanks have ye? for even sinners lend to sinners, to receive as much ^{in return.} But love your ene- ³⁵

¹ "to every one;" *παντι*. Penn, Thomson, Wakef., Scarlett, Sharpe, Norton, Camp., Dick., Kend., M. Vulg., Mont., Eras., "omni;" Belg., "een iegelijke;" Iber., "a todo." "Man" is superfluous.

¹ "demand;" *ἀπαίτει*. Angus, Kendrick, Thomson, Sharpe, Camp. Rob. (*Lex.*, *in verbo*), "to demand from." With this word, "back," or "again" is superfluous. "Again" would signify that they had been demanded *before*. Bloomf. (*N. Test.*): "The difference between *αἰτεῖν* and *ἀπαίτεῖν* is that the former denotes to ask as a favor; the latter, to demand as a right." In the only other instance where this verb occurs (ch. 12 : 20), it is rendered "shall be required," literally, "they shall require," or "demand." Liddell (*in verbo*), "frequently also to demand of one." According to etymology, *ἀπαίτει* being compounded of *ἀπὸ*, from, and *αἰτέω* would signify "to ask from," i. e., "to demand." Heb. *N. Test.*, *שָׁרָא נָב* ("do not exact").

¹ "so do ye also to them;" *καὶ ὅμοιως ποιεῖτε αὐτοῖς ὁμοίως*. Thom., Wakef., "even so." *Ὅμοιως* is rendered "so" (*E. V.*) Luke 5 : 10. In this instance, "so" gives the exact sense of *ὁμοίως* with clearness and force. It harmonizes with our present *usus loquendi*. Alternative, "do ye also in like manner to them."

¹ "thanks;" *χάρις*. Thom, Penn, Scarlett, Sharpe, Dick., Camp., Kend. As "thanks" has no singular form, "thank," which the *E. V.* derived from Tyndale, is incorrect. *Χάρις* is evidently used in the sense of *μοῦδος*, "recompense." So the parallel, Matt. 5 : 46, *τίνα μισθὸν ἔχετε*. Compare v. 35 of this chapter, *καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς*. Kuinzel paraphrases *ποία ὑμῖν χάρις ἐστὶ*; "quid proemii a Deo consequimini?" As an alternative rendering, "what thanks do ye deserve?"

though this perhaps is not sufficiently literal. Iber., "¿ qué [don de] gracia [como recompensa] tendreis?"

"for even;" *καὶ γὰρ*. Rob. (*Lex.*, *γὰρ*). In many instances, *καὶ* is intensive, equivalent to "too," "even," etc. This is the rendering of Thom., Wesley, Wakef., Scarlett, Dick., Campbell, Kend., Angus, M., Murdock (*Syr.* *ܐܘܢ*). Heb. *N. Test.*, *וְגַם*.

"thanks." See v. 32, note.

"for even." See v. 32, note.

"what thanks." See v. 32, note.

"for even." See v. 32, note.

"in return." Thomson, Penn, Campbell, Kendrick, M., Scholefield. As *ἀπολαμβάνω* signifies simply to take, or have from any one (*Rob.*, *Lex.*), the idea of back, again, or in return is not found in *ἀπὸ*, but it belongs to the circumstances. Hence "in return" should be italicized, as supplementary. See Rob. (*Lex.*, *ἀπελπισία*). The phrase "as much again" is ambiguous, as it is often used to convey the idea of double the quantity. If these words are retained, the order should be, "to receive again as much." In modern phraseology, *τὰ ἴσα* would be "an equivalent," or, more literally, "an equal share." Liddell. Kuinzel: "*Τὰ ἴσα eadem, paria h. loco significant sortem ipsam, pecunie summam, sine usura et plusquam, sine ullo augmento aut detrimento.*" Bloomf.: "*Ἀπολαβεῖν* is used for *λαβεῖν ἀπὸ τίνος.*" "As much again" originated with Tyndale.

"love." The insertion of the nominative "ye" is unnecessary. It is not expressed in the text; there is no emphasis which demands its use. So v. 27, where the same phrase occurs,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.	ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολλὸς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστίν· ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. ³⁶ γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. ³⁷ καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. ³⁸ δίδοτε, καὶ δοθήσεται ὑμῖν μέτρον καλόν, πεπιεσμένου καὶ σεσαλευμένου	mies, and do good, and lend, 'hoping for nothing in return; and your reward "will be great, and "ye will be "sons of the Most High, for he is kind to the unthankful and evil. "Be ³⁶ therefore "compassionate, "even as your Father also is "compassionate. Judge not, and ³⁷ "ye will not be judged; condemn not, and "ye will not be condemned; forgive, and "ye will be forgiven. Give, and ³⁸ "it will be given to you; good measure, pressed down, and
ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν. Kend., Camp., Wakef., Dick., Norton, Sharpe, Scarlett, M.		
"hoping for nothing in return;" μηδὲν ἀπελπίζοντες. Norton. Bloomf.: "Ἀπελπίζω may be for ἐλπίζω ἀπὸ τίνος." Hence in return is italicized, as in v. 34. See note on that verse.	ὀϊκτος, commiseratio) miseror commiseror, seq. accusativo Sept. pro ἐπι 2 Reg. 13 : 23, Ps. 103 : 13." It is distinguished from showing mercy, Rom. 9 : 15 (quoted verbatim from Sept., Exod. 33 : 19, Heb. מְרַחֵם רַחֵם וְרַחֵם אֶת אֶתְּמַרְמָרִים וְרַחֵם אֶת אֶתְּמַרְמָרִים) ἐλεῶν ὃν ἂν ἐλεῶ, καὶ οἰκτιρῶν ὃν ἂν οἰκτιρῶ, E. V., "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." In Jas. 5 : 11, the adjective οἰκτίρμων is rendered (E. V.) "of tender mercy." The rendering "compassionate" distinguishes the word from ἐλεῶν, "merciful," and is appropriate. Οἰκτίρμων, properly refers to the feeling produced by the misery of others. Kuinzel: "Sitis igitur erga alios benigni, sicut et Pater vester benignus est. Vocabulum Hebraicum מְרַחֵם quod Alexandrini reddiderunt nomine οἰκτιρῶν, non tantum misericordiam indicat, sed etiam amorem, benignitatem, cum quamplurimis in locis N. T. respondeat vocabulo מְרַחֵם h. e. favor, benignitas, benevolentia. Ps. 40 : 11; 103 : 4. Hos. 2 : 19, hinc quoque οἰκτιρῶν non tantum notat misericordiam, sed etiam omnino benignum, ut hoc loco." Bloomfield: "Οἰκτιρῶνες should be rendered not 'merciful,' but 'compassionate,' pitying and relieving, according to your power, the distresses of others."	
" will be ; " ἔσται. Thom., Wakef., Penn, Scarlett, Sharpe, Norton, Dick, Kend., M.		
" ye will be ; " ἔσεσθε. Thom., Wakef., Penn, Scarlett, Sharpe, Norton, Dick, Kend., M.		
" sons ; " υἱοὶ. Wesley, Wakef., Sharpe, Norton, Dick., Camp., Kend., Angus, Thelwall, M. Vulg., Mont., Eras., Beza, Castal., Schott, " filii ; " De Wette, " Söhne ; " S. Fr., " fils ; " Span. and Iber., " hijos." This word should not be confounded, as it frequently is, in the E. V., with παῖδια. Heb. N. Test., יְלָדִים Syr., حَوْلَة.		
" of the Most High ; " ὑψίστου. Thom., Scarlett, Norton, Camp., M. This title of God occurs frequently in the E. V. of the O. Test., where the Heb. is יְיָיְהוָה, and the Sept. ὑψίστος. See Numb. 24 : 16. Deut. 32 : 8. See Luke 1 : 32, note.		
" evil ; " πονηροί. Kend., Angus, Thelwall. As πονηροί is closely connected with τοὺς ἀχαρίστους by καὶ, the supplementary " to " of the E. V. is superfluous. So with the article " the," which is really a supplement, though it is not italicized. " To " is dropped by Thom., Wesley, Wakef., Sharpe, Norton, Dick., Camp., M. " The " is dropped by Thom., Dick., Camp. No article in Belg., De Wette, Span., Iber.		" even as ; " καθὼς καὶ. Thom., Wakef., Dick., Thelwall Καθὼς is thus rendered (E. V.) Luke 1 : 2 ; 19 : 32 ; 24 : 24. John 5 : 23, etc. See Rob. (Lex., in verbo). In this construction with καὶ, the latter is regarded as pleonastic in translation " compassionate." See note a.
" Be ; " γίνεσθε. Dick., G. and A. Campbell, Kendrick, M. " Ye " is superfluous. See v. 35, note. Compare v. 31, ἔμαρτε ποιεῖτε, where the nominative is expressed, as emphatic.		" ye will not be judged ; " οὐ μὴ κριθῆτε. Wakef., Penn, Scarlett, Norton, Dick., M.
" compassionate ; " οἰκτιρῶνες. Norton, Dick., Gray (note on Angus). The noun οἰκτιρῶνός signifies compassion, less strong (says Rob., Lex.) than ἔλεος. The verb οἰκτιρῶν signifies " to feel pity for, or because of a thing." Liddell. Bretsch.: (" Ab		" ye will not be condemned ; " οὐ μὴ καταδικασθῆτε. Wakef., Penn, Sharpe, Norton, Scarlett, Dick., M.
" it will be given ; " δοθήσεται. Wakefield (" there will be given "). Penn, Scarlett, Kend., M.		" ye will be forgiven ; " ἀπολυθήσεσθε. Wakefield, Penn, Norton, Dick., M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.	καὶ ὑπερεκχυνόμενοι δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.	shaken together, and running over, will be given into your bosom. For 'by the same measure 'with which 'ye measure, 'it will be measured to you again. And he spoke a para-
39 And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?	39 Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύνανται τυφλὸς τυφλὸν ὀδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; 40 οὐκ ἔστι μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· καθηρισμένος δὲ πᾶς	ble to them, Can 'a blind man "guide "a blind man? "Will not 'both fall 'into a ditch? "A disciple is not above his 'teacher; but every one, fully

^b "will be given;" δώσουσιν. Wakef., Penn, Norton. The plural here is rendered as a singular, the verb being used as an impersonal. Kuntel: "Δάσονται, dabitur, impersonaliter, et more Hebræorum dictum pro δοθήσεται; dabitur, continget tibi; Hebræi enim verba activa, numero plurali posita pro passivis usurpant, vide Luc. 12 : 48." So Luke 16 : 9, δέξονται ὑμᾶς εἰς τὰς αἰωνίους οὐκράς, "ye may be received into everlasting habitations." The E. V., by employing "shall men give," limits the thought of the text, and furnishes an improper subject to the verb. Bloomf.: "Not 'shall men give,' but, as Gataker explains, 'dabitur vobis scilicet a Deo.'" Penn: "This idiomatic phraseology, employed by St. Luke, which he repeats in C. 16 : 9, signifies only, will, or shall be given. The agent, or agents, to which the verb pertains, is implied in the context." De Wette, "wird man—schütten;" S. Fr., "en vous donnera;" Italian, "sarà data;" Castal., "abitur."

^c "by." This corresponds with the Revision of Mark, where the text has ἐν before the dative. So Wiclif.

^d "with which;" ᾧ. Thom., Sharpe, Kend., Thelwall, M. S. Fr., "dont;" Iber., "con que."

^e "ye measure;" μετρεῖτε. Penn, Scarlett, Sharpe. This verb occurs nine times in the N. Test., and is rendered "measure" in six of these cases by the E. V. "Mete" is obsolete. It was first employed by Wiclif in this form, "bi which ye meten: it shall be meten." So Tyndale, "ye mete—shall men mete to you again;" Cranmer, "ye mete withall shall other men mete to you again;" Geneva, "ye meate—shal men meate to you again." These versions are consistent in using "mete" in both instances.

^h "Will be." Wakef., Kend., Sharpe, Scarlett.

ⁱ "a blind man;" τυφλός. Wakef., Murdock, Belg., "een blinde;" De Wette, "ein Blinder;" Dan., "en Blind;" G. and S. Fr., De Sacy, "un aveugle;" Iber., "un ciego;" Diodati and Ital., "un cieco." Heb. N. Test., עִוְרָא. As no article occurs in the text, the indefinite is appropriate in English. "The blind" always indicates that the noun understood is a plural, according to our *usus loquendi*; hence, common readers always suppose that the noun to be supplied is "persons," or "men." The supplementary "man" is essential to complete the sentence.

^m "guide;" ὀδηγεῖν. Penn, Dickinson, Camp., Angus. De Wette, "den Weg weisen;" S. Fr., "guider;" Iber., "guiar."

Liddell (*in verbo*): "To lead one upon his way, hence to show one the way, guide. Metaph., to guide, teach." So ὀδηγός is a guide. Liddell. Rob. (*in verbo*): "To lead the way, N. Test., to lead, to guide." So John 16 : 13 τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀλήθειαν, E. V., "the spirit of truth—he will guide you into all truth." Acts 8 : 31, ἰδὼν μὲν τὴν ὀδηγήσῃ με; E. V., "except some man should guide me?" Here the obvious sense is "to teach," as it is in the passage under consideration. The noun ὀδηγοὶ is rendered "guides," Matt. 23 : 16 (*his*) ὀδηγοὶ τυφλοῖ, E. V., "blind guides." Acts 1 : 16, περὶ Ἰουδά τοῦ γενομένου ὀδηγοῦ, E. V., "concerning Judas, which was guide." Rom. 2 : 19, Πέποιθώς τε σαυτὸν ὀδηγὸν τυφλοῦ, E. V., "And art confident that thou thyself art a guide of the blind."

ⁿ "a blind man." See note l.

^o "will—fall;" πεσοῦνται. Kend., Angus, Thom., Wakef., Wesley, Penn, Sharpe, Norton, Scarlett, Camp., M.

^p "both;" ἀμφότεροι. Thomson, Wakef., Scarlett, Sharpe, Norton, Camp, Kend., Thelwall. According to our usual mode of speaking and writing, "they" is superfluous. De Wette, "werden nicht beide—fallen;" Iber., "no caerán entrambos;" Spain, "no caerán ambos."

^q "into a ditch?" εἰς βόθυνον. Wakefield, Penn, Scarlett, Sharpe, Camp., Angus, Thelwall. Heb. N. Test., בְּוֶרֶץ. Thom. and Dick., "into a pit." The insertion of "the," before "ditch," is not authorized by the text. The thought is, "any ditch, or pit, which may be in the path of the blind men."

^r "A disciple;" μαθητής. As the noun is *anarthrous*, "the" was improperly inserted by Tyndale (probably from Luther's "Der Jünger"), and his rendering was copied by Cranmer, Geneva, and the E. V. Wiclif, however, has "a disciple." So Wakef., Penn, Norton, Thelwall. De Wette, "ein Jünger;" Iber., "un discípulo;" Ital., "Il discepolo;" Thom. and Angus, "a scholar." It is to be regretted that "learner" had not been made the equivalent of μαθητής by the early English translators instead of the Latin *discipulus*, "disciple." The latter term however, has become so current, that we must retain it instead of "learner," or "scholar."

^s "teacher." See ch. 2 : 46, note. Thom., Wakef., Sharpe, Scarlett, Norton, Camp., Dick., Kend., M., Thelwall.

^t "fully prepared;" καθηρισμένος. Belg., "volmaakt." The

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?	<p>ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. ⁴¹ τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ⁴² ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφὲ, ἄφες ἐκβάλλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἐκβαλε πρόωτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. ⁴³ οὐ γὰρ ἐστὶ δένδρον καλόν,</p>	<p>prepared, "will be as his teacher. "Now, why beholdest thou ⁴¹ the "mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? "or how canst thou ⁴² say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam "in thine own eye? "Hypocrite! first cast out the beam out of thine own eye, and then thou wilt see clearly to cast out the mote that is in thy brother's eye. "For there is no good ⁴³</p>
43 For a good tree bringeth		

verb *κατατίζω* has the significations, *to prepare, train, or furnish thoroughly, refit, adjust, restore*. Liddell. The signification of "fully instructed" has been applied to the participle here by some translators, as Thom., M.; others have "complete." Wakefield, "duly prepared;" Norton, "properly prepared;" Campbell, "every finished disciple;" De Wette, "wird gebildet seyn;" G. Fr., "tout disciple accompli;" S. Fr., "mais formé, tout disciple sera," etc.; Iber., "el que ha sido hecho perfecto, será," etc. Comparing this passage with John 15 : 20, the thought seems to be substantially this, "every disciple (learner), having been well trained (or disciplined), will be like his teacher."

The above rendering is preferred, from a wish to keep near the text, by *conciseness and literality*. To expand the thought, and render it more *perspicuous*, belongs to the commentator. Dr. Burton (as quoted by Penn) says: "If we compare Matt. 10 : 24 (29), John 15 : 20, the whole passage seems to mean that the disciples were to expect to be treated as their master."

"will be;" ἔσται. Thomson, Sharpe, Scarlett, Norton, Kend., M.

"Now;" δὲ. Thom., Wakef. This particle is regarded as *continuative* here; hence it is properly rendered by "now." Rob. (Lex. *in verbo*).

"It is deemed best to retain "mote," although it is not an exact equivalent of *κάρφος*. The passage has become a proverb in our language, and the moral lesson has no less force with "mote," than it would have with "straw," "chaff," "splinter," or "twig." *Κάρφος* (from *κάρφος*, "to wither") signifies a *dry stalk* (Lat. *pala, festuca, stipula*), *dry twigs, straws*, used by birds in constructing their nests. Plur. *husks, chaff, rubbish*, Lat. *quisquiliæ*. Should it be deemed necessary to drop "mote," "splinter" would be most appropriate.

"or;" ἢ. Thom., Wakef., Wesley, Sharpe, Scarlett, Penn, Norton, Camp, Dickinson, Kend., M. So parallel (E. V.) Matt. 7 : 4.

"cast out;" ἐκβάλλω. So rendered below in this verse (E. V.). Uniformity in translation is certainly possible here, as the same thought is represented by the verb in three instances. "Cast out" is etymologically exact, while it is the usual rendering of this verb in the N. Test. As an alternative, "take out," in the three instances. So Penn and Thom.

"in thine own eye;" ἐν τῷ ὀφθαλμῷ σου. Wakefield, Sharpe, Scarlett, Norton. The construction here is not the same as in v. 41, *τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ*, where *τὴν* (*secundò*) is properly rendered as a substitute for the relative and verb ("that is"), but simply, *τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν*. Hence the insertion of "that is" is not required by the text.

"Hypocrite!" ὑποκριτὰ. "Thou," in the E. V., is superfluous. Not used by Kend., Camp, Norton, Dick., Wakefield, Thom., Wiclif, or Geneva. It was first introduced into Cranmer's revision, and from that copied in the E. V. It probably originated from Luther's rendering, "Du Heuchler." There is no word equivalent to "Thou" in De Wette, G. Fr., S. Fr., De Sacy, Span., Iber., Diodati, Ital., Syr., or Heb. N. Test.

"For there is no good tree;" οὐ γὰρ ἐστὶν δένδρον καλόν. Wesley, Penn, Dick. ("sound tree"). Belg., "Want het on is geen goede boom." Luther and De Wette, "Denn es ist kein guter Baum." S. Fr., "Car il n'y a point d'arbre bon." Iber., "Porque no hai árbol bueno." As an alternative rendering, "For that is not a good tree." So Bloomf., Camp. (omitting "for"). M. The above rendering is deemed *exact*, and more *euphonious* than several other modes of expression, which have been adopted by translators.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.	ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν. ⁴⁴ ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκειται.	tree which beareth "bad fruit"; nor is there a bad tree which beareth good fruit. For every tree is known by 'its own fruit.
44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.	οὐ γὰρ ἐξ ἀκαθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. ⁴⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρὸν· ἐκ γὰρ τοῦ περισσέυματος τῆς	For 'they do not gather figs from thorns, nor do they gather grapes from "a bramble." ^{The 45} good man out of the good treasure of his heart, bringeth forth that which is good; and 'the evil man out of the evil treasure of his heart, bringeth forth that which is evil, for
45 A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abund-	ἐκ γὰρ τοῦ περισσέυματος τῆς	out of the abundance of the

* "which beareth;" *ποιοῦν*. Thom., Wakef., Norton. This arrangement belongs also to Penn and some others, who have employed "brings forth," or "produces," as the verb. The participial construction might be retained by saying, "nor is there a bad tree bearing good fruit." Still, according to our idiom, the finite verb is most familiar and perspicuous. "To bear" is preferable to "to bring forth," as more familiar, and in harmony with the present usage of the English.

⁴ "bad;" *σαπρὸν*. Though this adjective usually has the sense of *rotten*, or *decayed*; in this case, from the *adjuncts*, and its contrast to *καλόν*, it seems to be used *generally* as equivalent to *πονηρὸς*. Bretsch. (*in verbo*). So it is applied in Matt. 13:48 to fishes which have been *recently taken*, but are naturally unfit for food. In this instance, they are not supposed to be "bad" (*σαπρὰ*), because they had become putrid.

* "its." Unless in *personifications*, the application of "his" to things without life is a violation of grammatical propriety.

[†] "they do not gather;" *οὐ—συλλέγουσι*. Kend., Scarlett, Wesley, Thelwall, Penn ("they gather not"). There is nothing in the text to authorize the use of "men" as a nominative. The pronoun "they" is therefore literal, and furnishes a good sense. Still, we may regard *συλλέγουσι* as used *impersonally*, like *δάσονται*, in v. 38 (see note *eo loco*), and *δέξονται*, ch. 16:9. In this case, the verbs *συλλέγουσι* and *τρυγῶσι* should be rendered, "for figs are not gathered from thorns, nor grapes gathered from a bramble." These verbs are rendered *impersonally* by Thom., Wakef., Camp. De Wette, "denn nicht von Dornen liest man Feigen, noch von der Hecke herbstet man Trauben." S. Fr., "car on ne cueille pas des figes sur des épines, et on ne vendange pas des raisins sur un buisson." This rendering of the verbs, as impersonals, is submitted as an alternative version.

* "a bramble;" *βάτον*. Norton, Wesley, Angus, Dickinson ("the bramble"). *Βάτος* is a generic term applied to any prickly bush, or shrub. Rob. (Lex.). It is defined "bramble," by Robinson, Liddell. Bretschneider, "*rubus, sentis*." The addition of "bush" to this word in the E. V. is superfluous. See

Webster (Dict., "Bramble"). As *ἀκαθῶν* is rendered simply by "thorns" (not "thorn-bushes"), this word (*βάτος*) should correspond with that form.

^h "the good man;" *ὁ ἀγαθὸς ἄνθρωπος*. Camp., Norton, Wakef., Thom., Kend. Belg., "de goede mensche;" De Wette, "Der gute Mensch;" S. Fr., "l'homme bon;" Iber. and Span., "el hombre bueno;" Diodati, "L' uomo buono." The article was improperly omitted by Tyndale (perhaps from regard to Luther's version, "ein guter Mensch"), and his mistake was followed by the subsequent Eng. versions, down to that of 1611. The phrases, "the good man," and "the evil man," not only accord with the text, but are in harmony with our idiom. See E. V., Prov. 11:17; 16:19.

¹ "the evil man;" *ὁ πονηρὸς ἄνθρωπος*. The reasons assigned for retaining the definite article in rendering *ὁ ἀγαθὸς ἄνθρωπος*, are equally applicable here. See last note. Thus Thom., Wakef., Norton, Camp., Kend. The article is retained also by Belgic, De Wette, G. and S. French, De Sacy, Span., and Iber.

¹ "out of;" *ἐκ*. So this word is properly rendered twice in this verse, i. e., where it occurs in *ἐκ τοῦ ἀγαθοῦ*, and *ἐκ τοῦ πονηροῦ*. So Wesley, Sharpe, Camp. So Matt. 12:34, *ἐκ γὰρ τοῦ περισσέυματος τῆς καρδίας* is rendered in the E. V., "for out of the abundance of the heart," etc. The rendering in the E. V. is an unnecessary departure from the usual signification of *ἐκ*, It, however, originated with Wiclif. He was copied verbatim by Tyndale, Cramer, Geneva, Rheims, and E. V. As Wiclif's version was made from the Vulgate, on looking at that, we find the reason for the rendering (which has been censured) in the two prepositions by which the Latin translator expressed *ἐκ*: "Bonus homo de homo thesauro—malus homo de malo thesauro—ex abundantia enim cordis." Erasmus, with better judgment, has "ex homo thesauro—ex malo thesauro—ex abundantia enim cordis." The renderings of Beza, Castalio, and Schott are the same; *ex* being the equivalent of *ἐκ* in the three instances. The rendering is uniform in Syriac (ܟܝܢܝܢ), Heb. N. Test. (מִן), Belg. ("uit"), De Wette ("aus"), S. Fr. ("de"), Iber. ("de").

KING JAMES' VERSION.

ance of the heart his mouth speaketh.

46 And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth and doeth not, is like a man that with-

GREEK TEXT.

καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

46 *Τί δέ με καλεῖτε, Κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;* 47 *πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἔστιν ὁμοίος.* 48 *Ὅμοιός ἐστιν ἄνθρωπος οἰκοδομῶντι οἰκίαν, ὃς ἐσκαψέ καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τῆν πέτραν· πλημμύρας δὲ γενομένης, προσέβηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεύσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τῆν πέτραν.*

49 *ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστιν ἄνθρωπος οἰκοδομή-*

REVISED VERSION.

heart his mouth speaketh. ⁴⁶ Now ⁴⁶ why do ye call me Lord, Lord, and do not the things which I say? Whoever cometh to me, ⁴⁷ and heareth my words, and doeth them, I will show you ⁴⁸ whom he is like. He is like ⁴⁸ a man building a house, who dug deep, and laid a foundation upon the rock; and when there came a flood, the stream burst against that house, and could not shake it, for it was founded on the rock. But he ⁴⁹ who heareth and doeth not, is like a man who built a house

⁴⁶ "Now;" δὲ. See v. 41, note. Thom.

⁴⁶ "words;" λόγων. Thom., Penn, Norton, Scarlett, Sharpe, Wakef., Kend., M., Thelwall. From the frequency with which the Saviour has used λόγος (in singular and plural) to indicate his message from heaven to men—the commandments from the Father, which he made known—it is desirable to employ "word" and "words" as an equivalent, as far as the idiom of our language will allow. This has been properly done in many cases in the E. V. It is to be regretted that those, who made that version, had not been more uniform in their renderings. See Mark 8 : 38. John 3 : 34; 5 : 47; 6 : 63; 12 : 47, 48; 17 : 8. Acts 5 : 20.

⁴⁷ "whom." According to present usage, "to" should not be expressed before "whom." After such verbs as "show, bid," etc., there is an *ellipsis* of the preposition, when it would come immediately before the pronoun. This rule of our language is observed in the E. V., 1 Sam. 16 : 3. 2 Kings 7 : 12. Dan. 10 : 21. Exod. 25 : 40. The preposition is properly omitted by Thom., Wakefield, Scarlett, Norton, Penn, Campbell, Kendrick, Angus, M.

⁴⁸ "building;" οἰκοδομῶντι. Norton, Kend., Scarlett, M., Dick. ("erecting").

⁴⁸ "dug deep;" ἐσκαψε καὶ ἐβάθυνε. Wakef., Scarlett, Dick., Kend., M. "Digged" is obsolete.

⁴⁸ "a foundation;" θεμέλιον. There is nothing in the text to warrant the use of the *indefinite* article here, any more than in the next verse, where θεμέλιον is rendered "a foundation," in the E. V. Thom., Sharpe. Luther, "ohne Grund;" G. Fr., "sans lui faire de fondement;" Iber., "un fundamento." Heb. N. Test., יסוד יסוד.

⁴⁸ "on the rock;" ἐπὶ τῆν πέτραν. Thom., Wakef., Sharpe, Penn, Camp., Dick., Kend., Angus, Thelwall, M. Luther, "auf

den Fels;" De Wette, "auf den Felsen;" G. Fr., "sur la roche;" S. Fr., "sur le rocher;" De Sacy, "sur la pierre;" Span. and Iber., "sobra la roca." The relation of *comparison* or *contrast* often gives a definite signification to words in Greek (and probably to most languages) which demands a corresponding particle to indicate that fact. In this case, πέτραν is presented as in contrast to γῆν, v. 49. Each of the words, therefore, has the article.

⁴⁸ "there came a flood;" πλημμύρας—γενομένης. "Arose" is ambiguous in this construction. Common readers suppose the thought is that the water increased, or swelled upward, whereas the idea is simply that an inundation took place. Thus in the parallel, Matt. 7 : 27, κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, "the rain came down, and the rivers (streams) came," etc. This description of a tempest was taken from facts which were familiar to the hearers. Thunder, hail, tempests of wind and rain occur during the winter in Palestine. Rivolets swell to torrents, and the houses of the poorer class, being slightly built, fall in great numbers. Πλημμύρα is not restricted by the Hellenistic writers to the *flow of the sea*, the tide, which is its sense in classic usage. Kuinzel: "Πλημμύρα quo vocabulo Aquila Dent. 33 : 19 Hebr. שָׁפַף expressit, dicitur de exundatione aquarum qualibet, maris, fluminis, lacus." So שָׁפַף used here, in the Heb. N. Test. The rendering "a flood" is demanded by the text; the noun being anarthrous. Thom., Sharpe, Wesley.

⁴⁸ "burst;" προσέβηξεν. Rob. (Lex.), *in verbo*, "to break, or burst toward, or upon any thing, to dash upon, or against." If "beat" should be retained, then "vehemently" should by all means be dropped. This word is now restricted to *mental* acts.

⁴⁸ "against;" πρὸς (in composition). Thom., Wakef., Penn, Dick., M. So rendered (E. V.) in v. 49.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
out a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great.	σαντι οικίαν ἐπὶ τὴν γῆν χωρίς θεμελίου ἢ προσεῆρξεν ὁ ποταμός; καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.	on the earth, without a foundation; against which the stream burst, and immediately it fell, and "great was the ruin of that house.
CHAP. VII.	CHAP. VII.	CHAP. VII.
Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.	ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναοῦμ. Ἐκατοντάρχου δὲ τίνος δούλος κακῶς ἔχων ἡμέλλε τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμὸς. ἄκουσας δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλε πρὸς αὐτὸν πρεσβυτέ-	Now when he had finished 1 all his sayings "in the hearing of the people, he entered into Capernaum. And a certain 2 centurion's servant, "who was dear to him, "being sick, was 'about to die. And "having 3 heard of Jesus, he sent "elders"

"and great was the ruin of that house;" καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. Thomson. This arrangement, similar to that of Matt. 7 : 27, is adopted for *euphony*, and ease in enunciation. So Wakefield has, "and the crash of that house was great." ῥῆγμα signifying a *rending, breach, or ruin*. Rob. (Lex.). It is not to be confounded with ῥῆξας, in signification; the latter being *active*, while the former indicates the *result* of the action, like our terms "a breaking," and "a breach." G. and S. Fr., "la ruine;" Span. and Iber., "la ruina;" Diodati, "la sua ruina;" Ital., "la rovina."

"he had finished;" ἐπλήρωσε. Rob. (Lex., in loco, πληρώω). Thomsson, Norton, Scarlett, G. and A. Campbell. Eras., "consummasset." Alternative, "had completed."

"in the hearing;" εἰς τὰς ἀκοὰς. Thomson, Norton, Penn, Wesley, Kend., Thelwall, Angus, M. This is the only instance where the word is rendered "audience," in the E. V. "Hearing" occurs Matt. 13 : 14. Rom. 10 : 17 (bis). 1 Cor. 12 : 17 (bis). Gal. 3 : 2, 5, etc. "Audience" originated with Tyndale, and was copied by Cranmer, Geneva, and E. V. It is now restricted to diplomatic language.

"who was dear to him;" ὃς ἦν αὐτῷ ἐντιμὸς. The rendering of the E. V. is retained, as it affords a good sense; still etymology (*τιμῆ, value, worth, or price*) would authorize the form, "who was much prized or valued by him." The change perhaps may be of too little moment, to require an alteration in the E. V. In point of *exactness*, it may deserve consideration. The sense of being "honorable," or "honored," which sometimes belongs to ἐντιμὸς, is not appropriate in connection with δούλος. Sharpe, "was valuable to him;" Norton, "whom he much valued;" Scarlett, "who was esteemed by him;" Dick., "who was greatly esteemed by him;" Vulgate, Beza, "qui illi erat pretiosus;" Castal., "quem servum ille in pretio habebat." The language of the E. V. probably originated in the rendering of Erasmus, "qui illi erat charus." De Wette, "der ihm sehr werth war;" Thel-

wall, "was precious." Heb. N. Test., נִקְרָא. Compare Zech. 11 : 13, אֶרְבָּא מְצִיבָא דְּמִנְיָא דְּאֶרְבָּא דְּמִנְיָא ("a noble price at which I was prized by them").

"being sick;" κακῶς ἔχων. M., Thelwall. The participial construction is literal, accurate, and more euphonic than that of the E. V.

"about to die;" ἡμέλλε τελευτᾶν. Kendrick, Thelwall. Vulg., Schott, "erat moriturus;" Beza, "moribundus erat;" G. Fr., "s'en allait mourir" ("was going to die"); Iber., "iba á morir." The radical sense of μέλλω is "to be on the point to do." Rob. (Lex.). Although there are cases where with an infinitive, it may be rendered by a simple future, there is still, in strictness, a difference of signification, as ποιῶσω, "I will do," but μέλλω ποιεῖν, "I am (now) about to do." So ἐμελλον ποιεῖν, "I was (then) about to do." Büttmann, §137, note 11. The above rendering is literal, and exact in presenting the thought of the text. We have a colloquial phrase which closely corresponds with the Greek, "he was going to die."

"having heard;" ἀκούσας. Angus, Thom., Norton, Scarlett, Penn, Camp., Dick. By this rendering, the participial construction of the text is preserved, and, at the same time, an inaccuracy of the E. V. removed. The phrase, "when he heard of Jesus, he sent," implies, according to our idiom, that the *hearing* and the *sending* took place at the *same time*. This results from the form of the adverb "when," equivalent to *at the time*. This inaccuracy frequently occurs in the E. V. Our *usus loquendi* demands "having heard," rather than "hearing." The phraseology of the E. V., in this instance, is derived from Tyndale, as his was from the Vulg., "cum audisset."

"elders;" πρεσβυτέρους. The noun is *anarthrous*. There is no *exigentia loci*, which demands the use of "the," before "elders." No article employed by Sharpe, Scarlett, Kendrick, Wesley, Camp., M., Thelwall, De Wette, Iber.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Jews, beseeching him that he would come and heal his servant.	Jews τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἔλθων διασώσῃ τὸν δούλον αὐτοῦ.	of the Jews to him, ^{to} ask him to come and heal his servant.
4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this :	4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρέκάλουν αὐτὸν σπουδαίως, λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τούτο.	4 And when they came to Jesus, ^{they} besought him earnestly, saying, He is worthy that thou shouldst do this for him : for
5 For he loveth our nation, and he hath built us a synagogue.	5 ἠγάπη γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ἐκοδόμησεν ἡμῖν.	5 he loveth our nation, and ^{he} himself built us our synagogue.
6 Then Jesus went with them. And when he was now not far	6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη	6 And Jesus went with them, and ^{he} when he was ^{now} not far from

¹ "to ask;" ἐρωτῶν. Angus, Wakefield. G. and S. Fr., "pour le prier;" Ital., "a pregarlo." As this participle is in the singular, and refers to the centurion, by using the infinitive, the common reader naturally construes it with "he sent" (ἀπέστειλε), in accordance with the text. It is rendered by the infinitive in the versions of Norton ("to beg") and Camp. ("to entreat"). Castalio employs the supine "oratum." De Wette renders the participle by the finite verb, "und ersuchte." The English equivalent "he entreated him" is submitted as an alternative rendering. The supposition that ἐρωτῶν is used for ἐκατάναυτος, does not seem necessary to remove an apparent difficulty in the construction. The common maxim, Qui facit per alium facit per se, will account for the singular ἐρωτῶν. "Ask" is the ordinary signification of ἐρωτάω. Rob. Lidell.

² "they besought him earnestly;" παρεκάλουν αὐτὸν σπουδαίως. Thom., Kend., Angus, Wesley, Norton, Campbell, and Thom., "earnestly besought." Σπουδαίως is rendered "earnestly" by Wakef., Scarlett, Penn, Dickinson. Rob. (in verbo), "speedily, i. e., earnestly, diligently." "Instantly" is no longer used in this sense.

³ "He is worthy that thou shouldst do this for him;" ἄξιός ἐστιν ᾧ παρέξει τούτο. Sharpe, M., Kend. Vulg. and Eras., "dignus est, ut hoc illi præstes;" Beza, "dignus est cui hoc præbeas;" Schott, "dignus est, cui hoc præstes;" Norton, "he is worthy that you should do this for him;" De Wette, "Er verdienet, dass du ihm dieses gewährest;" Belg., "Hij is waardig dat gij hem dat doet;" Penn, "He is worthy that thou shouldst grant him this." Παρέξει is the Attic form of 2nd pers. 1st fut. indicative, instead of παρέξῃ. Buttman (Gram., §103. III. 3): "The Attics had the further peculiarity that instead of ἦ, construed from εἶσι, they wrote εἰ." However, the reading παρέξει in the case before us, is probably spurious. Schott says: "Pro vulg. παρέξει (quæ forma persona 2. Futuri Medii in hoc verbo usitata est) cum Knappio, Meyer, Lachm. dedimus παρέξῃ auctoritate edd. A. B. D. L. X. plurimum minusc." The E. V. renders the verb as though it were 3rd pers. fut., "he should do," mistaking the Attic form of the Textus Receptus (2nd pers. fut. mid.) for fut. ind. active. None of the earlier English versions made this mistake. Tyndale, Cranmer, Geneva, and Rheims have "thou shouldst;" Wiclif, "that thou grant." Ὅτι, before ἄξιός, should not be translated "that," as it is merely the sign of quota-

tion. In addition to the authorities above cited for regarding the verb as 2nd pers. fut. mid., we may add Syriac ܕܢܘܨܬܝܢ ܕܢܘܨܬܝܢ ܕܢܘܨܬܝܢ (Murdock, "He is worthy that thou shouldst do this for him"). Castalio, Wakefield. Luther, "Er ist es werth, dass du ihm das erzeigest."

⁴ "he himself built;" αὐτὸς ἐκοδόμησεν. Kend., M., Angus, Thelwall. Belg., "heeft zelve—gebouwd;" De Sacy, "il nous a même bâti;" S. Fr., "c'est lui qui—a edifié;" Iber., "él mismo—edificó." These renderings, with greater or less accuracy, bring out the emphasis of αὐτὸς, which is overlooked in the E. V. Bengel: "Auctors, ipse, utro. Hoc majus quiddam et rarius, ædificare synagogam, quam diligere nationem; ἐκοδόμησεν, ædificavit, suo sumtu aut jussu." Vulg., Mont., Eras., Schott, "ipse ædificavit;" Wesley, Wakef., Penn., "hath himself built."

⁵ "built us our synagogue;" τὴν συναγωγὴν—ἐκοδόμησεν ἡμῖν. Scholefield, M. Literally, "built for us the synagogue." The article τὴν here may properly be rendered by the possessive pronoun "our." Kühner, §244. 4: "The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence. In such cases, the English use the possessive pronoun." See Crosby (Greek Gram., §482). The article was probably used here, because there was only one synagogue in the place. Hence the expression was *definite*. Kend., Angus, "built our synagogue." In the following versions, the article is rendered literally by the *definite*.—Belg., Luther, De Wette, G. and S. Fr., Ther., Ital. The harshness of the rendering; in English, "built us (or "for us") the synagogue," renders the form, given above, indispensable.

⁶ "now;" ἤδη. This particle has been retained, with some hesitation. It seems obvious that our *usus loquendi* demands that "now" (or "already") should be dropped. It would require, "and when Jesus was not far from the house." Though ἤδη may not be *pleonastic*, strictly speaking, yet the English equivalent is so, in this construction. I suggest, therefore, that "now" be omitted. This has been done by Norton and Wakefield. Murdock (although the Syriac agrees exactly with the Greek, ܕܢܘܨܬܝܢ ܕܢܘܨܬܝܢ) renders, "when he was not far from the house." The Heb. N. Test., in good taste, avoids introducing the Greek idiom, by saying ܕܢܘܨܬܝܢ ܕܢܘܨܬܝܢ ܕܢܘܨܬܝܢ.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter unto my roof;</p> <p>7 Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.</p> <p>8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go,</p>	<p>δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γὰρ εἰμι ἰκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·⁷ διὸ οὐδὲ ἔμμαντόν ἤξιώσα πρὸς σε ἐλθεῖν· ἀλλὰ εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.⁸ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίας τασσόμενος, ἔχων ὑπ' ἑμάντων στρατιώτας, καὶ λέγω τούτῳ, Πορεύ-</p>	<p>the house, the centurion sent friends to him, "to say to him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof; therefore I did not think myself worthy to come to thee; but speak the word, and my servant will be healed. For even I, who am a man placed under authority, having soldiers under me, even I say to</p>

^a "to say;" λέγων. Norton, Camp, Sharpe ("to tell him"). The construction here is the same as ἐρωτῶν αὐτὸν, v. 3. See note on that verse.

^b "therefore;" διὸ. Wakef., Rob. (Lex.). "Wherefore" is *obsoletum*. The word is rendered "therefore" in E. V. of Luke 1:35. Acts 10:29. Rom. 2:1; 4:22. 2 Cor. 12:10. Heb. 6:1; 11:12.

^c "I did not think myself worthy;" οὐδὲ ἑμάντόν ἤξιώσα. S. Fr., "C'est pourquoi je ne me suis même jugé digne." This rendering is preferable for simplicity and euphony. Should it be deemed important to give οὐδὲ an *emphasis* (as a negative; see v. 9, note), we can render, "I did not think myself even worthy," etc. In reference to "neither," in constructions like the present, Webster (Dict., art. "Neither") says: "In the last member of a negative sentence, *neither* is improperly used for *nor*; for *not*, in the first clause, refers only to that clause, and the second negative refers only to the second clause." Οὐδὲ is rendered "not" (E. V.) Matt. 25:45. Mark 12:10. Luke 12:27 (bis); 23:40. John 1:3. 1 Cor. 4:3; 14:21. Heb. 8:4. 1 John 2:23.

^d "speak the word;" εἰπέ λόγῳ. Thom., Wakef., Norton. As λόγῳ is *anarthrous*, it seems improper to insert "the," before "word," as has been done by some late translators, unless it is *italicized* as a supplement. The *literal* rendering "speak by word" does not accord with our idiom. The thought is exhibited in our language by "speak the word." So in the parallel, Matt. 8:8, εἰπέ λόγῳ (Text of Griesb., Kuinzel, Tittm., Knapp, Theile, Tisch., Lachm., Scholz), E. V., "speak the word." De Wette, "sich nur ein Wort;" S. Fr., "dis une parole;" De Sacy, "dites seulement une parole;" Span., "di una parole;" Ital., "di una parola;" Tyndale, Geneva, Rheims, "say the word;" Cran., "say thou the word." Kuinzel (on Matt. 8:8): "Pro λόγῳ legendum est λόγῳ—εἰπέ λόγῳ dic verbo (Vulg.), verbo impera, i. e. simpliciter jube. Etiam Græci scriptores formula εἰπέτεν λόγῳ utuntur, ita, ut λόγῳ redundet." It is not probably advisable to make the change, which this would demand in the language of the E. V., and to say, "command, and my servant will be healed." We can retain the idiom, as that of our own language approximates sufficiently to allow the more *literal*

version. The translator of the Iberian made an ingenious effort to bring out the idea of *commanding*, yet to retain the equivalent of λόγῳ, "manda con nna palabra," etc.

^e "For even I;" καὶ γὰρ ἐγώ. Thom., Wakef., Norton, Penn, Camp. See ch. 6:32, note. Mont. and Beza, "etenim ego." So Rob. (Lex.), καὶ γὰρ (*in verbo, γὰρ*). "Also" makes the language of the centurion equivalent to "I as well as thyself am set under authority," etc. There is no probability that he thought of any subordination to the will or control of another, except in his own case. Kuinzel very justly remarks on the parallel, Matt. 8:9: "Etenim ego homo (miles) imperio subjectus, si quendam militem meorum mihi subjectorum jubeo ire aliquo, etc.—Comparatio ipsa non justo uterius extendi debet, sed mens et sententia centurionis, more militum loquentis, hæc est; Tibi parent leges nature, tu, utpote insignis propheta, facies, etiam absens, servum meum sanare potes; etenim mihi, neutiquam tecum comparando, parent imperio subjecti, et faciunt, quæcunque iis præcipio, parent magis ergo eam tua potestas plane eximia sit, tibi parebunt morbi, ita ut sine mora servum meum sanare possis."

^f "who am a man placed under authority;" ἄνθρωπός εἰμι ὑπὸ ἐξουσίας. By using the supplement "who," the thought of the passage is fully exhibited, and the drift of the centurion's argument is at once seen. Norton has, "who am a man under command;" Wakefield, "that am a man under authority;" Thomson, "who am myself under command." Unless καὶ, at the commencement of the sentence, is dropped (as has been done by Sharpe), an arrangement of the passage like the above seems necessary, to render the thought clear in English, and avoid the difficulty mentioned in the last note above. S. Fr., "car moi-même je suis un homme placé sous autorité, ayant sous moi des soldats; et je dis à l'un: va et il va," etc. "Placed" is deemed a more appropriate rendering of τασσόμενος than "set," as it is in harmony with present usage. So Bloomf. on Matt. 8:9.

^g "soldiers under me;" ὑπ' ἑμάντων. This is the natural order in our language. Thom., Wesley, Norton, Sharpe, Scarlett, Camp, Penn, and Wakef. have "soldiers."

^h "even;" καὶ. By rendering καὶ "even," as in the preceding

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.	θητι, καὶ πορεύεται καὶ ἄλλω, Ἔρχου, καὶ ἔρχεται καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.	this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
9 When Jesus heard these things, he marvelled at him, and turned him about and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.	9 Ἰησοῦς ἐθαύμασεν αὐτὸν καὶ στραφεὶς τῷ ἀκολουθούντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εἶδον.	Jesus hearing this, wondered at him, and turning, said to the crowd that followed him, I say to you, not even in Israel have I found such great faith!
10 And they that were sent, returning to the house, found the servant whole that had been sick.	10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὴν οἶκον εἶδον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.	And those, who were sent, returning to the house, found the servant, who had been sick, well. And it came to pass 11
11 And it came to pass the day after, that he went into a city	11 ΚΑΙ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην	the next day, that he was going to a city called Nain;

member of the sentence, the passage becomes perspicuous, and the foundation of the centurion's hope, that his servant would be relieved, is seen at once. It may, however, be objected, that in this case the English pronoun "I" is *emphatic*, while the Greek does not express *ἐγώ*, as is commonly done, when that pronoun has an *emphasis*. The answer to this is, that though emphasis in pronouns is usually indicated by writing them, yet, when the construction of a sentence gives us an emphatic pronoun (which is expressed), and the following member of the sentence is closely connected by the conjunction, and its verb has the same *nominative*, this nominative is *really* emphatic, though the emphasis is to be supplied by the reader's mind. This *common-sense* principle is applicable to Greek, Latin, and other languages, which, for the sake of conciseness, do not express the pronoun, when the omission would not produce obscurity. If, after this explanation, the rendering of this verse is deemed unsatisfactory, I would suggest the following, "For even I myself am a man placed under authority, having soldiers under me, and I say to this one," etc.

▼ "hearing;" ἀκούσας. Thom., Wesley, Sharpe, Scarlett, Dick, Camp., Kend., M.

▼ "this;" ταῦτα. Norton, Kend. Belg., "dit;" De Wette, "ditées;" Span. and Iber., "esto;" G. Fr., "ce que (Jesus ayant entendu)." See ch. 5 : 27, note.

▼ "wondered;" ἐθαύμασεν. Wakefield, Norton, Scarlett, Kend., M. So (E. V.) Matt. 15 : 31. Luke 2 : 18; 4 : 22; 9 : 43, etc. "Marvelled," at present, is seldom used, except in a ludicrous sense.

▼ "turning;" στραφείς. Thom., Wesley, Sharpe, Campbell, Angus, M. No qualifying term like "round about" (which is a tautology), or "round" is necessary here. This participle occurs Matt. 16 : 23, δὲ στραφεὶς, and is rendered simply, "but he turned" in the E. V. So Luke 7 : 44; 9 : 55; 14 : 25; 22 : 61; 23 : 28. Nor is it necessary to insert "him" in this or similar constructions. Στρέφω is one of those verbs whose 2nd aorist oass. has a midd. signification. Batlm., §130, note. Rob. (Lex.,

στρέφω). Yet, in translating such verbs, we do not express the pronoun which is the object of the verb. We say, "he turned and went away," and do not employ the full form, "he turned himself and went away." In all the above cited passages from the E. V., "himself" is not expressed.

▼ "not even;" οὐδὲ. Liddell (Lex.). Kendrick, M. Ital., "neppure;" De Wette, "nicht einmal;" Iber., "ni aun;" Bloomf. (N. Test.), "nedum, not even in Israel, much less among the Gentiles." Perhaps the language of this note by Bloomfield would be more correct with this amendment, "not even in Israel, where God had made himself known through the prophets, and where his written word was known, and where, of course, more faith might be anticipated than among Gentiles, who had been destitute of the word of the Lord, which is a light to the feet of the children of men." The contrast, introduced by the Saviour, was a deep and affecting reproof of the unbelief of the Jews, from whom the kingdom of heaven was soon to be taken. Rob. (Lex., οὐδὲ): "Specially, not even, not so much as." Erasmus, Beza, Castalio, Schott, "ne—quidem." So Bretsch. *in loco* (Lex., οὐδὲ). Belg., "cn—niet;" S. Fr., "que même—je n'ai pas (trouvé)."

▼ "such great faith;" τοσαύτην πίστιν. Penn. "Such" corresponds more nearly with the present usage of English, than "so." As modifying "great," "such" has the force of "thus," i. e., "thus great," in other words, *faith thus*, or *as great*.

▼ "well;" ὑγιαίνοντα. Rob. (Lex., *in verbo*). See ch. 5 : 31, note. So Thom., Wakef., Norton, Scarlett, Penn, Camp., Kend., M. The arrangement adopted here, is that of Norton, Wakef., Scarlett, Kendrick. It is deemed most perspicuous and familiar.

▼ "the next day;" ἐν τῇ ἐξῆς. Penn, Thelwall. Wakefield, Scarlett, M., "on the next day." So (E. V.) ch. 9 : 37, ἐν τῇ ἐξῆς ἡμέρα, "on the next day." Acts 27 : 18, τῇ ἐξῆς, "the next day." When the substantive is readily understood from the connection, it is often omitted, and the article stands alone before the adjunct. Batlmann, §125, 7. This is the ordinary usage in

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
called Nain: and many of his disciples went with him, and much people.	<i>Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολὺς.</i> ¹² ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδὼν, ἔξεκομίζετο νεκρὸς μόνον· γεννῆς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρᾳ· καὶ ὄχλος τῆς πόλεως ἰκάνει	and many of his disciples 'were going with him, and a great crowd. "And 'as 'he drew ¹² near 'the gate of the city, behold a dead man was carried out, 'an only son of his mother, and 'she was a widow: and a great crowd from the city was

¹ "were going with;" *συνεπορεύοντο*. See note *supra*. Wakef. Vulg., Mont., Eras., "ibant cum;" Beza, "proficiscébantur;" S. Fr., "allaient;" Iber., "iban;" Ital., "andavano;" De Wette, "zogen."

² "And;" *ὁ*. Wesley, Thom., Wakefield, Scarlett, Norton, Penn, Sharpe, Kend., M. S. Fr., "et;" Iber., "i;" Ital. and Diod., "e."

³ "as;" *ὡς*. Wesley, Thom., Wakef., Norton, Sharpe, Penn, Campbell, Kendrick. Mout., Beza, Schott, "ut;" Belg., "als;" Luther and De Wette, "als;" G. and S. Fr., "comme;" Diodati and Ital., "come."

⁴ "he drew near;" *ἤγγισε*. Kend., M. So the E. V. renders this verb by "drew near," or "drew nigh," Matt. 15: 8; 21: 1, 34; Luke 15: 1, 25; 18: 35; 21: 8; 24: 15, etc. Wesley, "drew nigh." Rob. (*Lex., in verbo*): "More commonly, and in N. Test. intrans. to draw near, to approach." Heb. N. Test., *קָרַב*. Syr., *قرب*. "Drew near" is a common expression in the E. V. of the O. Test.

⁵ "the gate." The preposition "to," in connections of this kind, is, by present usage, omitted before the noun. So Thom., Wesley, Wakef., Scarlett, Norton, Dick., Campbell, Kend. In many instances in the E. V. of O. T., "to" is not expressed after "near" and "nigh." See Numb. 26: 3. Judg. 20: 34. Prov. 7: 8.

reference to *ἡμέρα*. It is not necessary to insert the preposition "on" (= *ἐν*) before "the next day." By our *usus loquendi*, "the time when" omits the preposition, unless the language is emphatic. See "next day," E. V., Numb. 11: 32. Jonah 4: 7. Matt. 27: 62. John 1: 29. Acts 7: 26. The rendering of the Vulg., "deinceps," and that of "afterwards" in Rheims and some other Eng. versions, originated in a mistake of transcription. Through the *incuria scribarum*, τῷ was written in place of τῆς. Hence the ellipsis was supposed to be that of χρόνος, or καιρῷ. The reading of the Vatican MS. D, agrees with the Textus Receptus (τῆς). So the Syriac has *ܥܕܘܡܗܘܢܐ*.

⁶ "he was going;" *επορεύετο*. Wakefield, Norton, Sharpe. The radical sense of the imperfect, continuation of action, or state, is required in the rendering. The Saviour had not entered the city, but was on the way, and near it, when he was met by the funeral procession. Trollope (Gram., § 50, 2, p. 129), Stuart (Gram., § 51). The sense of the aorist belongs to this tense, only

^{*} "an only son;" *νῦν μόνονγενῆς*. Wakef., Sharpe, Belg., "een eeniggeboren zoon;" Luther, "ein einiger Sohn;" (De Wette, "eingeborner Sohn;") G. and S. Fr., "fils unique;" Iber., "hijo unigénito;" Ital., "figlio unico." Our idiom will not allow a literal rendering of *μονογενῆς*, etc., "an only-born son," *filius unigenitus*.

¹ "she was a widow." The text of Bagster has *αὐτῇ χήρα* in the dative. So that of Wilson, which has on the title page "ad Exemplar Roberti Stephani accuratissime editum," i. e., the 3rd Edit. of Stephens, Paris, 1550. With this agrees the Elzevir, as printed at Amsterdam, 1633, under the superintendence of Leusden. On the other hand, *αὕτη χήρα* (nominative) is the reading of Erasmus, Mill, Griesbach, Theile, Tittmann, Lachmann, Tisch., Schott, Trollope. Knapp has *αὐτῇ χήρα*. The reading given by Bagster was probably an amendment occasioned by the fact that *ἦν*, the verb to which *χήρα* might be a nominative, occurred in very few MSS. Hence *αὕτη χήρα* were marked as datives, and regarded as in apposition with *αὕτη*. To get rid of a supposed grammatical difficulty, the harshness produced by *καὶ* with the newly formed dative was overlooked. There is no reasonable doubt that *αὕτη χήρα* is the proper reading. None of the later critical editions agree with Erasmus, in placing *ἦν* in this member of the sentence, except that of Lachmann. As it is not in Bagster, "was" has been *italicized*, as a supplement. Bloomfield remarks: "The *καὶ* is very significant; the full sense being, that 'besides her sufferings [losing her son] she was also a widow.'"

in the case where the writer describes that of which he was an eye-witness. This was not the case with Luke. See ch. 1: 2. The imperfect is used in the Latin versions (having the same force with that of the Greek). -Vulg., Montanus, Erasmus, Beza, Castalio, Schott, "ut proficeretur." So G. Fr., "que Jésus allait;" S. Fr., "qu'il allait;" De Sacy, "Jésus allait;" Span. and Iber., "iba;" Diodati and Ital., "egli andava;" De Wette, "zog."

⁷ "to a city;" *εἰς πόλιν*. Thom., Wesley, Wakef., Norton ("to a town"); Dick. Though the primary idea of *εἰς* is "into;" with verbs of motion, it often has the sense of *to, towards*, on a place or thing. Rob. (*Lex.*). Acts 22: 7, *ἔπεσον τε εἰς τὸ ἔδαφος*, E. V., "And I fell to the ground." Compare Acts 26: 14. Matt. 15: 24; 16: 5, 21; 20: 17; 21: 1. "When they drew nigh to Jerusalem," *ὅτε ἤγγισαν εἰς Ἱερουσόλυμα*. Liddell (*in verbo*): "Rad. signification, direction toward, motion to, on, or into."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.	ὄδς ἦν σὺν αὐτῇ. ¹³ καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῆς, καὶ εἶπεν αὐτῇ, Μὴ κλαίει.	with her. And the Lord *see- 13 ing her, had compassion on her, and said to her, Weep not.
14 And he came and touched the bier : and they that bare him stood still. And he said, Young man, I say unto thee, Arise.	καὶ προσελθὼν ἤψατο τῆς σαρῶν· οἱ δὲ βαστάζοντες ἕστησαν· καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. ¹⁵ Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.	And *coming near, he touched 14 the bier ; and *the bearers stood still. And he said, Young man, I say to thee, *Rise. And he 15 who *had been dead, sat up, and began to speak : and he delivered him to his mother. And 16
15 And he that was dead sat up, and began to speak : and he delivered him to his mother.	ἄπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ὅτι προφήτης μέγας ἐγγήγραι ἐν ἡμῖν· καὶ Ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ¹⁷ Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περι	*fear seized them all ; and they glorified God, saying, A great prophet *hath risen among us, and *God hath visited his people. And *this report *concern- 17
16 And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and, That God hath visited his people.	ἰστοῦται ἐν ὅλῃ τῇ Ἰουδαίᾳ περι	ing him *spread *in all Judea
17 And this rumour of him went forth throughout all Judea,		

* "seeing;" ἰδὼν. Wesley, Scarlett, Kend., Thelwall, M. Beza, "intuitus;" Belg., "ziende;" S. Fr., "voyant."

* "coming near;" προσελθὼν. Wesley, Scarlett, M. G. and S. Fr., "s'étant approché;" Span., "acercándose." As an alternative, the colloquial expression "coming up." We use "come up" as equivalent to "approach," and, with an objective, "come up to" a person, or thing. Some translators have overlooked the force of πρὸς in composition, here. Webster (Dict., art. "Come") defines, "come up to," "to approach near."

* "the bearers;" οἱ-βαστάζοντες. Thom., Wakef., Pechy (note on Angus), Wesley, Scarlett, Norton, Sharpe, Dick., Camp. Belg., "de dragers;" Luther and De Wette, "die Träger;" S. Fr., "les porteurs;" Diodati, "i portatori."

* "Rise;" ἐγέρθητι. Norton. So (E. V.) Matt. 26 : 46. Mark 10 : 49. John 5 : 8. Rev. 11 : 1. According to present usage, "rise" is more commonly employed than "arise."

* "had been." This supplement is demanded by the *exigentia loci*, as, without it, the phraseology represents the young man as being dead, and, at the same time, in the act of sitting up. In other words, it fails to present the thought which the text was designed to convey. A similar error may be seen in the E. V. of John 11 : 44, where ἐξῆλθεν ὁ τεθνήσκων is rendered, "he that was dead came forth," instead of "he that had been dead (he having been dead) came forth."

* "fear seized them all;" ἔλαβεν-φόβος ἅπαντας. Wakef., Wesley, Kendrick, and M. have, "fear seized all." Scarlett, "all were seized with awe;" Mont., Beza, Schott., "cepit—omnes;" Danish, "en Frygt betog alle;" De Wette, "Es ergriff—alle Staunen;" S. Fr., "la crainte les saisit tous;" Iber., "les sobre-cogió temor á todos;" Span., "todos fueron cogidos de temor;" Diodati, "spavento gli occupò tutti." Rob. (Lex., in loco, λαμβάνω) = "Tropically (spoken) of any strong affection, or emotion, to seize, to come, or fall upon any one." Joseph., Ant., II. 6. 8.

τοῖς μὲν ἄλλοις ἐπληξίς ἔλαβε. As ἅπαντας refers to all present, the supplement "them" is inserted to remove the harshness of "fear seized all." By this modification, the sentence harmonizes with our *usus loquendi*. See ch. 5 : 26, note.

* "hath risen;" ἐγγήγραι. Norton, Campbell. "Have," instead of "be," is the appropriate auxiliary with intransitive verbs. See chs. 2 : 15, and 4 : 34, notes. The addition of "up" is superfluous. The perf. and first aorist pass. of this verb usually have the signification "to arise." So (E. V.) Matt. 2 : 13, 14, 21 ; 8 : 15 ; 9 : 7, 19, 25, etc. Rob. (Lex., in verbo).

* After "and," the E. V. improperly renders *ὅτι* by "that." The particle should not be noticed in the English. It is, as in many other instances, merely a sign of quotation. Rob. (Lex.) says: "Specially *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying to say, and the like, and is then merely a mark of quotation, not to be translated into English." See Kühner, § 329, note 3.

* "this report;" ὁ λόγος οὗτος. The noun has been rendered "report," in this instance, by Wakef., Norton, Scarlett, Penn, Dick., Camp., Kendrick, Belg., "dit geruchte." See ch. 5 : 15, note. This is the only instance in which λόγος is rendered "rumor," in the E. V. I believe that the *paraphrastic* version of De Saey presents the thought, "Le bruit de ce miracle qu'il avait fait, se répandit dans toute Judée," etc.

* "concerning him;" περὶ αὐτοῦ. Camp., Kend., Angus, Thelwall. See ch. 4 : 14, note.

* "spread;" ἐξῆλθεν. Thom., Norton, Scarlett, Campbell. Rob. (Lex., in verbo), "to go forth, to spread abroad." "To go forth," when predicate of a report, news, etc., is not according to our *usus loquendi*. Bretsch. (in verbo) : "Metaphorice tribuatur rebus ut—fama, ubi est divulgatio, Matth. 9 : 26, Marc. 1 : 28, Luc. 4 : 14, 7 : 17, etc." Compare Matt. 9 : 31, *Οὐ δὲ ἐξελθὼν τες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἑσθινήν.*

* "into all Judea;" ἐν ὅλῃ τῇ Ἰουδαίᾳ. In a passage where

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and throughout all the region round about.	αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.	and all the surrounding region. And the disciples of 18
18 And the disciples of John shewed him of all these things.	18 ΚΑΙ ἀπήγγειλαν Ἰωάννη οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.	John told him of all these things. And John, calling to 19
19 And John, calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? or look we for another?	19 καὶ προσκαλεσάμενος δύο τινας τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπέμφε πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 20 Παραγεγνημένοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ Βαπτιστῆς ἀπέσταλκεν ἡμᾶς πρὸς σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων	him two of his disciples, sent them to Jesus, saying, Art thou he that cometh, or do we look for another? And when the 20 men came to him, they said, John, the Immerser, hath sent us to thee, saying, Art thou he that cometh, or do we look for another? And in that 21
20 When the men were come unto him, they said, John Baptist has sent us unto thee, saying, Art thou he that should come? or look we for another?		very hour he cured many of
21 And in that same hour he cured many of their infirmities,		

this preposition occurs (Matt. 9 : 31, ἐν ὅλῃ τῇ γῆ) the rendering of the E. V. is, "in all that country." In the present case, some interpreters have contended that ἐν is equivalent to διὰ, "through." This is far less probable than that ἐν ὅλῃ is used for εἰς ὅλην. This is the view taken by Kuinzel, who observes: "Duae præpositiones (ἐν et εἰς) sæpius inter se permutantur, etiam a scriptoribus extis, ut apud Thucyd. IV. 14, ταῖς δὲ λοιπαῖς ἐν τῇ γῆ καταπεπεργυρίας ἐνέβαλον." In ch. 4 : 14, where the E. V. has "through all the region round about," the text is, καθ' ὅλης τῆς περιχώρου. Now it seems obvious, that if Luke, in the case before us, intended to convey the idea which we attach to "through all the region," etc., he would have said as before, καθ' ὅλης κ. τ. λ. Compare Matt. 9 : 26, ἐξῆλθεν ἡ σῆμη αὐτῆ εἰς ἄλην τὴν γῆν ἐκείνην, E. V., "the fame hereof went abroad into all that land." As an alternative rendering for "all Judea," "the whole of Judea." We can distinguish ὅλος from πᾶς, at close of this sentence. So in ch. 4 : 14.

γ "the surrounding region;" τῇ περιχώρῳ. See ch. 4 : 14, note.

γγ "told;" ἀπήγγειλαν. So (E. V.) Mark 6 : 30; 16 : 10, 13. Luke 7 : 22; 8 : 20, 34; 9 : 36, etc. Norton, Penn, Wakefield, Sharpe, Angus, M.

κ "to him." The following remark made in the Revision of Mark's gospel, ch. 3 : 13, is applicable here. "As πρὸς in composition corresponds with 'to,' this word should not be italicized. It is not a supplement. So in all cases, where this verb occurs with a supplementary pronoun."

λ "he that cometh;" ὁ ἐρχόμενος. Wesley and Wakef., "that is to come;" A. Camp. and Dick., "he who comes;" G. Camp., "he who cometh." The article and participle have here the force of a substantive; the thought is, "Art thou the coming one?" that is, the Messiah, whose advent was announced by the prophets. In Matt. 23 : 39, ὁ ἐρχόμενος is rendered "he that cometh." Possibly this literal rendering may not be deemed sufficiently perspicuous. In that case, this form is recommended, "who was to

come." So Norton, Scarlett, Penn. There is some diversity in the rendering given to ὁ ἐρχόμενος, in this instance, by translators. Thom., "THE ONE COMING;" Sharpe, "he that was coming." The rendering of the S. Fr. coincides with that given above, "celui qui vient." So Ital., "colui che viene." Kuinzel (Matt. 11 : 3) : "Interrogari jubebat (Johannes) suo nomine Jesum, sὺ εἶ ὁ ἐρχόμενος; ἢ ἕτερον προσδοκῶμεν; num tu es Messias? num tu personam Messias agis? facile in eam cogitationem venire possumus, te non esse Messiam, sed alium expectandum."

μ "do we look;" προσδοκῶμεν. So in parallel (E. V.) Matt. 11 : 3. The thought might be expressed with a nearer approach to our present phraseology by "are we to look." Still, the above expression seems sufficiently perspicuous. By a peculiar idiom, the present indic. is sometimes used to indicate not what is done, but what is to be done. Bloomfield (N. T., Supplement, Matt. 11 : 3).

ν "came;" παραγεγνημένοι. Thom., Wakef., Norton, Penn. See ch. 2 : 15, note.

ξ "the Immerser;" ὁ Βαπτιστῆς. A. Camp., Q. (on Mark 6 : 14). Iber., "el Sumergidor;" Luther and De Wette, "der Täufer;" Belg., "de Dooper;" Dan., "den Döber." As βαπτίζω signifies "to immerse," this noun is rendered "Immerser." See ch. 3 : 7, note. So in all cases, in this Revision.

ο "that cometh." See v. 19, note.

π "do we look." See v. 19, note.

ρ "in that very hour;" ἐν αὐτῇ—τῇ ὥρᾳ. Dick., Kend. ("at that very hour"), Camp., Scarlett. So Rob. (Lex., αὐτότε), "emphatically, in that very day, or time (hour)." See ch. 2 : 38, note.

σ "of diseases;" ἀπὸ νόσων. Thom., Wes., Norton ("of their diseases"), Sharpe, Scarlett ("of their discases"), Penn, Dick. ("of their diseases"), Camp. ("from discases"), M., Murdock. The supplement "their," used in the E. V., is unnecessary. There is nothing in the text to authorize its use. Νόσος occurs twelve

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and plagues, and of evil spirits; and unto many that were blind he gave sight.	καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἀποκρίσας τὸ βλέπειν. ²² καὶ ἄποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ ἠκούσατε: ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται.	diseases, and plagues, and of evil spirits, and to many who were blind he gave sight. ¹ And ²² Jesus, answering, said to them, Go, and tell John what things ye have seen and heard; that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and to the poor the good news is preached.
22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.	καὶ μακάριός ἐστιν, ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί. ²⁴ Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάν-	22 And blessed is he, whosoever shall not be offended in me.
23 And when the messengers of John were departed, he began		23 And when the messengers of John were departed, he began
times in the N. T. In nine instances, it is rendered in the E. V. by "diseases" (the Greek being plural), twice by "sickness," and once (in the passage before us) by "infirmities." The rendering should be uniformly "disease." There is no instance, in which this word will not afford a good sense. Rob. (Lex.). Bretsch, "morbus, agritudo."		
1 "And;" καὶ. Thom., Wakefield, Wesley, Norton, Sharpe, Scarlett, Penn, Campbell, Vulg., Mont., Erasmus, Beza, "et;" Belg., "ende;" Luther and De Wette, "und;" Span and Iber, "i;" Diodati, "e;" Dan., "og;" Tyndale, Cranmer, Geneva, L. Tomson, "and." "Then," in the E. V., originated in Beza's rendering, "deinde," as did that of the G. Fr., "ensuite." There is no good reason for departing from the more usual signification of καὶ.		
1 "that;" ὅτι. Thom., Norton, Sharpe, Dick., Kendrick, M., Thelwall. Belg., "dat;" De Wette, "dass;" G. Fr., "que;" Diodati, "che." "How that" (taken from Tyndale) is antiquated, and has become, by lapse of time, a vulgarism. E. g., "Tell him how that he must come here."		
x "receive sight;" ἀναβλέπουσι. See ch. 4 : 18, note. Wakef., Norton, Sharpe, Dick., Kend. M. ("receive their sight"). Belg., "worden ziende;" Iber., "los ciegos reciben la vista;" Diodati, "ricoverano la vista." Although, from its etymology, ἀναβλέπω would seem to convey the idea of "seeing again," or recovering sight, it is here used as equivalent to "being made to see." So in John 9 : 11, ἀπελθὼν δὲ καὶ νυμφάνους, ἀνέβλεψα, E. V., "and I went and washed, and I received sight." The subject here was blind from his birth. The verb has both significations, to see again, and to receive sight, in cases where it had never been enjoyed before. Compare v. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, cæcis multis, visum donabat, E. V., "to many that were blind he gave sight." Isa. 35 : 5, בְּרֵי יִשְׂרָאֵל יִרְאוּ, Sept., ἀνοιχθήσονται ὀφθαλμοὶ τυφλῶν. Matt. 11 : 5, τυφλοὶ ἀναβλέπουσι, E. V., "the blind receive their sight."		
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"happy;" μακάριός. Thom., Wakefield, Wesley, Norton, Scarlett, Dick., Camp., Kend., M. See ch. 1 : 45, note.

"who shall not reject me;" ὃς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί. Rob. (Lex., in verbo): "Pass. σκανδαλισθεῖσθαι ἐν τινι, to be offended m, or at any one, to take offense at his character, words, conduct, so as to desert and reject him." As this word does not admit a uniform rendering, without producing great obscurity, we are compelled to seek equivalents adapted to the signification which it has in different passages. Neither "stumble," nor its Anglo-Latin equivalent "offend" would be appropriate in many instances. In a note on Mark 4 : 17 (Revision) I have said :

"This word is not found in classic writers. In the Septuagint it is used actively, for 'causing one to stumble,' and passively, for 'stumbling.' In the N. Test. its use is tropical. 1. In a moral sense, to offend, vex; passively, be offended, or vexed, with a dative of the person; ἐν τινί, to take offense at one, so as to desert, revolt, or fall away from him. 2. To cause one to offend, to entice into sin, lead astray; and, passively, to be enticed into sin, led astray, to fall away from the truth.

"In the sense of vexing, or irritating, this verb is by no means used as frequently as many have supposed. 'To disgust,' and 'to be disgusted' would often be an exact rendering. The recent origin of 'disgrust' must, however, render it exceptional. By substituting it for 'offend,' in many cases where the latter occurs, the reader will see its appropriateness. In short, 'offend' is used in the E. V. with a latitude of signification, which is not allowed by the present usage of our language."

Compare John 12 : 48, where the thought of rejecting Christ is thus expressed, ὁ ἀρεσκὼν ἐμὲ καὶ μὴ λαμβάνων τὸ δῆματό μου, ἔχει τὸν κίνδυνον αὐτὸν κ. τ. λ. A literal rendering of the word in the present instance would be, "who is not stumbled at me," or (as this phrase is hardly good English), "who does not stumble at me," that is, "to whom I shall not prove a stumbling-block." Instead of "whosoever," Wakef., Thom., Norton, Scarlett have "who."

o "having departed;" ἀπελθόντων. Kendrick, M. Iberian, "habiendo retirado;" Castalio, "digressis." If it is deemed best to render the participle by a finite verb, then, "When the mes-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?	νοῦ, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀέμου σαλευόμενον; ²⁵ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδόν, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασι-	departed, he began to say to the crowd concerning John, What went ye out into the desert to see? A reed shaken by the wind? But what went ye out to see? A man clothed in soft garments? Behold, those who wear splendid apparel, and live in luxury, are in kings' palaces. But what 26

sengers of John had departed," as Vulg., "discussissent," and Span., "hubieron ido."

† "the desert." See Luke 3 : 2, note.

‡ "to see." "For," before the infinitive "to see," is ungrammatical. So all later Eng. versions.

‡ "by;" ἐπὶ (*cum genit.*). Sharpe, Wakef., Penn, Thomson, Wesley, Norton, Scarlett, Dick., Camp., Kendrick, Angus, M., Thelwall.

‡ "to see." See note q.

‡ "in soft garments;" ἐν μαλακοῖς ἱματίοις. Wesley, M., Thelwall, Dick. ("rich garments"). This word occurs sixty-one times in the N. Test. In thirty of these, it is rendered "garment," or "garments." It is believed that there are very few cases occur, in which this would not be the appropriate translation. Luke 6 : 29 is one of these, where it is used with a special signification for the outer garment, mantle, or tunic. See Jahn's Archeology, §122. Rob. (Lex., ἱμάτιον): "τὰ ἱματία; the garments, clothing, raiment, included the outer and inner garment, mantle, and tunic."

‡ "who wear." The participle ὑπάρχοντες, with a preposition and its case as predicate, signifies "to be," "remain," or "live" in any state, or place. Here it has ἐν ἱματισμῷ καὶ τρυφῇ, datives of condition. In rendering, the exigency of the case obliges us to accommodate it to the substantives, as it has reference to both. Hence instead of the literal phraseology, "being in splendid apparel and luxury,"—finite verbs appropriate to each of the conditions indicated by those substantives, are "employed," "wear," and "live." Rob. (Lex., ὑπάρχει). Bloomfield: "The ὑπάρχει, must be accommodated in sense to each of the nouns with which it is connected." "Who wear" is the rendering of Thomson, Norton, Campbell, Kendrick. A literal rendering was adopted in the Belg., "die in heerlijke kleedinge ende wellust zijn." So nearly De Wette, "die in prächtiger Kleidung und in Ueppigkeit Lebenden sind in den königlichen Palästen." G. Fr., "c'est dans les palais des rois que se trouvent ceux qui sont magnifiquement vêtus, et qui vivent dans les délices;" S. Fr., "ceux qui sont magnifiquement vêtus et dans les délices, sont dans les maisons des rois;" De Sacy, "c'est dans les palais des rois que se trouvent ceux qui sont vêtus magnifiquement, et qui

vivent dans les délices;" Iber., "los que [levant] ropa sumtuosa, f viven en delicios, en los palacios de los reyes estan." Sharpe furnishes the following literal rendering, "those in gorgeous raiment, and delicate living, are in kings' courts." Now, such phraseology violates the propriety of our language, as we never say, "are in delicate living." I suggest as a compromise between the *paraphrastic* and the *literal* rendering, this expression, "those who are in splendid apparel, and live in luxury." The phrase "are in splendid apparel" is allowable, like "he was in citizen's clothing," "they were in long robes," etc.

‡ "splendid;" ἐνδόξος. Norton, Campbell, Murdock, M. Rob. (Lex., *in loco*, art. ἐνδοξος): Brétsch: (*in verbo*); "splendidus, nitidus, prastans." Erasmus, Castalio, Schott, "splendidus." Bloomfield (Annotat.): "Ἐνδοξος significat gloriosus, splendidus." "Gorgeous," which signifies *showy, fine, splendid, glittering with gay colors* (Webster, Diet.), is obsolescent. It is seldom, or never heard in conversation. It has been superseded by its Latin rival; this is less to be regretted, as it is not a Saxon word, but a modification of the old French *gorgeias*.

‡ "apparel;" ἱματισμῷ. Wakefield, Penin, Thom., Norton, Camp., Kend., M. So (E. V.) Acts 20 : 33.

‡ "luxury;" τρυφῇ. Kend., Scarlett, Campbell, M. Rob. (Lex., *in verbo*). Trollope (Anlecta): "This word properly signifies luxury." Bloomf. : "There is no reason for abandoning the general sense luxury, i. e., a *luxurious life*."

‡ "palaces;" βασιλείας. Penn, Wesley, Wakefield, Norton, Murdock, Scarlett, Dick., Campbell, Kend. This adjective has οἶκος (houses), or δομαίον (buildings) understood; as seems clear from the parallel, Matt. 11 : 8, ἐν τοῖς οἴκοις τῶν βασιλέων. The rendering "royal places" would be exact, still the change is so slight, that it may not be expedient to deviate so much from the phraseology of the E. V. Rob. (Lex., *in verbo*): "Plural τὰ βασιλεία, a royal mansion, palace." Vulg., Mont., "domibus regum;" Beza, "in palatiis regis;" Schott, "in palatiis regis." Heb. N. T., רוֹמְיָאן מְבָרַךְ. Syriac, ܩܘܪܝܢܐܘܬܐ. De Wette, "in den königlichen Palästen;" G. Fr., "les palais des rois;" S. Fr., "les maisons des rois;" Iberian, "los palacios de los reyes;" Diodati, "ne' palazzi dei re." The rendering of Tyndale, "kings' courts," adopted by the E. V., was probably derived from Erasmus, "aulis regum," or that of Luther, "königlichen Höfen."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.</p>	<p>λείους εἰσίν. ²⁶ ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου. ²⁷ οὗτός ἐστι περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ</p>	<p>went ye on *to see? A prophet? Yea, I say to you, and *something more than a prophet. This is <i>he</i> of whom it is written, ²⁷ Behold, I send my messenger before thy face, who shall pre-</p>
<p>27 This is <i>he</i>, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.</p>	<p>προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. ²⁸ Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ Βαπτιστοῦ οὐδεὶς ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι. ²⁹ Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. ³⁰ οἱ δὲ Φαρι-</p>	<p>pare thy way before thee. For ²⁸ I say to you, Among those born of women, there is *no greater prophet than John the Im-</p>
<p>28 For I say unto you, Among those that are born of woman, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God, is greater than he.</p>	<p>σαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς,</p>	<p>merser; *but the least in the kingdom of God, is greater than he. (And all the people ²⁹ who heard <i>him</i>, and the tax-gatherers, justified God, *having been immersed with the immersion of John. But the ³⁰ Pharisees and lawyers rejected</p>
<p>29 And all the people that heard <i>him</i>, and the publicans, justified God, being baptized with the baptism of John.</p> <p>30 But the Pharisees and lawyers rejected the counsel of God</p>	<p>τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου. ³⁰ οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς,</p>	<p>the counsel of God *with regard</p>

* "to see." See this verb, v. 24, note.

* "something more;" *περισσώτερον*. Thomson, Wakefield, "something even better;" Camp, "something superior." This rendering is adopted on the view generally taken by critics, that *περισσώτερον* is a neuter construed with *τι* understood, so that it is equivalent to *τι περισσώτερον*. *Περισσώτερον* is regarded by most interpreters as equivalent to *περισσόν* and *πλεον*, Matt. 12 : 41, 42. Hence no word like "much" is required to give force to the adjective.

^b "no greater prophet;" *μείζων—προφήτης—οὐδεὶς*. Norton, M., Wakef. ("no greater teacher"), Kend, Genevan. This adjective with *προφήτης*, is properly rendered by "no." Rob. (*in loco, οὐδεὶς*). De Wette, "kein grösserer Prophet;" S. Fr., "il n'y a nul prophète plus grand."

^c "but the least;" *ὁ δὲ μικρότερος*. Thom, Sharpe, Scarlett ("yet the least"), Wakef., Camp. ("yet the least"), Kend, M. *Μικρότερος*, the comparative, is used for the superlative *μικρότατος*, as in Matt. 11 : 11; 13 : 32. Mark 9 : 34. Luke 9 : 46, 48. Trollope (Gram., §43, p. 106).

^d "having been immersed;" *βαπτισθέντες*. This form of the participle is employed by Sharpe, M. As *βαπτισθέντες* refers to an action that was past, this rendering is demanded. The rendering of the E. V. was probably founded on the assumption that vv. 29, 30 were a part of the Saviour's discourse, whereas the obvious and natural solution of the apparent obscurity is that they are a parenthetical remark of Luke. We should otherwise have expected that *Ἰωάννην* would have followed *ἀκούσας*, while instead of the aorist *βαπτισθέντες*, the present *βαπτίζοντες* would have been employed. S. Fr., "ayant été baptisés;" Iber., "habiendo recibido la immersion." Knapp, Titim., Lach-

mann, Penn, and Robinson (Harmony) include vv. 29, 30 in a parenthesis. Penn, in a note on v. 31, says: "The clause 'And the Lord said' of the Constantinopolitan, or *received* text, is not contained in any of the most ancient MSS. and versions; yet it is an unobjectionable supplement, if distinguished by a different character in the context. The absence of this clause, in all the earlier authorities, shows that it should be included in the parenthesis with the two preceding verses.

* "with regard to themselves;" *εἰς ἑαυτοῦς*. Thom., Camp., Scarlett, "respecting themselves;" M., "towards themselves." Norton presents the thought, though *paraphrastically*, "what God purposed for them;" and Wakefield, "this intention of God toward them." *Eis* is used to indicate a direction of mind as marking an object of desire, good will, and also of emotion. In a good sense, *towards, for, in behalf of*. Rob. (Lex., *eis*). So Matt. 26 : 10, *ἔργον καλὸν εἰργάσατο εἰς ἐμέ*. So after nouns, *ἀγαθὴ εἰς τινα*, Rom. 5 : 8. 2 Cor. 2 : 4, 8. On this passage, Bloomf. (Analecta) says: "Grotius, Camerarius, Whitty, Hammond, Rosenmüller, Kuinzel, Homberg, Wolf, Doddridge, and Campbell maintain that there is a slight *trajectio*, and they connect the words *εἰς ἑαυτοῦς* with *βουλὴν τοῦ Θεοῦ*, and interpret "in regard to themselves." Upon the whole, I can not but regard the last (i. e. this) interpretation as the most rational, and most suitable to the context. This, too, seems to have been the opinion of Wetstein, who cites Prov. 1 : 25, and Bemidbar 12, 16, "Omne bonum, quod destinaveram vobis, vilipendistis et rejectistis." The *thought* is presented in the affecting language of the Saviour, Luke 13 : 34. De Wette, "den Bathschluss Gottes für sich;" De Sacy, "ont méprisé le dessein de Dieu sur eux;" Iber., "el consejo de Dios con relacion á sí mismos."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
against themselves, being not baptized of him.	μὴ βαπτισθέντες ὑπὸ αὐτοῦ.	to themselves, 'not having been immersed by him.) * To what
31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?	31 εἶπε δὲ ὁ Κύριος, Τίμι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίμι εἰσὶν ὅμοιοι; 32 ὅμοιοι εἰσὶ παιδίων τοῖς ἐν ἀγορᾷ καθήμενοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ἠδύλασμεν ὑμῖν, καὶ οὐκ ὤρχησασθε ἔθρηνησαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.	31 then shall I compare the men of this generation? and 'what are they like? They are like 32 children sitting in the market-place, and calling 'to one another, and saying, We have piped 'for you, and ye have not danced; we have mourned 'for you, and ye have not wept.
32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.	33 ἔηλυθε γὰρ Ἰωάννης ὁ Βαπτιστῆς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει.	For John the Immerser 'hath 33 come neither eating bread, nor drinking wine, and ye say, He hath a demon. The Son of
33 For John the Baptist came neither eating bread, nor drinking wine; and ye say, He hath a devil.	34 ἔηλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος	34 man 'hath come eating and drinking; and ye say, Behold, a
34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a		

* "not having been immersed." Iber., "no habiendo sido sumergidos." See v. 29, note.

* The reading of the Textus Receptus, εἶπε δὲ ὁ Κύριος, is deemed spurious by most critics. Schott remarks: "Cum Griesbach, aliisque delevimus auctoritate plurimorum edd. (13 unc.) vers., Pesch., Philox., Arr., Pers. pol. Memph., Æthiop., Arm., Getb., Sax., Vulg. (ms.), It. (exceptis edd. Brx. Germ. 1)." It is supposed that this addition originated from the lectionaries, since the verse commenced a church lesson, or ἀνάγνωσις, which required some introductory sentence, to indicate the speaker. Canceled by Griesbach, Knapp, Theile, Tittm., Tisch., Lachmann, Kuinzel, Scholz.

† "To what;" τίμι. Thomsen, Penn, Dick., Scarlett, Camp., Wakef., Kend., Angus, M.

‡ "what;" τίμι. Penn, Scarlett, Wakef., M. According to our *usus loquendi*, there is an ellipsis of the preposition "to," in constructions of this kind. The sentence is awkward, if "to" is expressed.

§ "to one another;" ἀλλήλοις. See ch. 2 : 15, note.

¶ "for you;" ὑμῖν. Thom., Norton, Scarlett, Wakef., Kend., M. The acts expressed by ἡδύλασμεν and ἐθρηνησαμεν are represented as the pastimes of the children performed for the diversion of their associates. They were imitations of the joys and sorrows of men which the young actors witnessed in the real drama of life. Hence ὑμῖν, in these instances, is properly rendered by "for you." Kuinzel (on Matt. 11 : 17): "Tibiis canebatur, ut apud Grecos et Romanos, non tantum in funeribus, vide 9, 23, sed etiam in nuptiis et choreis. Jam quod loci sensum attinet, adagium desumptum est a pueris, qui in plateis ludendo imitantur, quæ a majoribus natu, serio agi videntur, qui cum viderint in nuptiis et choreis tibiis cani, in funeribus naniis

cani, eadem ludentes faciunt; sed pueris morosis, qui nullis æquallium sonum studis, neque latis, neque tristibus carminibus, moventur, ut et ipsi talibus operam navent, hanc morositatem et inhumanitatem exprobrant. Cum his morosioribus pueris comparat Christus Phariseos et legisperitos, qui neque Johannis ansteritate et vita severa, neque Christi lenitate et vita humana et atque trita ee redigi potuerint, ut vitam animumque emendarent, ut Jesum Messiam faterentur, ejusque præcepta sequerentur."

‡ "for you;" ὑμῖν. See last note. So Kend., M.

§ "hath come;" ἔηλυθε. The ordinary rendering of this perfect by its corresponding English tense is accurate, and affords a good sense. The perfect sometimes covers the period *from which* an act or condition originated in the past, and extending to the present, to express what is continued, or abiding in its consequences, or operation. It is on this common ground, that the present and perfect so often meet. Strictly speaking, however, these tenses are never identical in their force. There are cases where we can render the Greek perfect by an English present tense, yet the peculiarity belongs to our own language, in which our present (unless in what is turned the *progressive form*, e. g., I am writing) is not the exact equivalent of the Greek present. Stuart, Gram., § 51, p. 72. We can translate the Greek perfect by our present, according to Kühner (§ 255, R. 5), only when the *present condition* is more preminent than the *past act*.

¶ "hath come." See last note.

¶ "a glutton;" ἄνθρωπος φάγος. Norton, Scarlett, Wakef., Kendrick, Robinson (*in loco*, ἄνθρωπος). In this, and many similar constructions, ἄνθρωπος is pleonastic. See Matt. 18 : 23, ἄνθρώπων βασιλεῖς ("to a king"). So Thucyd. III. 29, ἀπὸ μωρίας. Ælian. V. II. 14 : 29, ἀνὴρ παιδαγωγός. See Weiske, Pleonasmæ Græci Com. (articles ἀνὴρ and ἄνθρωπος).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
wine-bibber; a friend of publicans and sinners!	καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. ³⁵ καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.	glutton, and *a wine-drinker, a friend of tax-gatherers and sinners! But wisdom is justifi- ³⁵ fied *by all her children. And ³⁶
35 But Wisdom is justified of all her children.	³⁶ Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγη μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. ³⁷ Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,	one of the Pharisees *asked him 'to eat with him. And he went into the Pharisee's house, and *reclined <i>at table</i> . And, be- ³⁷
37 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment.	καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,	hold, a woman 'of the city, who was a sinner, *learning that 'he reclined <i>at table</i> in the Pharisee's house, bought an 'alabaster-box of ointment, and ³⁸

* "a wine-drinker;" *οἰνοπότης*. Norton, Thom., Robinson (Lex.), Kend., Murdock, Tynd., Geneva, and Rheims, "a drinker of wine." As *οἰνοπότης* is contrasted with *μίττε οἶνον πίνων*, it should receive this translation. "Bibber" for "drinker" has never been a *naturalized* word in our language. Unless in quoting this passage from the E. V., it is neither written, nor spoken. It originated in the language of the Vulgate, "bibens vinum." Eras., Beza, "vini potor;" Castalio, "vinosum" ("addicted to wine"). Should it be supposed that "wine-drinker" is not sufficiently *energetic* to express the thought, then "wine-toper" might possibly answer as its substitute.

† "by;" ἀπὸ. Thom., Wesley, Penn, Norton, Dick., Murd., Scarlett, Camp, Kend., M., Angus. See (E. V.) Matt. 7: 16, "by their fruits," ἀπὸ τῶν καρπῶν. Bretsch. remarks on one of the significations of ἀπὸ thus: "Pro ἐπὶ junctum verbis passivis, et in locutionibus passivis; ut ἀποδοκιμασθῆναι ἀπὸ τινος, reprobari ab aliquo. Marc. 8: 31. Luc. 9: 22; 17: 25. Matt. 11: 19. Luke 7: 35." This use of ἀπὸ for ἐπὶ is peculiar to the later Greek writers. G. and S. Fr., "par tous ses enfants;" Iber. and Span., "por todos sus hijos;" De Wette, "von allen ihren Kindern."

‡ "asked;" ἠρώτα. Wesley, Penn, Sharpe, Norton, Scarlett, Wakef., Camp., Kend., Angus, Thelwall, M. "To desire," in the sense of *requesting*, or *inviting*, is obsolete.

§ "to eat;" ἵνα φάγη. Thom., Wesley, Penn, Sharpe, Norton, Dick., Scarlett, Wakef., Camp., Kend., M. In constructions of this kind, we can employ that with the indicative, or the infinitive alone. In most cases, the latter form is appropriate as concise, forcible, and in harmony with ordinary usage. In the later Greek, ἵνα was used after various classes of words, not as marking *purpose*, or *event*, but simply as a demonstrative particle like the English *that*, merely indicative of what was referred to in the preceding words, or introducing something already implied in the preceding words. In this way, ἵνα with the subjunction was often employed (and twice with the optative) where earlier writers used the infinitive, or other particles. Rob. (Lex., *iva*, and *εἰ*). S. Fr. and De Sacy, "de manger;" Iber., "á comer."

* "reclined *at table*;" ἀνεκλίθη. Kend., M., Murd. ("reclined"), Angus. Vulg., Mont., Beza, Eras., Castalio, Schott, "accubuit." Heb. N. T., רָשַׁן. De Wette, "legte sich zu Tische;" Iber., "se reclinó [á la mesa]." Rob. (Lex., *in verbo*), "to make lean back, or recline, in order to take a meal; midd. to lean, or lie back, to recline at table, i. q., ἀνάκειμαι." Bretschneider, "ad canam accumbo." "In the time of Christ, the Persian custom prevailed of reclining at table. The guests reclined upon the left side, with their faces towards the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second." Jahn's Archeology, §146.

† "of the city;" ἐν τῇ πόλει. Dick., Wakef., Norton ("of the place"). S. Fr., "de la ville;" Iber., "de la ciudad;" Ital., "della città;" Bloomf. (N. Test., Suppl.), "of the city." This being a common Greek idiom for ἐν τῆς πόλεως. See ch. 8: 27, note.

‡ "learning;" ἐπιγνοῦσα. Kendrick, Norton. Ἐπί, in this word, is intensive; in many cases it can not be well rendered in English. When, however, it signifies to obtain knowledge from others, it is equivalent to "learn;" "to find out." So, according to Rob. (Lex., *ἐπιγν.*), in this instance. Penn, "having learned;" Liddell (Lex., *ἐπιγν.* II.), "to find out, discover, detect;" Bretsch. (Lex.), "bene intelligo, bene disco." It is well rendered in Vulg., Montanus, Beza, Eras., and Schott by some form of *cognosco*; so often employed in Latin writers for *to learn*, *to receive information*. See Leverett (Dict.).

§ "he reclined *at table*;" ἀνάκειται. Rob. (Lex.), "to recline at table." Sharpe, "he was lying at meat;" Vulg., Erasmus, "accubisset;" Beza, "eum accubuisse;" Mont., "accubuit;" Schott, "eum accumbere." This word has obviously the same force with ἀνεκλίθη, v. 36. See note.

¶ "alabaster-box;" ἀλάβαστρον. Perfume vases were made of alabaster by the ancients. They were sometimes shaped like our *vials*, in other instances the form was varied; in all, however, it seems that a neck or pointed projection was a part always added for the sake of pouring out the unguent. This was sealed; hence the reference to *breaking* it, in Mark 14: 3.

KING JAMES' VERSION.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him, saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

GREEK TEXT.

38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίονσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξί τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ καταλείπει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. 39 ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος, εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνή, ἧτις ἄπτειται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστί.

40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δὲ φησι, Διδάσκα-

REVISED VERSION.

stood at his feet behind him weeping, and began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. But the Pharisee, who had invited him, seeing it, spoke within himself, saying, This man, if he were a prophet, would know who and what the woman is, that toucheth him; for she is a sinner. And Jesus, answering, said to him, Simon, I have something to say to thee. And he saith,

I have retained the rendering of the E. V., although if we were to employ a word which is generic, and in use at present, viz., "vase" (which has been recommended by some interpreters), it would, perhaps, be more exact, as signifying merely a receptacle of any form. See Rob. and Liddell (*Lexx., in verbo*). Still, "vase" is by no means a familiar word with the multitude, and this would be a serious objection to its use. Kuinzel (Mark 14 : 3) : "Est autem lagenula illius contractio, ut intelligenter observavit Ernestius in Instit. interpret. N. T. III : 10, 89, de refracta superiore parte colli intelligenda, officio obsignato, quod signum erat genuini unguenti foris advecti, auctore Plinio." De Sacy, S. Fr., "un vase;" Iber., "un vaso;" Ital., "un vaso;" De Wette, "ein Fläschchen."

"to wet;" βρέχειν. Norton. Liddell thus defines this word, "to wet, moisten, sprinkle, rain on, metaphorically to shower down blessings on any one;" Robinson, "to wet, to moisten, to sprinkle." Bretsch., "Irrigo, madesfacio, Luc. 7 : 38, 44. Apoc. 11 : 6, ἕνα μὴ ὑετός βρέξῃ, ne pluvia irrigat, intellige τὴν γῆν. Apud poetas atticos et seniores scriptores, i. q. ὑεῖν, pluo, pluviam demitto, pluvia irrigo." Vulg., Mont., Eras., Beza, Castal., "rigare;" S. Fr., "à arroser;" Iber., "à humedecerlos."

"with her tears;" τοῖς δάκρυσι. Norton, Penn, Angus, Thelwall, Thom. Iber., "con [sus] lágrimas;" G. Fr., "de ses larmes." The article here (τοῖς) has, as in many other instances, the force of a possessive pronoun. See ch. 5 : 3, note. Scholefield, "with her tears."

"wiped;" ἐξέμασσε. Wesley, Sharpe, Norton, Penn, Dick., Scarlett, Campbell, Kend. There is no emphasis which demands the use of the phrase "did wipe." It was copied from Tyndale.

"with the hair;" ταῖς θριξί. So (E. V., in a parallel) John 12 : 3. Rev. 9 : 8. Sharpe, Norton, Penn, Kendrick, M. Our usus loquendi requires that we should treat θριξί as a collective. We never say, "he lost his hairs," or, "he had his hairs cut off."

In this passage, "hairs" was the literal rendering of Tyndale, and was copied by the earlier English versions.

"ἔω;" δὲ. Wesley, Norton, Penn, Dick., Scarlett, Angus, M., Thel. Vulg., Mont., Eras., Beza, Castal., "autem;" G. Fr., "mais." As the thought and action of the woman and the Pharisee were in marked contrast, it was proper to regard δὲ as adversative.

"who had invited;" ὁ καλέσας. This participle is thus rendered in the versions of Wesley, Norton, Penn, Dick., Scarlett, Wakef., Campbell, Angus. "To invite" is a scriptural word. See 1 Sam. 9 : 24, E. V. (Heb., יָרַדְתִּי); 2 Sam. 13 : 23 (Heb., יָרַדְתִּי; Sept., ἐπέλεσεν). Esther 5 : 12 (Heb., יָרַדְתִּי; Sept., ἐπέλεμαί). So in the apocryphal book, Eccles. 13 : 9. "To bid," in the sense of asking, or requesting, is antiquated. (See Webster Dict., art. "bid").

"seeing;" ἰδὼν. Wesley, Scarlett, Kendrick, Thelwall, M. The participial construction is adopted also by Dick., A. and G. Campbell. So Vulg., Mont., Eras., "videns;" Belg., "ziende;" G. Fr. and De Sacy, "voyant;" S. Fr., "ayant vu;" Diodati, "avendo veduto."

"man." As there is nothing expressed in the text equivalent to "man," it is italicized, as a supplement. So Scarlett.

"would know;" ἐγίνωσκεν ἂν. Kend., Norton, Thomson, Murdock, M. Rob. (Lex., ἂν) : "[used] with the indic. imperf. to express the idea: I would, or might do, Luke 7 : 39, Οὗτος ἂν τ. λ., if this man were a prophet, he would know, etc." See Trollope (Gram., § 51, p. 137). Vulg., Mont., Eras., "sciret nique;" Beza and Schott., "nösset;" Belg., "zoude wel weten;" De Wette, "so würde er wohl erkennen;" S. Fr., "il saurait bien."

"what the woman is;" ποταπὴ ἡ γυνή. Norton, Sharpe, M. See ch. 1 : 29, note. De Wette, "welch ein Weib das ist;" S. Fr., "ce qu'elle est;" G. Fr., "quelle est cette femme;" Iber., "cual [es] la muger;" Diodati, "quale sia questa donna." It is rendered by its equivalent article.

"something;" τι. Wiclif, Thom., Norton, Penn, Wakef.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
41 There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty.	λε, εἶπέ. ⁴¹ Δύο χρεωφειλέται ἦσαν δανειστῆ τινι· ὁ εἰς ὄφειλε ἧννάρια πεντακόσια, ὁ δὲ ἑξερους πενήτηκοντα. ⁴² μὴ ἔχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἔχαρισατο. τίς οὖν αὐτῶν, εἶπέ, πλείον αὐτὸν ἀγαπήσει; ⁴³ Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλείον ἔχαρι-	Teacher, 'say it. A certain 41 creditor had two debtors: 'one owed five hundred 'pence, and the other fifty. And 'as they 42 had nothing to pay, 'he freely forgave 'both. 'Tell me 'then, which of them will love him most? And Simon, 'an- 43 swering, said, I suppose 'he, to whom 'he freely forgave 'the

Dick, Searlett, Camp., Kend., M. So (E. V.) ch. 11 : 54. John 13 : 29. Acts 3 : 5. "Somewhat" is *obsolete*.

¹ "say it;" *εἶπέ*. Thom., Penn, Scarlett, Campbell. Belg., "zegt het;"; G. Fr., "disla." This accords with present usage. The phrase of the E. V. was copied from Tyndale, who, in his turn, had followed Luther, "sage an." Syriac, *ܩܪܝܬܝܢܝܐ*. Murdock, "say it."

² "one;" *ὁ εἰς*. In conformity with our *usus loquendi*, the article is not translated (by "the."). So Norton, Wakef., Dick., Camp., M.

³ "pence;" *ἧννάρια*. As I have retained the language of the E. V. in all cases, where weights, measures, coins, etc., are noticed, I transcribe part of the following note inserted in the Revision of Mark, at ch. 4 : 21 : "Various plans have been suggested or adopted in reference to the mode of expressing the weights, measures, and coins of the text of the Scriptures. It is difficult to see that any thing would be gained, in passages like the present, by substituting 'measure' or 'com-measure' for 'bushel.' The subject becomes really more *indefinite* by the change. Many later translators *transfer* the original word, slightly altered, so as to harmonize with the vernacular in termination, and place a note in the margin indicating the capacity—*distance, space, or value*. Now, in this case, we have some serious difficulties. For instance, it is impossible to determine, with any considerable accuracy, the length of many lineal measures noticed in the Scriptures; an approximation is all we can reach. It is well known that the value of the coins noticed in the N. T. varied greatly at different periods, as the precious metals were more or less abundant. In the O. T. the earlier translators generally transferred the Hebrew terms. It would have been well if this course had been adopted in the N. T., at the proper time. As this was not done, however, and English readers have become familiarized with the 'pound,' 'penny,' 'bushel,' etc., by which the original words have been long represented, the propriety of changing them for the original words—which must sound strangely in the ears of common readers—may be questionable. On the whole, we are not in the same position as we should be, were we now engaged in making the *first* English translation. We are restricted by the phraseology of the Common Version, which has become familiar by usage. I take the liberty of suggesting that a set of marginal notes, drawn up with more accuracy than those found in our common quarto editions of the

Common Version, should be inserted in the margin, giving a concise explanation of the value of coins, the extent of measures, etc. In reference to coins, the value should be stated according to the 'sterling' standard of Britain, and the decimal reckoning of dollars and cents, in the United States."

⁴ "as they had nothing;" *μὴ ἔχόντων δὲ αὐτῶν*. Sharpe, Pechy (on Angus). S. Fr., "comme ils n'avaient pas de quoi payer." "When" has been changed to "as" on the ground, that there is no reference to *time*, in the language of the text.

⁵ "he freely forgave;" *ἔχαρισατο*. Wakef., Scarlett, Camp., Angus, M. "Frankly," in the sense demanded here, is *obsolete*. Iber., "perdonó gratuitamente;" S. Fr., "il leur fit grâce;" Vulg., Mont., "donavit;" Erasmus and Castalio, "condonavit;" Beza, "gratificatus est." As an alternative rendering, "he forgave."

⁶ "both;" *ἀμφοτέροις*. Norton, Vulg., Eras., Beza, "utrisque;" Castal. and Schott, "utrique." "Them" (of the E. V.) is omitted, as superfluous. A literal rendering of the text furnishes an expression which accords with the present usage of the English.

⁷ "Tell me;" *εἶπέ*. As the pronoun is not expressed in the text, it should be *italicized*, as a supplement. The pronoun is not placed in the text of Eras., Mont., Beza, Castalio, Schott, Belgic, Luther, De Wette, G. Fr., Iber., Diodati. Scarlett has properly inserted "me" in *italic*.

⁸ "then;" *οὖν*. So (E. V.) ch. 7 : 31. Norton, Campbell. S. Fr., "donc;" Iberian, "pues;" Belgic, "dan." The particle here denotes the mere *sequence* of one clause on another, or the *consequence* of one clause on another. See Rob. (Lex., *in verbo*).

⁹ "answering;" *ἀποκριθεὶς*. Wesley, Sharpe, Kendrick, M., Thelwall.

¹⁰ The particle *ὅτι* (E. V., "that") after *ὑπολαμβάνω* is superfluous in translation. If it is expressed by an equivalent, a *supplement* must properly be employed, e. g., "I suppose that he *will love most*, to whom," etc. In the text it merely seems to indicate the ellipsis of *πλεον ἄγαθήσει*. *Ὅτι* is disregarded by Thom., Wesley, Sharpe, Penn, Norton, Wakef., Dick., G. and A. Camp., Beza, Castalio, Schott, Luther, De Wette, Iber., Diodati, Ital., Dan. In the following versions the ellipsis is supplied, and *ὅτι* is, therefore, properly retained in translation. Belgic, "Ik achte dat hij 4t [s], dien," etc.; G. Fr., "j'estime que [c'est] celui

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
didst not anoint : but this woman hath anointed my feet with ointment.	ἤλειψας αὐτῇ δὲ μύρω ἤλειψέ μου τοὺς πόδας. ⁴⁷ οὐδ' ἔχαριν.	head with oil; but she 'anointed my feet with ointment.
47 Wherefore, I say unto thee, Her sins, which are many, are forgiven: for she loved much: but to whom little is forgiven, the same loveth little.	λέγω σοι, ἀφένται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολὺ ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. ⁴⁸ Εἶπε δὲ αὐτῇ,	"Therefore, I say to thee, her 47 many sins are forgiven; 'for she loved much; 'but he to whom little is forgiven, loveth little. And he said to her, 48
48 And he said unto her, Thy sins are forgiven.	Ἀφένται σου αἱ ἁμαρτίαι.	Thy sins are forgiven. And 49
49 And they that sat at meat	καὶ ἤρξαντο οἱ συνακείμενοι:	those, who reclined at table

* "she;" αὐτῇ. Kendrick, Angus, Thomson, Wesley, Sharpe, Norton, Wakef., Dick., Camp. See v. 45, note.

"anointed;" ἤλειψε. The aorist should have its proper force here, as well as in the preceding member of the sentence, where we have ἤλειψας. So Wakef., M., De Wette.

"Therefore;" οὐδ' ἔχαριν. Norton, Scarlett. Webster (Dict., art. "therefore"); "For that; for that, or this reason, referring to something previously stated." "Therefore" often occurs in the E. V. "Wherefore" is *obsolescent*.

"her many sins;" αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ. Norton, M., Kend., Thelwall. Scarlett and Dick., "her numerous sins;" De Wette, "ihre vielen Sünden;" S. Fr., "ses nombreux péchés;" Ital., "i suoi molti peccati." Murdock. The *emphasis* belongs to "many," and this is clearly exhibited by this arrangement. Wildf., Tyndale, Cranmer, Geneva have "many sins." They, however, mistake by using "to her," thus following the Vulgate, which has *ei*, the dative, as though the Greek was αὐτῇ, instead of αὐτῆς. On the construction which occurs in this passage, Green (Gram. of N. Test. Dialect, p. 165) remarks: "Of the two modes of collocation for the words in combination with the noun, namely that of placing them between the article and the noun, and that of postfixing them with the article repeated, the latter seems to be preferred when they embrace a more prominent part of the complex idea than the noun itself, or when, at least, some prominence is intended to be given to them." In many instances, however, this *prominence* can not be indicated by any arrangements of words in our language without a violation of its idiom, for instance, John 10 : 11, ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός. We can not with propriety say, "I am the shepherd, who is good;" but, "I am the good shepherd." The judgment of the reader must, then, indicate the *emphasis*, "I am the good shepherd." So 2 Tim. 4 : 7, τὸν ἀγωνία τὸν καλὸν ἠγωνίσαι.

¹ "for she loved much;" ὅτι ἠγάπησε πολὺ. I have retained the rendering of the E. V., which has been followed by most of the later translators in our language. This rendering is adopted also by De Wette, Belg., S. Fr. Now the sense of the expression "for she loved much" is such, that it makes the forgiveness of her many sins the *desert* of loving much; in other words, it is as if the sentence were this, "she loved much because her many sins were forgiven." And this is a sense, which makes the Saviour's reasoning inconsequential, and the illustration drawn from the two debtors useless. Besides this, it contradicts the

declaration made by Christ in the fiftieth verse, "Thy faith hath saved thee." The question then arises: When the usual rendering of a word gives a sense which is antagonistic to the thought presented in the context and scope of the passage, are we not required to seek one which will be in harmony with that thought? The answer must be in the affirmative. But philologists regard it as a fact that authority is wanting for regarding *ὅτι* as *illative* rather than *causal* in this passage. Yet there is an elliptical use of *ὅτι* (Hoogerveen, *ὅτι*, III : 1, p. 138) when the full form is *διὰ τοῦτο ὅτι*, "on this account that," referring to what precedes. Let us proceed another step, and suppose the full form to be *διὰ τοῦτο ἔστι ὅτι*, "on this account it is that she loved much." We now have a sentence in perfect harmony with the Saviour's argument, with the illustration drawn from the case of the debtors, and with v. 50. By some such analysis of this passage, I presume the authors of the admirable Spanish Version which I have noted as "Iberian," wrought out the result, which they have expressed in this form, "Dígote que por motivo de que [le] estan perdonados sus pecados, muchos, ha amado mucho." I, therefore, submit as an alternative rendering, "on this account it is that she loved much." Kuinoel has the following note on this passage: "Haec pauci interpretes opinati sunt, his verbis ostendi, fecimam illam pietatis ac reverentiae suae erga Christum declaratione, delictorum veniam promeritam esse, adeoque ea interpretati sunt: remissa sunt ei multa peccata, quae commisit, quoniam multa pietatis ac reverentiae signa mihi exhibuit. Huic vero interpretationi primo repugnat parabola ipsa paulo ante proposita, in ea enim debitoris erga creditorem pietas et benevolentia memoratur, postquam notatum est creditorem ei debitum remississe. Deinde si verba Christi eo sensu accipienda essent, quem his interpretes illi subjiciunt, sequi deberet: "ὅς δὲ ὀλίγον ἀγαπᾷ, ὀλίγον αὐτῷ ἀφίεται, sed verba textus memorant primo peccatorum remissionem, deinde amoris ac pietatis declarationem."

¹ "but he to whom little is forgiven loveth little;" ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. By expressing the nominative of ἀγαπᾷ, "he," in its proper place, we are freed from an unnecessary and antiquated supplement, "the same." The expression is thus harmonized with present usage. So Thom., Wesley, Penn Norton, Scarlett, Dick., Camp.

* "who reclined at table with him;" οἱ συνακείμενοι. Rob. (Lex., *in verbo*), "to recline with any one at table;" Bretsch., "una accumbō." If we except the force of the preposition *συν*, this

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with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

CHAP. VIII.

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him;

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

GREEK TEXT.

λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφήσιν; ⁵⁰ Ἔειπε δὲ πρὸς τὴν γυναικα, Ἡ πίστις σου σέσωκέ σε πορεύου εἰς εἰρήνην.

CHAP. VIII.

Καὶ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διᾶδευε κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, ² καὶ γυναῖκές τινες αἱ ἦσαν τεθεραπευμένοι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθεσιῶν, Μαρία ἡ καλουμένη Μαγδαληνῆ, ἀφ' ἧς δαιμόνια ἐπτὰ ἐξεληλύθει, ³ καὶ Ἰωάννα γυναῖχ Ἰωυζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκονοῦν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς.

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with *him*, began to say within themselves, Who is this that even forgiveth sins? And he ⁵⁰ said to the woman, Thy faith hath saved thee; go in peace.

CHAP. VIII.

AND it came to pass ¹ afterward that ² he traveled through cities and villages ³ proclaiming and ⁴ preaching the good news of the kingdom of God; and the twelve ⁵ were with him, and ⁶ certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, ⁷ from whom ⁸ had gone out seven demons, and Joanna, ⁹ ³ the wife of Chuza, Herod's steward, and Susanna, and many ⁴ others, who ministered to him ⁵ from their ⁶ possessions. And ⁷ ⁸ ⁹

verb has the same signification with *ἀνάλειπας*, in v. 36. See note on that verse. *Him*, in this passage, is a supplement, and should be italicized. Iber., "los que estaban recostados con [él a la mesa]." I render the word uniformly in ch. 14 : 10, 15.

¹ "that even;" *ὁς καὶ*. Sharpe, Penn, Norton, Wakefield, Scarlett, Dick, Camp, Kend. ("who even forgives"); S. Fr., "qui même;" Iber., "que aun;" Ital., "che anche;" De Wette, "er auch." In this instance, *καὶ* is intensive, as in Matt. 10 : 30, *ἰμῶν δὲ καὶ αἱ τρίχες*. See Rob. (Lex., καὶ).

² "afterwards;" *ἐν τῷ καθεξῆς*. In the E. V. both forms of this word occur, "afterward," and "afterwards." The latter is employed uniformly in this Revision, as it is that which is now generally used. See (E. V.) Exod. 11 : 1. 1 Sam. 9 : 13. Job 18 : 2. Prov. 20 : 17. Gal. 3 : 23. So Sharpe, Norton, Wakef., Dick, Camp., M.

³ "he traveled through;" *διᾶδευε*. Rob. (Lex.), Liddell, Thom., Norton, Scarlett, Dick, G. and A. Camp., M.

⁴ "cities and villages;" *κατὰ πόλιν καὶ κώμην*. Kendrick, Thom., Campbell, Norton, "the cities and villages;" Sharpe, "city and village;" Tyndale, "cities and towns." The rendering of the E. V. (taken from the Geneva) is too indefinite. "Every city and village" would require a supplement like that adopted by Dick., "every city and village of Galilee." A more literal rendering, such as Sharpe's, "through city and village," does not harmonize with our *usus loquendi*. *Κατὰ* is distributive. Rob.

(Lex., κατὰ). As an alternative rendering of *διᾶδευε κατὰ πόλιν καὶ κώμην*, "he traveled throughout cities and villages."

⁵ "proclaiming;" *κηρύσσων*. Thom., Norton, Dick., Camp., Kend., Angus, M. Syr., *ܩܪܝܢܐܘܢ*. (Murd., "proclaimed.") Iber.

"proclamando." Heb. N. T., *קָרַע*. See ch. 4 : 18, note.

⁶ "preaching the good news;" *εὐαγγελιζόμενος*. See ch. 4 : 18, note.

⁷ "from whom;" *ἀφ' ἧς*. M. In the E. V. *ἀπὸ* is disregarded, and *ἐκ*, in composition with *ἐρχομαι* (*ἐξεληλύθει*), is made to take its place, while that verb is rendered as though it had the simple form *ἐληλύθει*. This incorrect rendering was copied from Tyndale. Kuinzel, "e qua septem genii mali exierant;" Schott, "e qua;" Vulg., Mont., Eras., "de qua;" Belg., "van welke;" De Wette, "von welcher;" S. Fr., "de laquelle;" Iber., "de la cual;" Ital., "dalla quale."

⁸ "had gone out;" *ἐξεληλύθει*. M., Thom., Wesley. Vulg., Mont., Eras., Beza, Castallo, "exierant." This verb is properly rendered in the pluperfect by Norton, Angus, Camp., and Wakef. See last note.

⁹ A comma is placed after "Joanna," as that name is followed by a defining clause. So Wakef., M., Norton, Thomson, Wesley, Campbell, Kend.

¹ "the." The article is demanded here by our idiom; but as *γυνή* is *anarthrous*, the article is italicized, as a supplement.

² "from;" *ἀπὸ* (*cum genit.*). Kend., Penn, Dick., Norton.

³ "from—possessions;" *ἀπὸ τῶν ὑπαρχόντων*. Kend., Thom.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
4. And when much people were gathered together, and were come to him out of every city, he spake by a parable :	⁴ Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς, ⁵ Ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὁ μὲν ἔπεσε παρά τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. ⁶ καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φὺν ἐξηράνθη, διὰ τὸ μὴ ἔχειν ἰκμάδα. ⁷ καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αὐτὸν ἀπέπνυξαν αὐτό. ⁸ καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φὺν	when a great crowd was assembling and "those" from the cities were coming to him, he spoke by a parable: "The sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and the birds of the air devoured it. And some fell on the rock; and when it sprung up, it withered away, because it had no moisture. And some fell among the thorns; and the thorns springing up with it choked it. And some fell into the good ground, and "spring-
5 A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.		
6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.		
7 And some fell among thorns; and the thorns sprang up with it, and choked it.		
8 And other fell on good ground, and sprang up, and bare fruit an		

Dick, M. Robinson (Lex.): "Participle, as substantive, things present, things in hand, to any one, possessions."

¹ "was assembling;" συνιόντος. M. Bretsch. (*in verbo*), "congregor, convenio;" Liddell, "to go, or come together, hence to assemble." Camp. renders this word by "assemble." S. Fr., "s'assemblait."

² "those—were coming;" τῶν—ἐπιπορευομένων. M. The participial construction is adopted by Thom., Camp., Wakefield, Dick.

³ "from the cities;" κατὰ πόλιν. Kend., M., Sharpe ("of the cities"), Camp. ("out of the cities"). Vulg., "de civitatibus;" Castal., "ex oppidis;" De Wette, "aus den Städten." See v. 1, note c.

⁴ "The sower;" ὁ σπείρων. Thomson, Sharpe, Campbell, Dickinson, Norton, Kendrick, M., Thelwall. De Wette, "der Sämann;" S. Fr., "le sémur;" Iber., "el sembrador;" Ital., "il seminatore." Heb. N. T., שָׂרֵר. Beza, "quidam sator;" Castalio, "sator quidam."

⁵ "the rock;" τὴν πέτραν. Kend., Wesley, Sharpe, Scarlett, Wakefield, Angus, Thelwall, M. Luther, "auf den Fels;" De Wette, "auf den Felsen;" S. French "le rocher;" Iberian, "la roca;" Diodati, "la pietra;" Ital., "sullo scoglio." As there is a marked distinction between the places where the seed fell, "rock," "thorns," and "good ground,"—the article is prefixed to each of the Greek words to render this distinction prominent. Hence the articles should be retained, in each case.

⁶ "when it sprung up;" φὺν. Sharpe. This 2nd aor. part, though of the passive form (as if from φῦμι), is active intransitive in its force, to spring up, to grow. Rob. (Lex.), Liddell. Iber., "habiendo nacido." The phrase "as soon as it was sprung up" is inaccurate, as it introduces the idea that the withering occurred at the very time, when the springing up took place. If the parti-

cipial construction is adopted, then "having sprung up" (like the Iber.) would be appropriate.

⁷ "because it had no moisture;" διὰ τὸ μὴ ἔχειν ἰκμάδα. Penn, M., Scarlett, Angus ("had not"). Iber., "por causa de no tener humedad;" Span., "porque no tenia humor;" Diodati and Ital., "perciocchè non aveva umore;" De Wette, "weil es keine Feuchtigkeit hatte."

⁸ "the thorns;" τῶν ἀκανθῶν. Kendrick, Penn, Wakefield, Gray (note on Angus), M., Thelwall. Belgic, "de doornen;" Luther and De Wette, "die Dornen;" G. and S. Fr., "des épines;" Iberian, "los espinos;" Diodati and Ital., "le spine." For the use of the article see v. 6, note.

⁹ "some;" ἕτερον. So in vv. 6, 7. "Other," without a substantive expressed, violates the usage of our language. Ἐτερον should be rendered uniformly in vv. 6, 7, and 8. As an alternative rendering in these three instances I suggest "another part;" μέρος being supposed to be understood. So Scarlett. The change may perhaps, be too unimportant to demand attention.

¹⁰ "into." Instead of ἐπὶ of the Textus Receptus, Griesbach, Tittmann, Bloomt, Lachmann, Tisch., Knapp, Theile have εἰς. Schott says: "Pro vulgari ἐπὶ ante τὴν γῆν (ex Matt. 13: 8) cum Griesb. alisque auctoritate plurimorum add. (10 unc.) dedimus εἰς." The weight of testimony is decidedly in favor of εἰς. A similar use of εἰς occurs ch. 14: 10, πορευθεὶς ἀνάσσειν εἰς τὸν ἔσχατον τόπον. So (parallel) Mark 4: 8, ἔπεσεν εἰς τὴν γῆν τὴν καλὴν. In the passage under consideration, the S. Fr. has "dans la bonne terre." Angus "into the good ground." So M.

¹¹ "the good ground;" τὴν γῆν τὴν ἀγαθὴν. Fend., Angus, Penn, Wakefield, M., Thelwall. Belg., "de goede aarde;" De Wette, "das gute Land;" S. Fr., "la bonne terre;" Ital., "sul buon terreno." See v. 6, note.

¹² "springing up;" φὺν. M., Kend. Belg., "opgewachsen

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hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear; then cometh the devil, and taketh away the word

GREEK TEXT.

ἐποίησε καρπὸν ἑκατονταπλα-
σίονα. Ταῦτα λέγων ἐφώνει,
ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.
9 Ἐπιρώτων δὲ αὐτὸν οἱ μαθη-
ταὶ αὐτοῦ, λέγοντες, Τίς εἴη ἡ
παραβολὴ αὐτῆ; 10 Ὁ δὲ εἶπεν,
Ἰμῶν δέδοται γνῶναι τὰ μυστή-
ρια τῆς βασιλείας τοῦ Θεοῦ·
τοῖς δὲ λοιποῖς ἐν παραβολαῖς,
ὡς βλέποντες μὴ βλέπωσι, καὶ
ἀκούοντες μὴ συνώσιν. 11 Ἔστι
δὲ αὕτη ἡ παραβολή· ὁ σπόρος
ἐστὶν ὁ λόγος τοῦ Θεοῦ· 12 οἱ
δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκου-
οντες, εἴτα ἔρχεται ὁ διάβολος

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ing up, bore fruit a hundred-
fold. And having said these
things, he called out, He who
hath ears to hear, let him hear.
And his disciples asked him,
saying, What may this parable
mean? And he said, To you
it is given to know the secrets
of the kingdom of God: but
to the rest I speak in parables;
that seeing they may not see,
and hearing they may not un-
derstand. Now the parable is
this: The seed is the word of
God. Those by the way-side, 12
are they who hear; then com-
eth the devil and taketh away

zijnde;" De Wette, "angewachsen." The participial form is concise, and most forcible.

* "having said;" λέγων. Thom., Scarlett, Camp., M., Murdock, Norton ("having spoken"), Dick. ("having uttered"). The participial construction is employed by Wesley, Wakef., and Thelwall. Belg., "zeggende;" G. Fr., "en disant;" S. Fr., "en parlant;" Iber., "diciendo;" Diodati, "dicendo."

† "he called out;" ἐφώνει. Angus, M. Robinson (Lex., in verbo), "to call, to call out, to any one;" Bretsch., "clamo, vociferor." This word occurs forty-two times in the N. Test. In twelve of these, it is applied to the crowing of a cock. In the remaining thirty, it is rendered in the E. V. by "call" in twenty-five instances. As κράζω, κραυγάζω, βοάω, and several other words must be rendered by "cry," or "cry out," it is desirable to distinguish φωνέω in all cases (where consistency will permit) by an appropriate equivalent. In ch. 16 : 24, and 23 : 46, where it is employed in cases of distress, "cry out" is a proper rendering.

‡ "may—mean?" εἴη. Scarlett. Schott, "cujusnam significationis esset hæc similitudo?" This optative should, in conformity with our usus loquendi, be rendered with the auxiliary "may," rather than "might." So Sharpe. On the particular force of εἴη, in this and similar cases, see ch. 1 : 29, note, where Kuinzel has "quid sibi hæc salutatio vellet?" Norton renders εἴη here by "the meaning" (of this parable).

§ "the secrets;" τὰ μυστήρια. Kendrick, Thom., Campbell, Dickinson, Castalio, "arcana." Kuinzel on the parallel, Matt. 13 : 11, remarks: "Μυστήριον dicitur res arcana quælibet, hominibus hæctenus ignota. Quoniam sensu μυστήριον loco quoque capiendum sit, definire debet orationis series. Sic h. l. μυστήρια πρὸς βασιλείας τῶν οὐρανῶν sunt doctrinæ hæctenus arcanae et incognitæ, regni Messiani naturam et indolem, cæstumque Christianorum spectantes." I quote the following note from the Revision of Mark's gospel (published by the Am. B. U.) ch. 4 : 11.

"Rob. (μυστήριον): 'In N. Test. spoken of facts, doctrines, and principles, not fully revealed. Specially, the mystery of the gospel, the Christian dispensation, as having been long hidden and first revealed in later times.' The signification of the word as employed in this passage, may be seen by reference to Coloss. 1 : 26, 27. The word should be translated, not transferred, in all cases. Every truth contained in the Scriptures, was a mystery, or secret to man, previous to the period, when it was revealed. 'Mystery,' in biblical usage, does not signify something which is incomprehensible in its own nature, but simply what was unrevealed. See 1 Cor. 2 : 7-13, and 15 : 51. Rom. 16 : 25, 26. See an able examination of this word in G. Campbell's Prelim. Dissertations, Dissert. IX."

¶ "to the rest;" τοῖς—λοιποῖς. Penn, Wakefield, Kendrick, Angus, M., Thelwall, Rheims, Beza, "reliquis." Heb. N. T., רֵשִׁיטִים. Syr., ܪܫܝܬܝܡ (Tremell., "his qui reliqui sunt"). So (E. V.) Matt. 27 : 49. Luke 12 : 26; 24 : 9. Acts 2 : 37; 27 : 44. 1 Cor. 7 : 12. De Wette, "den übrigen;" Iber., "á los demas."

‡ "I speak." Wakefield, M. It is necessary to supply the ellipsis by some supplementary phrase. This one is deemed most concise and appropriate. See Matt. 13 : 10, Ἰσχυί ἐν παραβολαῖς λαλεῖτε αὐτοῖς; (E. V.), "Why speakest thou to them in parables?" Luke 12 : 41, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; (E. V.), "Lord, speakest thou this parable unto us, or even to all?" This supplement is found in Belgic, "speak ik;" Iberian, "hablo." Syriac, ܠܗܘܘܢ ("dicitur").

§ "they may not see;" μὴ βλέπωσι. Camp., Sharpe, Kend., M., Murdock, Rheims. Iber., "no vean;" Vulg., Mont., Eras., Beza, Castal., Schott, "non videntur." As "I speak" (λέγω sub-auditor), is in the present tense, "may" is the proper auxiliary.

¶ "they may not understand;" μὴ συνώσιν. Camp., Sharpe, Kend., M., Murdock. Iber., "no entendian;" Vulg., Montanus, Eras., Beza, Castalio, Schott, "intelligent." See last note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
out of their hearts, lest they should believe and be saved.	καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.	the word 'from their hearts, lest they should believe and be saved. Those on the rock are
13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.	13 οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.	13 they, who, when they hear, receive the word with joy; and yet these have no root, who for a while believe, and in time of trial fall away. And that
14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection.	14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλοῦτον καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.	14 which fell among 'the thorns are 'those, who, 'having heard, go forth, and are choked 'by "anxieties, and riches, and pleasures of life, and bring no fruit to perfection. But that
15 But that on the good ground are they, which in an honest and good heart, having heard the word,	15 τὸ δὲ ἐν τῇ καλῇ γῆ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκού-	15 in the good ground are those, who, in an honest and good heart, having heard the word,

"from;" ἀπὸ. Kend., Angus, Dick., Norton, M. Vulg., Mont., Erasmus, "de;" G. and S. Fr., "de;" Span. and Iber., "de;" Diodati and Ital., "de;" Dan., "al." This is the proper signification of ἀπὸ. A few cases occur, where, from the influence of the Hebrew ׀; the Hellenistic writers use ἀπὸ as equivalent to ἐκ. This passage is not one of that kind. See Rob. (Lex., ἀπὸ).

5 "and yet;" καὶ. There is an obvious antithesis here. The thought is, "though they receive the word with joy, still, as they have no root, they wither away." The note (i) on the Revision of Mark 4: 31 is in point. "This conjunction (καὶ) sometimes closely connects two opposed clauses. Hoogeveen (καὶ). It thus performs the office of μὲν and δὲ, as in John 9: 30, οὐκ οἶδατε πόθεν ἐστὶ, καὶ ἀνέφηξέ, κ. τ. λ., E. V., 'ye know not whence he is, and yet he hath opened,' etc. In cases of this kind, the conjunction has not, in itself, an adversative sense, but, as Hoogeveen remarks, takes it from the nature of the opposed clauses, or members. Robiison (καὶ). Kuinzel (in loco) : 'Kai h. l. valet sed tamen.'"

k "of trial;" πειρασμοῦ. Scarlett, Camp., Norton, Wakef., Kendrick. De Wette, "Versuchung." Rob. (Lex., in verbo) : "Trial, proof, a putting to the test; only of persons." See ch. 4: 2, note.

l "the thorns;" εἰς τὰς ἀκάνθας. Wesley, Sharpe, Penn, Wakefield, Kendrick, M. Belg., "de doornen;" Luther and De Wette, "die Dornen;" S. Fr. and De Sacy, "les épines;" Iber., "los espinos;" Diodati and Ital., "le spine." As there is an obvious reference to τῶν ἀκανθῶν, in v. 7, the omission of the article in the E. V. (which follows Tyndale) is entirely incorrect. See vv. 6, 7, notes.

l "those." In most cases (where there would not be a repetition of "those"), the proper antecedent to "who" is "those." In v. 12, as the repetition of "those" would otherwise occur,

"they" is employed. This principle is adopted throughout the Revision.

* "having heard;" ἀκούσαντες. Wesley, Sharpe, Campbell, Kend., M. So the E. V. renders ἀκούσαντες in v. 15. G. Fr., "ayant ouï;" S. Fr., "ayant entendu;" Iber., "habiendo vido;" Diodati, "hanno udito;" Ital., "avendo udito."

l "by;" ὑπὸ. Sharpe, Norton, Dick., Kend., M., Murdock. In using "with," the E. V. copies Tyndale.

m "anxieties;" μεριμνῶν. Dickinson. De Sacy, "les sollicitudes;" Iber., "los afanes;" Diodati and Ital., "sollicitudini;" De Wette, "Sorgen;" Vulg., Mont., Eras., "sollicitudinibus." The following note on this word occurs in the Revision of Mark 4: 19:

"This word is well defined by Robinson 'anxious thought,' as dividing (μερίζω) up and distracting the mind. So the verb μεριμνάω, to be anxious, troubled, take anxious thought. In the sense in which 'care' is now used, 'men' may have 'care,' without 'anxiety.' All the duties of life demand 'care' (as we now employ the word), but 'anxiety' is morally wrong. The antique phrase 'carking care' is an equivalent to μεριμνα, and expresses the thought we now convey by 'anxiety.' Comp. Matt. 6: 25. Eras., Beza, 'sollicitudines;' Bloomf. (N. T., on Matt. 13: 22), 'anxious care.'"

n "of life;" τοῦ βίου. The supplement this of the E. V. is dropped by Sharpe, Penn, Scarlett, Camp., Wakefield, Dickinson, Kend., Angus, M. Green (Gram. N. Test. Dialect, p. 203, § γ) says: "The article is never used in the N. Test. as a demonstrative or relative pronoun." The use of the article with βίου fall under the principle of its employment with nouns, which are abstracts, as in John 4: 22, ἡ σοφία. Rom. 11: 11. Rev. 7: 10. 1 Cor. 15: 21, ὁ θάνατος. Gal. 2: 5, τῆ ὑποταγῆ. Matt. 11: 19, ἡ σοφία.

o "in;" ἐν. Norton, Angus, M., Tyndale, Cranmer, Geneva. The E. V. renders this "on," as though the passage was like the parallel, Mark 4: 20, ἐπὶ τὴν γῆν. Belg., "in de goede aarde;" Iber., "en la buena tierra;" Diodati, "nella buona terra."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
keep it, and bring forth fruit with patience.	σαντες τὸν λόγον, κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπόμονῃ.	keep it, and bear fruit ^{steadily} . No one ^{having} lighted 16
16 No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.	16 Οὐδεὶς δὲ λύχνον ἄψασι καλύπτει αὐτὸν σκευεῖ, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. 17 οὐ γάρ ἐστι κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνω	a lamp covereth with a vessel, or putteth it under a table-seat, but setteth it on a lamp-stand, that those who enter in, may see the light. For there 17 is nothing ^{hidden} , which ^{will} not become manifest, nor ^{con-}
17 For nothing is secret, that shall not be made manifest; nei-	κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνω	reclined at meals. See Robinson. So it is used ch. 7 : 4, Luke 8 : 16. The seat was cushioned, and usually contained three persons. Trollope (Analecta) remarks that <i>κλίνη</i> does not signify a bed, but a couch, on which they reclined at meals, and which seems to have been frequently used as a hiding place. Suetonius (Caligula) : 'Proripere se estrato sub lectum condere solebat.' When this word is used for an article on which the sick lay, as it is in a few instances, it probably refers to a mere cushion, or stuffed quilt. <i>Bedsteads</i> are unknown in the East."

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Hence it will be seen, that the rendering of the E. V., "under a bed," misleads common readers, who very naturally think of the bed of the West, with its frame and furniture. Kuinzel (on Mark 4 : 21) : "Per κλίνην non lectus cubicularis, in quo aegroti et dormientes decumbant, sed lectus triclinaris, in quo comedentes ad mensam accumbere (ἀνακλιθεῖσθαι) solebant, intelligi debet, ut VII : 4. Luc. 17 : 34."

"a lamp-stand;" *λυχνίας*. Sharpe, Rob. (Lex.). Liddell, "lamp-stand." Ecclesiasticus 26 : 17, *λύχνος ἐλάμπων ἐπὶ λυχνίας ἄγίας*. Sept., for ἡγῆθη Exodus 25 : 31-33. Josephus, Antiq., III : 6, §7, κατὰ πρόσωπον δὲ τῆς τραπέζης, τῷ πρὸς μεσημβρίαν—ἵσταται λυχνία ἐν χρυσοῦ κεκρονωμένη διάκονος κ. τ. λ.

"No one;" *οὐδεὶς*. Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Kend., Thelwall, M. Robinson (Lex., in verbo) : "Absol. as subst. *no one*."

"having lighted;" *ἄψασι*. Wesley, Dickinson, Thelwall, M. G. and S. Fr., "après avoir allumé;" Iberian, "habiendo encendido."

"a lamp;" *λύχνον*. Thom., Sharpe, Penn, Scarlett, Camp., Norton, Wakef., Dick., Angus, M. Belg., "een kaarse;" S. Fr. and De Sacy, "une lampe;" Iber., "una lámpara;" Diodati and Ital., "una lampara;" Vulg., Montanus, Erasmus, Beza, Schott, "lucernam." This word is improperly rendered "candle" in the E. V. Candles were unknown until long after the time of the Saviour's advent.

"a table-seat;" *κλίνης*. Bretsch. (in verbo, ὁ) : "Dicitur—de lecto triclinari Mark 4 : 21; 7 : 4. Luc. 8 : 16. Ezek. 23 : 41." In this last, the Sept. has καὶ ἐκάθον ἐπὶ κλίνης ἱσορῶμένης, καὶ τράπεζα κεισομημένη πρὸ προσώπου αὐτῆς, "and sat on a cushioned table-seat, and before it was a table set out." The following is the note on Mark 4 : 21 (Revision), where this word occurs: "The table-seat;" τὴν κλίνην. Fritz., 'lecto triclinari.' This word, here, designates the *sfra*, or seat, on which persons

"there." This adverb (which, in this use, is merely *euphonic*) is demanded by our *usus loquendi*.

"hidden;" *κρυπτόν*. Angus, Kend., Thom., M. This, and not "hid," is the preterit participle of the verb "to hide." The E. V. uses both "hid," and "hidden," apparently without any distinction. In this, it followed the earlier Eng. versions. In all cases, the orthography of the participle should distinguish it from the verb.

"will not become manifest;" *οὐ φανερόν γενήσεται*. Penn, Scarlett, Kendrick, Thelwall. Mont., "non manifestum fiet;" Belgic, "dat niet openbaar enzal worden;" De Wette, "was nicht offenbar werden wird." The radical sense of this verb (*feri*, to come to be) is appropriate here.

"nor;" *οὐδὲ*. Scarlett, Sharpe, Camp., Norton, Wakef., Dick., Kend., M. In the last member of a negative sentence, "neither" is improperly used for "nor," as the first negative belongs only to the first clause. See Webster (Dict., art. "neither"). Rob. (Lex., in verbo). So (E. V.) ch. 6 : 20; 10 : 24.

"nor concealed;" *οὐδὲ ἀπόκρυφον*. (See last note for

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>ther <i>any thing</i> hid, that shall not be known, and come abroad.</p>	<p>σθησεται και εις φανερον ελθη.</p>	<p>cealed, which will not be known and "come to light. Take heed,</p>
<p>18 Take heed therefore how ye hear : for whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have.</p>	<p>18 βλεπετε ουν πως ακουετε· ος γαρ αν εχη, δοθησεται αυτω· και ος αν μη εχη, και ο δοκει εχειν, αρθησεται απ' αυτου.</p>	<p>18 therefore, how ye hear ; for whoever hath, to him will be given ; and whoever hath not, from him will be taken even ^{what} he seemeth to have.</p>
<p>19 Then came to him <i>his</i> mother and his brethren, and could not come at him for the press.</p>	<p>19 Παρεγενοντο δε προς αυτον η μητηρ και οι αδελφοι αυτου, και ουκ ηδυναντο συντυχειν αυτω δια τον οχλον.</p>	<p>19 Now his mother and his brethren came to him, and "could not get near him "on account of the crowd. And it was told</p>
<p>20 And it was told him <i>by certain</i>, which said, Thy mother and thy brethren stand without, desiring to see thee.</p>	<p>20 και απηγγελεν αυτω λεγοντων, Η μητηρ σου και οι αδελφοι σου εστηκασιν εξω, ιδειν σε θελοντες.</p>	<p>20 him "by some, who said, Thy mother and thy brethren stand without, desiring to see thee. And he, answering, said to</p>
<p>21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.</p>	<p>21 Ο δε αποκριθεις ειπε προς αυτους, Μητηρ μου και αδελφοι μου ουτοι εισιν, οι τον λογον του Θεου ακουοντες και ποιουντες αυτον.</p>	<p>21 them, My mother and my brethren are these who hear the word of God, and do it. And</p>
<p>22 Now it came to pass on a certain day, that he went into a ship with his disciples : and he said unto them, Let us go over unto the other side of the lake. And they launched forth.</p>	<p>22 Και εγενετο εν μιη των ημερων, και αυτος ενεβη εις πλοιον και οι μαθηται αυτου, και επιε προς αυτους, Διελθωμεν εις το περαν της λιμνης· και ανηχθησαν.</p>	<p>22 it came to pass "on a certain day, that "he entered into a ship with his disciples : and he said to them, "Let us pass over to the other side of the lake : and "they put off. And as they</p>

οδδδ.) Wesley, Camp., Kend., M. Vulg., Mont., Eras., Schott, "absconditum ;" De Wette, "versteckt ;" Iber., "escondito."

* "come to light ;" εις φανερον ελθη. Tyndale, Cranmer, Geneva, Wesley, Penn, Kend., Angus, M. Of the varied renderings given to these words, that furnished by the earlier English versions is idiomatic, forcible, and exact in presenting the thought. It has the great advantage of being a *conversational phrase*, intelligible to all who speak English.

† "what ;" δ. Wesley, Scarlett, Sharpe, Norton, Wakefield, Kend. Vulg., Eras., Beza, Schott, "quod."

‡ "Now ;" δε. Rob. (Lex., δε) : "Continuative, but, now, further, or the like." Wakef. has "now." "Then" is understood by English readers to mark a *point of time, tunc temporis*, which is not the thought presented in the text. We often use "now" especially at the beginning of a sentence as a mere *connective*, and this is the force of δε, in the passage before us.

§ "could not get near him ;" ουκ ηδυναντο συντυχειν αυτω. Thom., Scarlett, Camp., Norton ("could not get to him"), Kend. Heb. N. Test., וְלֹא יָשָׁא לְבָרְכָהּ אֵת.

¶ "on account of the crowd ;" δια τον οχλον. Vulg., Eras., Castalio, "pre turba ;" Montanus and Beza, "propter turbam ;" Belg., "van wegen de schare ;" G. and S. French, "à cause de la foule." See ch. 3 : 7, note.

‡ "by some." Wesley, Scarlett, Sharpe, Norton. Beza and

Schott, "nonnullis ;" Belg., "van eenige ;" Diodati, "alumni." Bloomf. (in loco) : "Supply τωνω, or αυτων." Kuinzel - "Subaudiendum τωνω, ut sit genitivus absolutus."

§ As an alternative rendering of εν μιη των ημερων, "on one of the days." So Sharpe, Angus. De Wette, "an einem der Tage ;" Belg., "in een van die dagen ;" Iber., "en uno de los dias." The propriety of rendering των by the demonstrative pronoun "of those," as has been done in some versions, is questionable, as in strictness, the article is never used for a demonstrative. See Green's Grammar, p. 203. Some commentators (e. g. Kuinzel) have maintained that in a few cases we may take the liberty of rendering the article as a demonstrative, for the sake of *perspicuity*. If this position be well taken, it is evident, that much caution should be employed, when we take a liberty of this kind.

¶ "he entered ;" ενεβη. Dick, M. Iber., "entraron el." Rob. (Lex., in verbo), "to enter." See ch. 5 : 3, note.

‡ "Let us pass over ;" Διελθωμεν. So, same word (E. V.), Mark 4 : 35. Rob. (Lex., in verbo) : "Spoken of those who pass over a river, lake, sea ; Mark 4 : 35, Luke 8 : 22." Bretsch. : "Dicitur de trajicientibus ; τραϊκιο." Hesychius (quoted by Bretsch.), "διελθωμεν, διαπερασωμεν." By copying Tyndale, the E. V. has rendered this word in the first instance, "Let us pass over," and in the second, "Let us go over."

‡ "they put off ;" ανηχθησαν. Norton, Angus. Bretsch.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
asleep: and there came down a storm of wind on the lake; and they were filled <i>with water</i> , and were in jeopardy.	τῶν ἀφύπνωσε. καὶ κατέβη λαίλαψ ἀέμον εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνεον.	were sailing, he fell asleep: and there came down ^a storm of wind on the lake, and ^{they} were filling <i>with water</i> , and ^{were} in danger. And they ²⁴ came to ^{him} and awoke him, saying, Master! Master! ^{we} are perishing. Then he rose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm.
24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.	24 προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγέρθεις ἐπέτιμησε τῷ ἀέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.	And he said to them, Where is ²⁵ your faith? And being afraid, ^{they} wondered, saying to one another, Who then is this? for he commandeth even the winds and the water, and they obey him.
25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.	25 εἶπε δὲ αὐτοῖς, Ποῦ ἐστὶν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀέμοις ἐπιστάσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;	And he said to them, Where is ²⁵ your faith? And being afraid, ^{they} wondered, saying to one another, Who then is this? for he commandeth even the winds and the water, and they obey him. And ^{they} sailed to the ²⁶ country of the Gadarenes, which is over against Galilee. And ²⁷ as ^{the} came ^{out} to land, ^a cer-
26 And they arrived at the country of the Gadarenes, which is over against Galilee.	26 ΚΑΙ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἧτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.	27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν,

(Lex.): "Utuntur Græci hoc composito ubique, cum motum quandam ex inferiori in altiore locum indicare volunt, ubi Latini vel simpliciter *duco*, vel compositis *educō*, *adduco*, *abduco* utuntur—LXX. πρὸ ἕβρη, ascendere fecit. *ἀνάγειν τὴν ναῦν*, navem in maris altitudinem (fergere enim videntur aquæ, Luke 5: 4, Job 26: 12) ducere, navem solvere, et ἀναγεῖσθαι, intellige ἐν πλοίῳ, ut plene legitur, Act. 28: 11." As a technical term, "to put off" is an accurate equivalent of the verb. "To launch" is at present restricted—unless in poetry—to the process of removing a vessel into the water from the spot where it was constructed. Rob. (Lex.), "to put out to sea." De Wette, "sie stießen ab;" Luther, "sie stießen vom Lande." Bloomfield (Annot.): "This (*ἀνήχθησαν*, supply *ναῦν*) is a nautical term, and signifies to loose cables, weigh anchor, move to seaward."

^k "a storm of wind;" *λαίλαψ*. The note on Revision of Mark 4: 37 is repeated here, as applicable to *λαίλαψ*.

"Though I retain the rendering of the E. V., it is not without a conviction that the sense of 'storm' has changed since 1611, so that we now apply it to a fall of *rain*, *hail*, or *snow*. I, therefore, suggest 'gust' as a substitute. See Webster on 'storm.' The definition of 'gust,' 'a blast of wind of short duration,' presents the *idea* here conveyed by *λαίλαψ*."

^l "they were filling;" *συνεπληροῦντο*. Scarlett, Sharpe, Norton ("was filling"), Wakefield, Kendrick, Angus, M. Vulgate, Mont., Beza, Erasmus, "complebantur." The usual force of the imperfect should be retained, in rendering it by what is termed 'the progressive form' of the Eng. verb.

^m "were in danger;" *ἐκινδύνεον*. Thomson, Wesley, Penn, Sharpe, Norton, Wakefield. Rob. (Lex., *in verbo*), "to be in

danger." Belg., "waren in nood;" S. Fr., "étaient en péril;" Iber., "estaban en peligro." "Jeopardy" is much less familiar than "danger." But for the fact that "endanger" is *obsolescent*, I should prefer "were endangered." This verb occurs (E. V.) Eccles. 10: 9, where the Sept. has *οὐκ ἔστιν ἐξὸς κωνδυνεύουσι ἐν αὐτοῖς*, "he that cleaveth wood will be endangered by it." The verb *κινδύνεω* which occurs in Eccles. 10: 9, is employed in rendering *ἐκινδύνεον*, in the Heb. Test. *אִנְדָּנְוּ*. So Camp.

ⁿ "him." As there is nothing expressed in the text, answering to this pronoun, it should have been *italicized* in the E. V., as a supplement.

^o "we are perishing;" *ἀπολλύμεθα*. Penn, Scarlett, Norton, Dick. This rendering meets the condition of exactness, as it corresponds perfectly with the *present tense* of the Greek.

^p "they wondered;" *ἐθαύμασαν*. Sharpe, M. There is no necessity for separating the pronoun from its verb here. The early English versions indicate clearly the influence of the *Latin* order of the Vulgate, in their arrangements of words.

^q "they sailed;" *κατέπλευσαν*. Tyndale, Cramer, Genevan, Wesley, Sharpe, Norton, Dick. (Wakef., "sailed down to.") Rob. (Lex., *in verbo*), "to sail to any place;" Liddell, "to sail from the high sea to shore;" Bretsch., "*καταπλέω*, i. e. *πλέω κατὰ χώραν, navigo ad locum*." Vulg., Montanus, Erns., Beza, Castal., Schott., "navigaverunt (or, contrasted, *navigarunt*);" De Wette, "sie fuhren an;" Luther, "sie schiffen fort;" G. Fr., "ils navigèrent;" Iberian and Spanish, "navegaron;" Diodati, "navigarono."

^r "as he came;" *ἐξελθόντι—αὐτῷ*. *Ἐξελθόντι αὐτῷ*, in the parallel, Mark 5: 2, is rendered in E. V., "when he was come

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house, but in the tombs.	ὑπήνητησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμονία ἐκ χρόνων ἰκανῶν, καὶ ἰμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνημασιν.	tain man *of the city met him, *who had had demons *for a long time, and *wore no clothes, *nor remained in a house, but *dwelt in the tombs. And *see-
28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou son of God most high? I beseech thee, torment me not.	28 ἰδὼν δὲ τὸν Ἰησοῦν, καὶ ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. 29 Παρηγγεῖλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελεθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοὶς γὰρ χρόνοις συνηρτάκει αὐτόν,	ing Jesus, he cried out, and fell down before him, and *said, with a loud voice, What have I to do with thee, Jesus, *Son *of the Most High God? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For *it had seized him *during a long time, and

" of the city;" ἐκ τῆς πόλεως. Thom., Camp., Wakefield, Dick., Bloomf. (Annot.), Angus, M., Norton ("of the town"), Murdock. Rob. (Lex.) notices one of the uses of the preposition ἐκ, thus: " (Spoken) of the place, circle, community, whence one is, where one resides. Luke 8 : 27." Common readers are misled by the language of the E. V., "out of the city," inasmuch as that phrase, according to our usage loquendi, implies that the demoniac had left the city, directly before he met the Saviour; while, in fact, his abode was in the tombs. Compare Mark 5 : 2, καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήνητησεν αὐτῷ ἐν τῶν μνημείων ἀνδρωποσι ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίησον εἶχεν ἐν τοῖς μνημαῖσι. The man, therefore, came not "out of the city," but "out of the tombs," when he met Christ. Kuinzel: "Ἀνὴρ τις ἐκ τῆς πόλεως, homo quidam ex illa urbe oriundus, non enim ex urbe homo ille Jesu occurrerat, nec in ea tunc temporis habita, nam v. extr. legitur, ἐν οἰκίᾳ οὐκ ἔμενεν." 1 Maccabees 6 : 3, ἐγγνώσθη ὁ λόγος τοῖς ἐκ τῆς πόλεως.

" who had had;" ὃς εἶχε. Angus. The imperfect here has the force of the pluperfect. Pechy (on Angus' Version). Troll. (Gram., §50, p. 132). See ch. 5 : 25, note.

" for a long time;" ἐκ χρόνων ἰκανῶν. Kendrick, Penn, Sharpe, Norton. The phrase in the E. V. is a violation of our idiom.

" wore;" ἐνεδιδύσκετο. Thom., Wesley, Scarlett, Camp., Dick., Norton, Kend., M.

" nor." See v. 17, note. So Penn, Scarlett, Sharpe, Kend.

" dwell;" ἔμενεν. Penn, Norton ("did not dwell"). So (E. V.) John 1 : 38, 39 (Gr. 39, 40); 6 : 56; 14 : 10, 17. Acts 28 : 16. 1 Jno. 3 : 17, etc. "Abide," "abode," etc., are, to say the least, obsolescent. As an alternative, "remained." So Kend. Kuinzel (in loco) : "Μένειν, h. l. habitare, ut Joh. 1 : 39."

" seeing;" ἰδὼν. Thom., Wesley, Scarlett, Wakef., Dick., Penn, Kend., Thelwall, M.

" said, with a loud voice;" φωνῇ μεγάλῃ εἶπε. This is the natural order of the sentence in our language. So Wesley, Wakef., Dick., Penn, Kend., Murdock, M.

" The supplement "thou" of the E. V. is superfluous. It is omitted by Kend., Sharpe, Camp., Wakef., Dickinson, Norton, Angus. It was copied from Cranmer's Version. Wiclif, Tynd., and Geneva have "the Son." It is probable that the translators of Cranmer followed Luther, whose text is, "du Sohn Gottes des Allerhöchsten." Dr. Wetze has dropped *du*. No pronoun is employed in G. or S. Fr., Span., Iber., Diodati, Ital., Dan., Heb. N. Test., Syr.

" of the Most High God?" τοῦ Θεοῦ τοῦ ὑψίστου; So (E. V.) Acts 16 : 17. Heb. 7 : 1. Thom., Wesley, Sharpe, Camp., Wakef., Dick., Norton, Kend., M. The rendering should be uniform. See ch. 1 : 32, note. Heb. N. Test., ἡ ἑβραϊκή.

" it had seized;" γὰρ—συνηρτάκει. The E. V. has followed the incorrect rendering of Tyndale, who rendered πολλοὶς χρόνοις as though it had been equivalent to πολλὰίς, "often," or, in earlier parlance, "oftentimes." Hence the adverb was placed before the verb and its nominative. This verb (equivalent to the Latin *corripio*, to seize, or grasp together, grasp hastily, etc.) is rendered "seize" by Scarlett, Wakefield, Dick., Penn, Camp., M. This is preferable to "caught," as it conforms to present usage. We say, "a man is seized with insanity," "seized with spasms," or, "a fever seized him." Eras., Beza, Schott, "corripuerat."

" during a long time;" πολλοὶς—χρόνοις. Norton, M., Wakef. ("for a long time"), Scarlett ("a long time"). Kuinzel: "Πολλοὶς γὰρ χρόνοις συνηρτάκει αὐτόν, inde a pluribus autem annis eum corripuerat. Πολλοὶς χρόνους Grotius idem putat

out;" Revision of Mark, "as he came out." Robinson (Lex., in verbo) : "The forms from ἐλθεῖν more frequently signify to come, so that e. g. ἦλθεν is rarely used of one who goes away from a place." Camp., "being come."

" out;" ἐπι. This is adopted rather than "forth," as much more familiar, from constant use. So Angus, M.

" a certain man;" ἀνὴρ τις. This is the natural order in our language. Camp., Dick., Scarlett, M., Kend. Wakef.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
chains, and in fetters; and he brake the bands, and was driven of the devil in the wilderness.)	καὶ ἔδεσμεῖτο ἀλύσει καὶ πέδαις φυλασσόμενος, καὶ διαβρῆρσων τὰ δεσμὰ ἡλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους.	he was bound with chains and fetters, and ^a guarded; and ^b breaking the bands, he was driven by the demon ^c into the deserts.)
30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.	30 ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι ἐστὶν ὄνομα; Ὁ δὲ εἶπε, Λεγεών· ὅτι δαίμονια πολλὰ εἰσῆλθεν εἰς αὐτόν.	And Jesus asked him, ³⁰ saying, What is thy name? And he said, Legion: for many demons ^d had entered into him.
31 And they besought him, that he would not command them to go out into the deep.	31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοὺς εἰς τὴν ἄβυσσον ἀπελθεῖν.	And the besought him that he ³¹ would not command them to go out into ^e the abyss. And there ^f was there ^g a herd of many

quod *πολλάνης*, male, præcessit enim v. 27, ἐκ χρόνων ἰωανῶν, et *χρόνοι* sunt h. l. anni ut ap. Plutarch de Puer. Educ. 14 : 26, etc. Rob. (Lex., in verbo) : "Dat. χρόνῳ. χρόνους marking time when, in, during which. Luke 8 : 29, πολλοὶς κ. τ. λ., i. e. in, during, since long time." In Acts 8 : 11, ἰωανῶ χρόνον is rendered in E. V. "of long time." Beza, "a multo tempore;" Schott, "ex longo tempore." De Wette renders ἐκ χρόνων ἰωανῶν, v. 27, and πολλοὶς—χρόνους, here, by "seit langer Zeit." S. Fr., "il y avait long-temps;" Iber., "porque [hubia] mucho tiempo;" Diodati (vv. 27, 29), "già lungo tempo;" Dan. (both verses), "i lang Tid." Compare ἀπεδήμησε χρόνους ἰωανούς, Luke 20 : 9. The passages—which have been quoted from the Septuagint for the purpose of showing, that, in Hellenistic usage, χρόνος is equivalent to year (as in the classics)—do not seem to be decisive.

^a "he was bound;" ἔδεσμετο. Kendrick, Scarlett, M. De Wette, "er ward gebunden."

^b "guarded;" φυλασσόμενος. Kendrick, M. De Wette, "und bewachet." From the language of this passage, and the precautions which are always taken with men whose violence is feared, two acts are here described. The demoniac was *chained*, and also *watched*, or *guarded*. Hence the natural remark in the parallel passage, Mark 5 : 4, refers, as it would seem, to those who guarded him, καὶ οὐδεὶς αὐτὸν ἴσχευε δεμάσαι, "nor could anyone tame (= overpower, subdue) him." The above rendering brings out the two ideas of the text with proper distinctness.

^c "breaking;" διαβρῆρσων. The participial construction is that of Wesley, Scarlett, Kendrick, Thelwall, M., Rheims, S. Fr.

^d "into the deserts;" εἰς τὰς ἐρήμους. Wesley, Dick, Kend., Thelwall, M. G. and S. Fr., "dans les déserts;" Iber., "á los despholados;" Diodati, "ne' deserti." Heb. N. T., *רַבְרַבִּימַי*. Syr., *ܠܗܘܪܐܘܝܬܐ* ("into, or to the desert"). See ch. 3 : 2, note.

^e "had entered into;" εἰσῆλθεν εἰς—. Thom., Wesley, Scarlett, Dick, ("had entered"), Camp, M. Vulg., Eras., Castalio, "intraverant—in;" Schott ("intraverunt"). The aorist here, is equivalent to the pluperfect. Butt., Gram., §137, 3 : "When the relation of time is sufficiently clear from the context, the aorist can be employed instead of the pluperfect in narration." See ch. 5 : 25, note.

^f "he besought;" παρεκάλει. Sharpe, Norton, Angus. S. Fr. in the parallel (E. V.) Mark 5 : 10. De Wette, "er bat ihn;" Iber., "le rogaba [el hombre]." Δαίμονια, as a neuter, might be regarded as the subject, or nominative of this verb (in the singular), still, as in the next verse we have παρακάλων (plural), which has δαίμονες understood for its subject, and as in the parallel, Matt. 8 : 31, we have οἱ δὲ δαίμονες παρακάλων, and in the parallel, Mark 5 : 12, παρακάλων—οἱ δαίμονες, from these conditions, there is the highest probability that δ' ἀνθρώπος is the nominative to the verb here, as well as in Mark 5 : 9. As translators have been divided in their views of the grammatical analysis of this passage, I would place this note in the margin: "Or, according to some, they"

^g "the abyss;" τὴν ἄβυσσον. Thomson, Wesley, Scarlett, Dick., Kend., Angus, Thelwall, Murdock, M. Vulg., Montanus, Beza, "in abyssum." Syr., *ܠܘܚܘܡܐ*. Heb. N. Test., *עוֹמָק*. As we have the word "deep" (Gr. βάθος) applied to the sea, or lake of Galilee, it is desirable to distinguish ἄβυσσος from a word which indicates deep water. So 2 Cor. 11 : 25, where "deep" (Gr. βυθῶ) occurs (E. V., "a night and a day I have been in the deep"), it evidently refers to the sea, as it is connected with τρις ἐνανάγησα, "thrice I suffered shipwreck." This word occurs nine times in the N. Test. Two cases have been already noticed. In Rev. 9 : 1, it is preceded by θρόαο, a pit, well, or cistern for water, and rendered in the E. V. "bottomless pit." In other places in that book, i. e., 11 : 7 ; 17 : 8 ; 20 : 1, 3, ἄβυσσος stands alone, and is still improperly rendered "bottomless pit." From this last remark, however, must be excepted 9 : 2, where we have τὸ θρόαο τῆς ἀβύσσου rendered "the bottomless pit," and again, ἐκ τοῦ θρόατος, "of the pit." In all these renderings the E. V. followed Tyndale verbatim. "Abyss" is naturalized in our language. There is no dispute as to its signification. I deem it the most appropriate term in all cases where ἄβυσσος occurs. G. and S. Fr., "l'abime;" Iber. and Span., "al abismo;" Diodati and Ital., "nell' abisso." From 2 Pet. 2 : 4, σεμιαὶ ζόφου ταταρώσας περιέδονεν εἰς κλίον τετραήμενον, it would seem that ἄβυσσος is equivalent to ταταρός, when there is reference to the abode of demons, or evil spirits.

^h "a." "Abyss" is proper only when the next word commences with a vowel sound.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the mountain : and they besought him that he would suffer them to enter into them. And he suffered them.	ἰκανῶν βοσκομένων ἐν τῷ ὄρει καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς.	swine feeding on the mountain ; and they besought him *to permit them to enter into them. And [¶] he permitted them. Then ³³
33 Then went the devils out of the man, and entered into the swine : and the herd ran violently down a steep place into the lake, and were choked.	33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσηλθεν εἰς τοὺς χοίρους· καὶ ὄρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη. ³⁴ ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον	*the demons went out of the man, and entered into the swine ; and the herd *rushed down the steep into the lake, and *was choked. And those ³⁴
34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country.	34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ³⁵ ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον	who fed them, seeing what was done, fled, *and *reported it in the city and in the country.
35 Then they went out to see what was done ; and came to Jesus, and found the man out of	35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον	Then they went out to see ³⁵ *what had been done ; and *they came to Jesus, and found

* "to permit;" ἵνα ἐπιτρέψῃ. So (E. V.) Acts 26 : 1. 1 Cor. 14 : 34; 16 : 7. Heb. 6 : 3. Kendrick, Scarlett, Dick., Camp, Thom., Murdock, Rheims. G. and S. Fr., "permettre;" Iber., "que les permittee;" Diodati, "che permettese." Rob. (Lex.). "Permit" accords with present usage, being much more frequently employed to express the thought of *allowing*, than "suffer."

¶ "he permitted;" ἐπέτρεψεν. See last note.

¶ "the demons went;" ἐξελθόντα—τὰ δαιμόνια. Scarlett, Murdock. The inversion of this sentence in the E. V. is unnecessary. In the parallel (E. V.) Mark 5 : 13, the same word, ἐξελθόντα τὰ πνεύματα, is rendered so as to preserve the natural order, "the unclean spirits went out," etc. The nominative is placed before the verb (or participle) by Thom., Wesley, Sharpe, Dick., Wakef., Penn, Camp., Kendrick, Thelwall, M., Wichif, Rheims, Belg., De Wette, G. and S. Fr., Dan., Diodati, Ital. The inverted form of the sentence may be traced back to Tyndale, from him to Luther, and then to the Vulg., "Exierunt ergo demonia;" though in the Latin, there is, strictly speaking, no inversion, as the order is the ordinary one in that language.

¶ "rushed;" ὄρμησεν. Wesley, Thomson, Scarlett, Sharpe, Norton., Wake, Penn, Camp., Angus, Thel., M. Rob. (Lex., *in verbo*), "to rush on, move forward impetuously." Bretsch.: "Dicatur—de eo qui fertur cum impetu, feror." So Acts 19 : 29, ὄρμησάν τε ὁμοφρονῶντες εἰς τὸ θέατρον, E. V., "they rushed with one accord into the theatre." De Wette, "es stürzte die Heerde;" Belg., "de herde stortede." The verb ὄρμάνω occurs in six instances in the N. Test. In all, it should be rendered by "rush."

* "down the steep;" κατὰ τοῦ κρημνοῦ. Kendrick, Norton, Penn, Pechy (on the parallel, Mark 5 : 13). The article should by all means be retained in translating this word. "Steep," as a noun, signifies any precipitous place, *hill, mountain, rock, precipice*. See Webster and Johnson, Dictionaries, art. "Steep."

¶ "was choked;" ἀπεπνίγη. In the parallel, Mark 5 : 13, the

nominative is the same, ἀγέλη, yet there the verb is plural, ἐπνίγοντο. As the noun is *collective*, we may use either the singular, or plural, in rendering the verb. For accuracy, the form of the text is preserved by "was choked." Vulg., Mont., Eras., Beza, Castalio, "grex—suffocatus est;" Belg., "de herde—versmoorde" (in Mark 5 : 13, "versmoorden"); De Wette, "die Heerde—ertrank" (Mark 5 : 13, "sie ertranken").

¶ The reading of the Text Recept., ἀπελθόντες (before ἀπήγγειλαν), is canceled by Griesb., Knapp, Lachmann, Tischendorf, Theile, Tittmann, Scholz. Schott remarks: "Quod vulgo ante ἀπήγγ. additur ἀπελθόντες. (ex Matt. 8 : 33) Griesb. alique recte delent auctoritate plurimorum eodd. (13 unc.) verss., Pesch., Philox., Arr., Pers. Memph., Arm., Goth., Slav., Vulg., Ital." Bloomfield: "ἀπελθόντες, before ἀπήγγειλαν, is rightly canceled by all Editors, as being absent from almost all MSS., and, no doubt, introduced from Matt. 8 : 33."

¶ "reported;" ἀπήγγειλαν. So (E. V.) Acts 4 : 23. 1 Cor. 14 : 25. The verb signifies to *bear news, or a message* from one person, or place, to another. Rob. (Lex.), "to report;" Liddell, "to carry back tidings of a thing, report, Latin *renunciare*." Vulg., Mont., Erasmus, Castalio, Schott, "nunciaverunt;" Beza, "annunciarunt." "To tell" has been made the equivalent of so many verbs in the E. V., such as ἀπαγγέλλω, διαγέμαι, ἐκκαλέω, ἐξηγγέμαι, ἔπα, λαλέω, λέγω, κηρύσσω, etc., that it is desirable to restrict its wide application, as far as accuracy will permit.

¶ "what had been done;" τὸ γεγονός. Norton, Penn, M. Eras., Beza, "quod factum erat." The pluperf. is employed also by Camp., Kend., and Dick. Schott, "quod evenerat;" Iber., "que habia succedio." Alternative rendering, "what had come to pass."

* "they." There is some obscurity in this sentence, if the pronoun is not expressed before "came," especially as a semicolon

KING JAMES' VERSION.	GREEK TEXT.	KING JAMES' VERSION.
whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind : and they were afraid.	τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα, παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.	the man from whom the demons had gone out, sitting at the feet of Jesus, clothed, and in his right mind ; and they were afraid.
36 They also which saw it, told them by what means he that was possessed of the devils was healed.	36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.	36 Then those also who had seen it, reported to them how the demoniac was healed.
37 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them ; for they were taken with great fear. And he went up into the ship, and returned back again.	37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνέχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.	37 And the whole multitude of the surrounding region of the Gadarenes asked him to depart from them ; for they were seized with great fear ; and he went into the ship, and returned.
38 Now the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying,	38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέ-	38 Now the man from whom the demons had gone out, begged him that he might remain with him. But Jesus sent him away, saying, Return

follows "done." It has therefore been properly inserted by Norton and M.

» "had gone out ;" *ἐξεληλύθει*. Norton, M.—Kendrick and Sharpe, "had gone forth ;" Wakef. and Dick., "had gone." See ch. 4 : 34, note. Vulg., Mont., Eras., Beza, Castalio, "exierant ;" Iber., "habian salido."

» "Then ;" *δέ*. M., Wakef., Dick. Vulg., Mont., Erasmus, Beza, "autem ;" Schott, "vero ;" Belg., "Ende ;" De Wette, "und ;" S. Fr., "et ;" Iber., "I." The particle is here simply continuative. Rob. (Lex., *δέ*).

» "reported ;" *ἀπήγγειλαν*. See v. 34, note.

» "how ;" *πῶς*. Wesley, Wakefield, Sharpe, Norton, Penn, Dick., Kend., Angus, Thelwall, M. So (E. V.) in the parallel (*πῶς*) Mark 5 : 16. This particle is frequently used in oblique discourse after verbs of considering, finding out, making known, etc. In this case, it loses its interrogative force, and is equivalent to its correlative *πῶς, how, in what way*. Rob. (Lex., *πῶς*).

» "the demoniac ;" *ὁ δαιμονισθείς*. Thom., Scarlett, Norton, Camp., Dick., Kend., M., Murdock. Syr., *ܡܢ ܕܝܡܘܢܝܘܬܝܗ* (*homo ille demoniacus*). As *δαίμων* is transferred in this Revision, for the reasons stated in ch. 4 : 33, note, "demoniac" is the proper representative of *δαιμονισθείς*.

» "of the surrounding region ;" *τῆς περιχώρου*. See ch. 4 : 14, note.

» "asked ;" *ἠρώτησαν*. Kendrick, Sharpe, Angus, Thelwall, Vulg., Mont., Erasmus, "rogaverunt ;" Beza, Castalio, Schott, "rogavit ;" Iber., "rogó." See ch. 7 : 36, note. So often in E. V., as ch. 19 : 31 ; 20 : 3 ; 22 : 68. This word should be distinguished from *παρακαλέω*, which occurs in the parallels, Matt. 8 : 31. Mark 5 : 17.

» "they were seized ;" *συνέχοντο*. Robinson (Lex.), "to be

seized." Thomson, Wakef., Norton, Penn, Scarlett. De Wette, "sie waren ergriffen." "Were taken with" is now used only in conversation.

» "he went into ;" *ἐμβὰς εἰς*. Wesley, Sharpe, Penn. Bretschneider (*in verbo*), "ingredior." So (E. V.) Matt. 13 : 2. Luke 8 : 22. "Up" is superfluous ; there is nothing in the text to authorize this adverb.

» "returned ;" *ὑπέστρεψεν*. Wesley, Sharpe, Norton, Penn, Camp., Dick., Kend., Angus, Thelwall. See ch. 2 : 45, note. "Back again" is superfluous. This word occurs thirty-five times in the E. V. In twenty-six of these it is properly rendered simply by "return." So in the next verse (29).

» "from whom ;" *ἀφ' οὗ*. Norton, Angus, Kend., Thelwall, M. Vulg., Mont., Eras., Beza, "à quo."

» "had gone out ;" *ἐξεληλύθει*. Norton, Kend.—Sharpe and Thelwall, "had gone forth ;" Vulg., Mont., Eras., Beza, Castalio, "exierant ;" Iber., "habian salido." See v. 35, note. On the erroneous employment of "to be" as an auxiliary with intransitive verbs, see ch. 4 : 34, note.

» "begged ;" *ἐδέετο*. Thom., Norton. Liddell (*δέομαι*), "to beg ;" Belg., "bad ;" De Wette, "bat ;" Dan., "bad ;" Iber., "supplicaba ;" S. Fr., "suppliait ;" Ital., "supplicava." The E. V. (copying Tyndale, as he followed the Vulgate) does not distinguish *δέομαι* from *ἔρωτάω*, in v. 37.

» "might remain ;" *εἶναι*. Kendrick, Murdock. Diodati, "stare ;" De Wette, "bleiben." Beza (*note in loco*) : "Ut liceret apud eum esse, sive cum ipso versari." Schott, "ut ei comes esset." The sentence *ἐδέετο δὲ αὐτοῦ—εἶναι σὺν αὐτῷ*, if rendered literally, is ambiguous, "and begged him—to remain with him." If, however, we leave *αὐτῷ*, "him," to be supplied by the reader's mind, then the literal rendering is entirely clear, "and begged to remain with him." This is submitted as an alternative.

KING JAMES' VERSION.

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way and published throughout the whole city, how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went, the people thronged him.

GREEK TEXT.

γων, ³⁹ Ὑπόστρεψε εἰς τὸν οἶκόν σου, καὶ δηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

⁴⁰ ἘΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

⁴¹ Καὶ ἰδὸν, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰαίρου, καὶ αὐτὸς ἀρχὼν τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· ⁴² ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. ⁴³ Καὶ

REVISED VERSION.

to "thy house, and "tell "how much God hath done "for thee. And "he went away and published "through the whole city, "how much Jesus had done "for him. And it came to pass, "40 "when Jesus returned, the crowd "gladly received him: for they were all waiting for him. And, "41 behold, there came a man named Jairus, and he was a ruler of the synagogue: and "he fell at Jesus' feet, and besought him to come into his house: for he "42 had "an only daughter about twelve years of age, and "she was dying. "And as he went, the crowds "pressed on him.

" thy house;" τὸν οἶκόν σου. Thomson, Wiclif, Penn, Sharpe, Scarlett, Kend., Thelwall, M. "Own" is superfluous.

" tell;" δηγοῦ. Wesley, Thom., Penn, Angus. So (E. V.) Mark 9:9. Luke 9:10. Heb. 11:32. I suggest that "relate," though not found in the E. V., might be employed as an equivalent for this verb, in all cases. The change, however, is one of those, in reference to which its importance should be well considered, when we contemplate an alteration in the phraseology of the Scriptures. "Relate" is the rendering, in this instance, of Scarlett, Wakef., Camp., Dick. So Vulg., Mont., Eras., Beza, Schott, "narra;" Castalio, "narrato;" De Wette, "erzähle;" G. and S. Fr., "raconte;" Dan., "fortel;" Diodati, "racconta."

Heb. N. Test., 𐤒𐤏𐤃. Syr., ܠܕܘܟܐ.

" how much;" ὅσα. Dickinson. Schott, "quantum;" De Wette, "wie viel." So ὅσα in the parallel, Mark 5:19, is rendered "how much" by Kendrick, Wakefield, Dick. See Crosby (Gram., §336): "The use of the plural for the singular is particularly frequent in Greek, in adjectives used substantively, in the names of things composed of distinct parts, and in vague expressions for persons, or things."

" for thee;" σοι. So (E. V.) in the parallel, Mark 5:19. Kend., Angus, Thom., Wesley, Penn, Sharpe, Scarlett, Wakef., M. "For you," in Norton, Camp., Dick.

" he went away;" ἀπῆλθε. Penn, Sharpe, Wakef., Kend., Thelwall, M.

" through;" καθ'. According to present usage, "through" is the proper equivalent. So Thomson, Wesley, Penn, Norton, Sharpe, Scarlett, Camp., Wakef., Dick., Kend., M., Murdoch. Rob. (Lex., κατά).

" how much;" ὅσα. See first clause of this verse, note.

" for him;" αὐτῷ. The construction is the same as that of σοι, in the first clause of the verse; *dativus commodi*. Thomson, Wesley, Penn, Norton, Sharpe, Scarlett, Wakef., Camp., Dick., Kend., Angus, M.

" that," in the E. V., is superfluous. It is omitted by Kend., Dick., M., and most of the later English translators.

" when Jesus returned;" ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν. Wesley, Scarlett, Kendrick, Thelwall, M., Murdock. This is the proper rendering, as the verb is in the first aorist active.

" gladly received;" ἀπεδέξατο. In this instance, "gladly" should not be regarded as a supplement. The verb, in its compound form (ἀπό, δέχομαι) signifies "to receive gladly," "to welcome." Bloomfield (N. Test., note), "to receive joyfully." So 2 Maccab. 3:9, ἀποδέχθητε (E. V.), "being courteously received." Kuinöl: "ἀποδέχου, libenter, gratanter aliquid excipere, ut Act. 15:4." See Robinson (Lex., in verbo). S. Fr., "accueillit;" Schott (2nd Edit.), "multitudo lætæbundæ excipit."

" he fell;" πεσὼν. "Down" is superfluous. Omitted by Norton, Sharpe, Dick., Kend., Thelwall, M.

" an only daughter;" θυγάτηρ μονογενῆς. Wesley, Sharpe, Scarlett, Camp., Dick., Kend., Angus, M.

" she was dying;" αὕτη ἀπέθνησκεν. Penn, Norton, Sharpe, Scarlett, Thelwall, M., Wakef., Camp. ("who was dying"). Rob. (Lex., in loco, ἀποθνήσκω), "she was dying."

" And as he went;" Ἐν δὲ τῷ ὑπάγειν αὐτόν. Tyndale, Sharpe, Wakef., Dick., M. "But" was copied from Cramer.

" pressed on him;" συνέπνιγον. Norton, M. Rob. (Lex.),

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,	γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἑτῶν δώδεκα, ἣτις εἰς ἱατροὺς προσαναλώσασα ὅλον τὸν βίον οὐκ ἴσχυσεν ἵπ' οὐδενὸς θεραπευθῆναι, ⁴⁴ προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.	And a woman 'having had an ⁴³ issue of blood twelve years, who had spent her 'whole living on 'physicians, and 'could not be healed "by any one, 'came up 'behind and touched ⁴⁴ 'the fringe of his garment; and immediately her issue of blood 'stopped. And Jesus said, Who ⁴⁵ touched me? 'And when all denied, Peter, and "those with him, said, Master, the crowds 'press and "shove thee, and
44 Came behind <i>him</i> and touched the border of his garment: and immediately her issue of blood stanchèd.	⁴⁵ καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; Ἀρνούμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι,	

"to press upon." Laying aside the sense of *pressing together* so as to suffocate, this word seems to have the same force with *συνθλίβω*, which occurs in the parallel, Mark 5 : 24. To *throng* is no longer used as a transitive verb, nor is it applied to *persons*, even in the passive form.

"having had an issue of blood;" οὖσα ἐν ῥύσει αἵματος. Dick. ("having had"). As *εἶμι* is defective, having no preterit forms for the participle, the present is here used aoristically. In narration, the aorist in verbs often has the force of the specific perfect and pluperfect. Crosby (Grammar, §580). This author remarks: "The use of the aorist for the perfect is especially common in the *participle*." Hence οὖσα ἐν ("having been in") may be rendered "having had." Stuart (note on Winer, §34, 4, a, note 2) says: "If there is any fact in regard to the use of the tenses in the New Testament, which is capable of demonstration, it is this, viz., that the aorist and perfect are often used for each other, and often in connection, and in the same sense." See Kühner, §256, 2, Rem. 1. This participle is rendered by a finite verb, in the pluperfect, by Norton, Wesley, Penn, and Angus. If we use the participial construction, the *usus loquendi* of the English demands "having had," rather than "having."

"a whole;" ὅλον. Norton, Scarlett, Thelwall. Rob. (Lex.), and Liddell (*in verbo*). Beza, Schott ("toto victu—impenso"). See ch. 5 : 5, note. So often in E. V. In the parallel, Mark 5 : 26, where "all" is properly used in the E. V., we have τὰ πάντα.

"physicians." The reading of the Textus receptus, εἰς ἱατροῦς, is canceled by Griesbach, Tittm., Lachm., Knapp, Theile, Scholz, Bloomfield. Instead of this, these critical Editors read ἱατροῖς. Schott says: "Ἱατροῖς pro vulg. εἰς ἱατροῦς, quod vel correctionem vel interpretationem constructionis minus usitate prodit, recte Griesb. cum pluribus receipt præenunt. cdd. plurimis, 12 unc."

"could not be healed;" οὐκ ἴσχυσεν—θεραπευθῆναι. Sharpe, Dick., Angus, M., Penn.

"by any one;" ἵπ' οὐδενὸς. Rob. (Lex., οὐδεὶς): "As a

substantive, no one." Hence the double negative gives the word the signification "any one." "Any," standing *alone*, is always a plural, in English.

"came up;" προσελθοῦσα. Wakef., Murdock. As *προερχομαι* literally signifies "to come to," it may properly be rendered by our idiomatic phrase "to come up," which has the same signification. In this case, the mind of the reader supplies the word "him," and it is unnecessary to express that pronoun, as a *supplement*.

"behind;" ὀπισθεν. Wakef. By rendering προσελθοῦσα "came up," we can dispense with the supplement "him." See last note. Προσελθοῦσα ὀπισθεν is rendered by Vulgate and Erasmus "accessit retro;" Mont., "accedens retro;" Castalio, "accessit a tergo;" Beza and Schott, "quum accessisset a tergo."

"the fringe;" τοῦ κρασπέδου. Norton, Scarlett, Kendrick, Kniceil (on Mark 6 : 56, τοῦ κρασπέδου). Heb. N. Test., קראפד. The Saviour was "made under the law," and observed its precepts. Numb. 15 : 38, "Speak unto the children of Israel, and bid them that they make them fringes (קראפד, Sept. κράσπεδα) in the borders (קראפד, Sept. ἐπι τὰ πτερόνια) of their garments throughout their generations, and that they put upon the fringe of the borders (קראפד, Sept. ἐπι τὰ κράσπεδα τῶν πτερόνιων) a ribbon (קראפד, Sept. κλώμα, a thread, or cord) of blue." Rob. (Lex., *in verbo*): "In N. Test. a *fringe*."

"stopped;" ἔστη. Scarlett, Wakef., Penn, Kend., Angus, M. Rob. (Lex., *in verbo*): "In the aorists ἔστην and ἐστάθη, to stand still, to stop—of things—to cease." Sharpe, Norton, and Camp. render the word *passively*, "was stopped."

"And;" δὲ. Angus, M., Penn, Norton, Sharpe, Murdock. Heb. N. Test., ו. Syr., ܘܐ ("and when").

"those with him;" οἱ μετ' αὐτοῦ. Camp., Norton, Kend., M.

"press;" συνέχουσι. Rob. (Lex., *in verbo*). Bretschneider: "Premo ab omni parte, Luc. 8 : 45."

"shove;" ἀποθλίβουσι. Webster (Dict., art. "Shove," "to

KING JAMES' VERSION.

GREEK TEXT.

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and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there

καὶ λέγεις, Τίς ὁ ἀψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἐλάτῳ μου τίς· ἐγὼ γὰρ ἐγνων δύναμιν ἐξεληθούσαν ἀπ' ἐμοῦ. 47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἴαθη παραρηγήμα. 48 Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην. 49 Ἐτι αὐτοῦ λαλοῦντος, ἔρχεται τις

sayest thou, Who touched me? And Jesus said, Some one 46 touched me; for I know that the power went out from me. And the woman, seeing that 47 she was not unknown, came trembling, and falling down before him, declared to him before all the people, for what cause she had touched him, and how she was healed immediately. And he said to her, Take 48 courage, daughter, thy faith hath healed thee; go in peace. 49 While he was still speaking, a

pack, to press against"). *Θλιβω* is defined by Rob. "to press upon a person in a crowd, to crowd," and *συνθλιβω*, "to press together, to press closely on all sides, as a crowd upon a person." Bretsch.: "Comprimo, ab omni parte premo." As an alternative rendering: "crowd."

ρ "Some one;" *τίς*. Thom., Wesley, Sharpe, Penn, Norton, M., Kend. This pronoun is not marked with the acute accent in Griesb., Tittm., Tisch., Mill, Lachm., Knapp, Schott, Bloomf., Kuinæl.

α "touched; ἤψατο. This aorist is properly rendered thus in E. V. of v. 44. Rendered by "touched," in both verses, by Tyndale, Cranmer, Geneva, Sharpe, Norton, Kendrick, Thelwall, M. Rendered uniformly (vv. 44, 46) in Vulg., Mont., Erasmus, Beza, Castalio, Schott. The perfect tense, "hath touched" was probably introduced by the Revisers of the E. V. for the sake of emphasis, like the rendering of Wakefield, "Somebody did touch me." The text, however, has nothing to indicate any greater emphasis in the verb here, than in the forty-fourth verse.

ρ "I know;" *ἐγὼ—ἔγνων*. Wesley, Sharpe, M., Rheims, Vulg., Mont., Eras., "novi." So in the parallel, Mark 5:30, *ἐπιγινώσκω* (E. V.), "knowing." Syr., ܠܕܥܝܢܐ—ܠܥܝܢܐ. Heb. N. Test., ܠܕܥܝܢܐ.

ρ "the power;" *δύναμιν*. *Δύναμις*, here, indicates that power by which the Saviour wrought miracles. Luke 4:14, *Καὶ ἐπέστειρεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος* &c. τ. λ. 6:19, *δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἴατο πάντας*. This power was communicated to the apostles by Christ, ch. 9:1. Rob. (Lex., *in verbo*): "Specially, miraculous power, the power of working miracles." The article is inserted here (as in Rev. of Mark 5:30) on the ground, that the noun is really definite in signification. It refers to that particular divine energy by which the woman was healed. Penn, Camp., Norton, Wakef., Kend., Angus, Thelwall, M., have "power;" S. Fr., "une puissance;" Iber., "un poder." "Virtue," which was transferred from the Vulgate (*virtus*) by Tyndale, and copied from him by subsequent translators, is obsolete.

ρ "went out from me;" *δύναμιν ἐξεληθούσαν ἀπ' ἐμοῦ*. Penn, Norton, M. The prepositions *ἐκ* (*ἐξ-εληθούσαν*) and *ἀπὸ* should have their proper force, "out of," and "from." Vulg., "de me exiisse;" Eras., "a me exiisse;" Mont., "exuentem de me;" Belg., "van mij uitgegaan is."

ρ "seeing;" *ἰδοῦσα*. Wesley, Wiclif, Rheims, Sharpe, Norton, Kend., Thelwall, M. The participial construction is adopted by Scarlett, Campbell, and Dickinson. Belg., "ziende;" S. Fr., "voyant;" Ital., "vedendo."

ρ "was not unknown;" *οὐκ ἔλαθε*. Kendrick, Liddell and Rob. (Lex.) give "to be unknown" as one of the definitions of this word. The obvious thought is, that she knew she had not escaped the notice of the Saviour.

ρ "Take courage;" *Θάρσει*. Thom., Wesley, Camp., Wakef., Kend. The E. V. (copying Tyndale) fluctuates in rendering this verb between "Be of good comfort," and "Be of good cheer." Neither of these expressions is accurate; both are, to say the least, *obsolescent*. *Θάρσος* signifies *courage, boldness, readiness, confidence*. Liddell. He renders *Θάρσει* "take courage." Bretschneid. r: "Θάρσει, bono sis animo."

ρ "hath healed;" *σέσωκέ*. Kendrick, Sharpe (*σέσωκέ*, Mark 5:34). Rob. (Lex., *σώζω*, 2) "to heal, to restore to health." As the radical signification of "heal" is "to make whole," this term is appropriate, and has the advantage of being in ordinary use, which can not be affirmed of "to make whole." See Webster (Dict., art. "Heal"). Bretsch. (*in verbo*): "Usurpatur—niverse de iis, qui in periculis, servantur, incolumes præstantur.—De iis qui a morbo liberantur, quorum vita servatur, ubi sæpius verbi potest: sano, sanor." G. Fr., "ta foi ta geruë."

ρ "While he was still speaking;" *Ἐτι αὐτοῦ λαλοῦντος*. Kendrick, Pechy (on same phrase, Mark 5:35), Wakefield, Dick., G. and A. Camp. Rob., Liddell (Lex., *ἔτι*), "still;" Iberian, "estando él aun hablando;" Vulg., Mont., Erasmus, "adhuc illo loquente;" Beza, "adhuc eo loquente." Heb. N. Test., ܠܕܥܝܢܐ.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead: trouble not the Master.</p>	<p>παρὰ τοῦ ἀρχισυναγώγου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον. ⁵⁰ Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ μόνον πιστεύε, καὶ σωθήσεται. ⁵¹ Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφήκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ⁵² ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. ⁵³ Καὶ κατεγέλωσεν αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. ⁵⁴ αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφέ-</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p> <p>⁵¹ And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.</p> <p>⁵² And all wept and bewailed her: but he said, Weep not: she is not dead, but sleepeth.</p> <p>⁵³ And they laughed him to scorn, knowing that she was dead.</p> <p>⁵⁴ And he put them all out,</p>
<p>* "some one;" <i>vis.</i> Doddridge, M. See v. 46, note. Rob. (<i>Lex.</i>, <i>vis</i>), "some one;" S. Fr., "quel'un."</p>	<p>(Text. Recept.) the reading of Griesb., Lachmann, Tischendorf, Knapp, Theile, Schott, and Bloomfield is Ἰωάννην καὶ Ἰάκωβον. In favor of this reading are eight uncial MSS., and the Philoxenian and Jerusalem Syriac, Slavonian, eight MSS. of Vulgate. See Schott, and Bloomf. (N. Test.).</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>
<p>* "from the house of the ruler of the synagogue;" <i>παρὰ τοῦ ἀρχισυναγώγου.</i> Thom., Norton, M. As the language of the text is <i>idiomatic</i>, the insertion of <i>the house</i>, as a supplement, is necessary. The ruler was with Jesus at this time. Kuinzel (ou the parallel, Mark 5 : 35) : "Sic ἀπὸ legitur quoque Joli. 18 : 28, ἔγονον—τὸν Ἰησοῦν ἀπὸ τοῦ Κατάρτα, ex adibus Cαῖρα-phae. Terent. Phorm. IV : 6, 8, nam que hæc anus est examinata, a fratre qua egressa est meo, i. e. a domo patris." The above arrangement is perspicuous, and more harmonious than that of Tyndale, which was copied in the E. V. Camp., "from the house of the director of the synagogue."</p>	<p>^h "were weeping;" ἔκλαιον. Norton, Sharpe, Kend., Angus, Penn, M. S. Fr., "tous pleuraient;" Iber. and Span., "loruban todos;" Ital., "tutti piangevano." The imperfect here, shows continued action, and is accurately rendered by the English progressive form. So the next verb ἐκόπτοντο.</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>
<p>^b "do not trouble;" <i>μὴ σκύλλε.</i> Norton. This accords with present usage.</p>	<p>ⁱ "bewailing;" ἐκόπτοντο. See last note. Sharpe, Penn, M., Kend. Iber., "plañian." Bloomfield remarks: "Κόπτεσθαι properly signifies to beat, or strike oneself, and then, to bewail, grieve for any one."</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>
<p>^c "Teacher." See ch. 2 : 46, note.</p>	<p>^l "they laughed at him;" κατεγέλωσεν αὐτοῦ. Thom., Kend., Searlett, Norton, Wakef., Sharpe, Angus, Thelwall. This verb occurs only in Matt. 9 : 24, Mark 5 : 40, and in this instance, and is rendered in the E. V. by "laugh to scorn." This phrase is obsolete. The preposition <i>κατὰ</i>, in composition with this verb, is not <i>intensive</i>, but has rather—as in many other instances—the force of "against" and this may be well expressed by "at." See Liddell (<i>κατὰ</i>). "To laugh at" is equivalent to "deride." This last is, however, less familiar and intelligible to common readers.</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>
<p>^d "only believe;" <i>μόνον πιστεύε.</i> So E. V. of the parallel, Mark 5 : 36. Thom., Wesley, Sharpe, Wakef., Searlett, Dick., Camp., Kend., Angus, M. The proper order of these words is the same, as in the Greek.</p>	<p>^k "But;" δὲ. So (E. V.) in the parallels, Mark 5 : 40, Matt. 9 : 25. Searlett, Norton, Camp., Angus. G. and S. French, "mais;" Iber. and Span., "mas;" Diodati and Ital., "ma;" De Wette, "aber;" Belg., "maar;" Dan., "men."</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>
<p>^e "she will be healed;" <i>σωθήσεται.</i> Thelwall. See v. 48, note. Instead of "shall," Wakefield, Sharpe, and Penn have the auxiliary "will."</p>	<p>^m "taking;" κρατήσας. Wesley, Sharpe, Thelwall. Although κρατήσας has been rendered in the Revision of Mark at 5 : 41 "he took," the participial construction (the sense being the same)</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>
<p>^f "came." Instead of <i>εἰσελθὼν</i> of the Text. Recept., <i>ἔλθων</i> is the reading of Griesbach, Tittmann, Knapp, Theile, Tischend., Lachm., Scholz, Bloomfield. Schott says: "ἔλθων cum Griesb. alisque ex odd. plurimis (8 unc.) vers., Pesch. Philox., Pers., ed. Whel., Ar., Goth., Slav., Vulg., It. dedimus pro vulg. <i>εἰσελθὼν</i> ex vbb. sqq. oriundo."</p>	<p>ⁿ "John and James." Instead of Ἰάκωβον καὶ Ἰωάννην</p>	<p>'some one came "from the house of the ruler of the synagogue, who said to him, Thy daughter is dead, do not trouble the Teacher. But when Jesus heard ⁵⁰ it, he answered him, saying, Fear not: believe only, and she shall be made whole.</p>

* "some one;" *vis.* Doddridge, M. See v. 46, note. Rob. (*Lex.*, *vis*), "some one;" S. Fr., "quel'un."

* "from the house of the ruler of the synagogue;" *παρὰ τοῦ ἀρχισυναγώγου.* Thom., Norton, M. As the language of the text is *idiomatic*, the insertion of *the house*, as a supplement, is necessary. The ruler was with Jesus at this time. Kuinzel (ou the parallel, Mark 5 : 35) : "Sic ἀπὸ legitur quoque Joli. 18 : 28, ἔγονον—τὸν Ἰησοῦν ἀπὸ τοῦ Κατάρτα, ex adibus Cαῖρα-phae. Terent. Phorm. IV : 6, 8, nam que hæc anus est examinata, a fratre qua egressa est meo, i. e. a domo patris." The above arrangement is perspicuous, and more harmonious than that of Tyndale, which was copied in the E. V. Camp., "from the house of the director of the synagogue."

^b "do not trouble;" *μὴ σκύλλε.* Norton. This accords with present usage.

^c "Teacher." See ch. 2 : 46, note.

^d "only believe;" *μόνον πιστεύε.* So E. V. of the parallel, Mark 5 : 36. Thom., Wesley, Sharpe, Wakef., Searlett, Dick., Camp., Kend., Angus, M. The proper order of these words is the same, as in the Greek.

^e "she will be healed;" *σωθήσεται.* Thelwall. See v. 48, note. Instead of "shall," Wakefield, Sharpe, and Penn have the auxiliary "will."

^f "came." Instead of *εἰσελθὼν* of the Text. Recept., *ἔλθων* is the reading of Griesbach, Tittmann, Knapp, Theile, Tischend., Lachm., Scholz, Bloomfield. Schott says: "ἔλθων cum Griesb. alisque ex odd. plurimis (8 unc.) vers., Pesch. Philox., Pers., ed. Whel., Ar., Goth., Slav., Vulg., It. dedimus pro vulg. *εἰσελθὼν* ex vbb. sqq. oriundo."

ⁿ "John and James." Instead of Ἰάκωβον καὶ Ἰωάννην

(Text. Recept.) the reading of Griesb., Lachmann, Tischendorf, Knapp, Theile, Schott, and Bloomfield is Ἰωάννην καὶ Ἰάκωβον. In favor of this reading are eight uncial MSS., and the Philoxenian and Jerusalem Syriac, Slavonian, eight MSS. of Vulgate. See Schott, and Bloomf. (N. Test.).

^h "were weeping;" ἔκλαιον. Norton, Sharpe, Kend., Angus, Penn, M. S. Fr., "tous pleuraient;" Iber. and Span., "loruban todos;" Ital., "tutti piangevano." The imperfect here, shows continued action, and is accurately rendered by the English progressive form. So the next verb ἐκόπτοντο.

ⁱ "bewailing;" ἐκόπτοντο. See last note. Sharpe, Penn, M., Kend. Iber., "plañian." Bloomfield remarks: "Κόπτεσθαι properly signifies to beat, or strike oneself, and then, to bewail, grieve for any one."

^l "they laughed at him;" κατεγέλωσεν αὐτοῦ. Thom., Kend., Searlett, Norton, Wakef., Sharpe, Angus, Thelwall. This verb occurs only in Matt. 9 : 24, Mark 5 : 40, and in this instance, and is rendered in the E. V. by "laugh to scorn." This phrase is obsolete. The preposition *κατὰ*, in composition with this verb, is not *intensive*, but has rather—as in many other instances—the force of "against" and this may be well expressed by "at." See Liddell (*κατὰ*). "To laugh at" is equivalent to "deride." This last is, however, less familiar and intelligible to common readers.

^k "But;" δὲ. So (E. V.) in the parallels, Mark 5 : 40, Matt. 9 : 25. Searlett, Norton, Camp., Angus. G. and S. French, "mais;" Iber. and Span., "mas;" Diodati and Ital., "ma;" De Wette, "aber;" Belg., "maar;" Dan., "men."

^m "taking;" κρατήσας. Wesley, Sharpe, Thelwall. Although κρατήσας has been rendered in the Revision of Mark at 5 : 41 "he took," the participial construction (the sense being the same)

ⁿ "John and James." Instead of Ἰάκωβον καὶ Ἰωάννην

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>and took her by the hand, and called, saying, Maid, arise. 55 And her spirit came again; and she arose straightway: and he commanded to give her meat. 56 And her parents were astonished: but he charged them that they should tell no man what was done.</p>	<p>νησε, λέγων, Ἡ παῖς, ἐγείρου. 55 Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός·</p>	<p>by the hand, "called out, saying, "Maiden, "rise. And her spirit returned, and she rose immediately; and he commanded "that something should be given her to eat. And her parents were astonished, but he charged them to tell "no one "what had been done.</p>
CHAP. IX.	CHAP. IX.	CHAP. IX.
<p>THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.</p>	<p>ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν·² καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν</p>	<p>AND "calling together the 1 twelve,^b he gave them power and authority over all "the demons, and to cure diseases. And he sent them forth to 2</p>

is adopted here for the sake of *euphony*. In Mark, the verse commences with *καὶ κρατήσας*, while here it begins, *αὐτὸς δὲ ἐμβαλὼν ἔξω πάντας καὶ κρατήσας*. As *ἐμβαλὼν* is rendered by the finite verb "he put—out," the next participle (*κρατήσας*) may be most properly rendered by its English equivalent.

^a "called out;" *ἐφώνησε*. So Rob. (Lex., in loco, *φωνῆς*), "to call out, cry out, exclaim." Penn, M. See v. 8, note.

^b "Maiden;" *Ἡ παῖς*. So (E. V.) v. 51. Rob. (Lex.), "a girl, maiden." Camp., Penn, Angus, Kend. Euphony renders this preferable to "maid."

^c "rise;" *ἐγείρου*. "Rise," instead of "arise," is the rendering of this verb (E. V.) Matt. 24 : 7, 11 ; 26 : 46. Mark 4 : 27 ; 10 : 49. John 5 : 8. 1 Cor. 15 : 32. Rev. 11 : 1.

^d "returned;" *ἐπέστρεψε*. Thom., Wesley, Norton, Camp., Scarlett, Dick., Penn, Kend., Thelwall, M. Robinson (Lex., *ἔν verbo*).

^e "rose;" *ἀνέστη*. Thelwall, M. See note on "rise," in this verse.

^f "immediately;" *παραχρῆμα*. Kend., Norton, Campbell, Scarlett, Dickinson, Angus, Thelwall, M. In the parallel, Mark 5 : 42, the adverb *εὐθέως* is placed before the verb, thus, *εὐθέως ἀνέστη*, "immediately—rose."

^g "that something should be given her to eat;" *αὐτῇ δοθῆναι φαγεῖν*. So E. V. of Mark 5 : 43 (*δοθῆναι αὐτῇ φαγεῖν*). Angus, Penn, Wakefield, Norton. As "something" is really a supplement (*ἔν subauditur*), it has been italicized, as in Wakef. It should be so distinguished in the parallel, Mark 5 : 43. See Revision of Mark 6 : 37, note.

^h "no one;" *μηδενί*. Thom., Norton, Scarlett, Wakefield, Sharpe, Penn, Kend., Thelwall, M.

ⁱ "what had been done;" *τὸ γεγονός*. Wakef., Penn, Angus, M. See v. 35, note. The perfect is sometimes used for the plu-

perfect, as in Luke 1 : 22. John 20 : 18. Trollope, Gram., § 50, p. 133. Winer, § 34, 3, note by Stuart.

^a "calling together;" *συγκαλεσάμενος*. Wesley, Penn, Kend., Thelwall, M. The participial construction ("being called") is adopted by Camp., Dick., Scarlett, Angus.

^b The reading of the Textus Receptus, *μαθητὰς αὐτοῦ*, is canceled by Griesb., Knapp, Theile, Tischend., Knüchel. Schott remarks: "Que vulgo post *δώδεκα* adduntur, *μαθητὰς αὐτοῦ* desunt in eod. multis (6 unc.) vers., Pesch., Sahid, Arm., Slav., eorumque loco eod. IX minusc. plures et versiones habent *ἀποστόλους*, glossema agnovimus cum Griesb. alisque." Bloomf.: "These words, not found in very many of the best MSS., several Versions, and some Fathers, are canceled by almost every Editor from Wetstein to Scholz. Some MSS., too, and those Versions, which have not *μαθ. αὐτοῦ*, have *ἀποστόλους αὐτοῦ*. Nothing, therefore, can be plainer than that *both* are from the margin. It may be said, indeed, that these words are confirmed by Matt. 10 : 1. But it is more probable that they have been introduced from thence, since better reasons may be imagined for their insertion than for their omission." In addition, it is worthy of remark, that *οἱ δώδεκα* simply occurs at v. 12, ch. 8 : 1 ; 18 : 31, and in other instances. Syriac, *ܫܠܫܘܨܐ* ("his twelve"). The usual custom of the Syriac translator being to suffix the pronoun, when the article occurs with a noun in the Greek text,—his rendering is really equivalent to "the twelve." Tyndale, Cramer, Wesley, Camp., Norton, "the twelve;" De Wette, "die Zwölf." Robinson (Harmony) brackets *μαθητὰς αὐτοῦ*.

^c "the demons;" *πάντα τὰ δαιμόνια*. Norton, Kendrick, Camp., Sharpe, Wesley, Thelwall. G. Fr., S. Fr., and De Sacy, "tous les démons;" Iber. and Span., "todos los demonios;" Diodati and Ital., "tutti i demoni." The Belgic retains the article, "de Duivelen." In the parallel, Matt. 10 : 1, the article is omitted before *πνευματων ἀκαθάρτων*; but it is inserted in Mark 6 : 7, *τῶν πνευμάτων τῶν ἀκαθάρτων*.

KING JAMES' VERSION.	GREEK TEXT.	KING JAMES' VERSION.
the kingdom of God, and to heal the sick.	βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενούντας. ³ καὶ εἶπε	preach the kingdom of God, and to heal the sick. And he ³
3 And he said unto them, Take nothing for <i>your</i> journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.	πρὸς αὐτοὺς, Μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ῥάβδους, μήτε πῆραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνά δύο χιτῶνας ἔχειν.	said to them, Take nothing for "the journey, neither 'staff, 'nor 'bag, nor bread, nor money, nor have two coats apiece.
4 And whatsoever house ye enter into, there abide, and thence depart.	ἔκει ἔσονται, καὶ ἐκεῖθεν ἐξέρχουσθε. ⁵ καὶ ὅσοι ἂν μὴ δέξωνται	And 'whatever house ye enter, ⁴ there remain, and thence depart. And 'whoever 'shall not ⁵
5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.	ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κοριορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.	'from that city, shake off 'even the dust from your feet for a testimony against them. And ⁶

⁴ "the journey;" τὴν ὁδόν. It is not necessary to regard τὴν as a substitute for the possessive pronoun here. In the parallel, Mark 6 : 8, the language is simply εἰς ὁδόν, where, in rendering, the supplement "their" is necessary before "journey," and is, therefore, properly employed in the E. V. In the passage before us, the article is used by Sharpe, Wakef, Penn. Syriac, ܩܘܪܝܢܐ. (Murd., "for the journey"). Heb. N. Test., ܩܘܪܝܢܐ. Belg., "den weg;" Luther and De Wette, "den Weg;" Danish, "Beien;" G. Fr., "pour le voyage;" S. Fr., "le chemin;" Iber. and Span., "el camino;" Diodati, "lo cammino;" Ital., "pel viaggio."

* "staff." Instead of ῥάβδους of the Text. Recept., ῥάβδος is the reading adopted by Griesbach, Tischendorf, Knapp, Theile, Tittmann, Lachmann, Scholz. Kuinzel: "Ῥάβδον, ita cum codd. praeantissimis h. l. ut Matt. 10 : 10 pro ῥάβδους legendum est." Schott: "Pro vulg. ῥάβδους (quod correctionem sapit, qua verba Christi cum Marc. 6 : 8 prorsus componerentur) cum Griesb. alisque recept. ῥάβδον ex codd. permultis (7 unc.) verss., Pesch., Arr., Pers. Sahid., Æth., Arm., Slav., Vulg., It." Bloomfield: "Many MSS. have ῥάβδον, which is preferred by almost all the recent Editors. By the way, it may be remarked that in Matt. 10 : 10, the best Editors have adopted ῥάβδον." See Bloomf. (*in loco citato*).

† "nor;" μήτε. This word occurs five times in this passage. It is appropriately rendered by "neither" in E. V., in the first instance. In the others, it should be rendered uniformly by "nor." Norton, Camp., Sharpe, Scarlett, Wakef, Kend., M., Angus render this word "nor" in all those instances, except the first. Rob. (Lex., *in verbo*). "Repeated, μήτε . . . μήτε, neither . . . nor, before different parts of the same clause."

‡ "bag;" πῆραν. Norton, Campbell, Angus, Pechy, Rob. (Lex., on Mark 6 : 8). Kuinzel (on Matt. 10 : 10): "Πῆρα sacculus coriaceous, quo pastores et viatores panem atque cibos gestare solebant." So Judith 13 : 10, Καὶ ἐπέβαλεν αὐτὴν εἰς τὴν πῆραν τῶν βρωμάτων αὐτῆς (E. V.), "And she put it in her bag of

meal." Ammonius (cited by Kuinzel): "πῆρα δέμα τι ἀροφῶρον ὃ ἐπὶ τῶν ὄμων φέρονται οἱ ποιμένες." Liddell, "a leathern pouch for victuals," etc.

—ἀμφ' ὀμοίαν ἀνεῖα βάλλετο πῆραν, πικρὰ βολαγῆν ἐν δε στροφῶς ἦεν ἀοργή. Odys. 18 : 108.

"Scrip" is obsolete.

§ "whatever." Thomson, Norton, Campbell, Sharpe, Scarlett, Penn, Kend., Angus, M. "Whatever" is obsolete.

¶ "Into," after "enter," is superfluous. It is omitted by Wesley, Norton, Scarlett, Dick, Penn, Kend., Angus, M. It was retained in Mark 6 : 10, where the arrangement of the sentence (as revised) is different.

|| "whoever." Present usage demands this orthography of the pronoun.

* "shall not receive;" μὴ δέξονται (first aorist subj.). Dick., Wakef. So properly rendered in the parallel (E. V.) Mark 6 : 11. "Will not" conveys the idea of *determination*; while *mere future action* is the thought in the text. This is one of the instances in which the E. V. is faulty by giving a different rendering, where the Greek is the same. The aorist subjunctive, here, has the force of the fut. indicative. Stuart, Gram., §142, p. 232: "The aorist subj. is employed when possible future action is designated." Troll, Gram., §53, p. 143: "In negative prepositions, the conjunctive (subj.) is used with οὐ μὴ instead of the future; as Matt. 16 : 28, οὐ μὴ γέσονται θανάτου."

† "from that city;" ἀπὸ τῆς πόλεως ἐκείνης. This is the usual sense of ἀπὸ. It should not be confounded with ἐκ. So Tyndale (1562). Vulg., Erasmus, Mont., "de civitate illa;" Iber., "de aquella ciudad."

‡ "even;" καὶ. Camp., Dick., Kend., M. Vulg., Erasmus, Mont., Beza, Castalio, "etiam;" Schott, "vel;" Belg., "ook;" S. Fr., "même;" Iber., "hasta;" Diodati, "eziandio;" Dan., "endog." Heb. N. Test., ܩܘܪܝܢܐ. Syr., ܩܘܪܝܢܐ ("even," Murdock).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
6 And they departed, and went through the towns, preaching the gospel, and healing every where.	6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελίζοντο καὶ θεραπεύοντες πανταχοῦ.	they departed, and went through the country from village to village, preaching the good news, and healing every-
7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;	7 Ἦκουσε δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινῶν, Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· ἢ ὑπὸ τινῶν δέ, Ὅτι Ἐλίας ἐφάνη· ἄλλαν δέ, Ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη.	7 Now Herod, the tetrarch, heard of all that was done by him; and he was perplexed, because it was said by some, "John hath risen from the dead; and by some, "Elijah hath appeared, and by others,
8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.	8 Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.	8 "One of the old prophets "hath risen up. And Herod said, John "I beheaded; but who is this of whom I hear such things? And "he sought to see
9 And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him.		

"went through the country;" διήρχοντο. This is a case where the accusative is implied and governed by διὰ, in composition with ἐρχομαι. Rob. (Lex., διέρχομαι): "Absol. with accus. impl. as τὴν γῆν, τὴν πόλιν, τὴν χώραν, i. e., through the adjacent country, the region round about (around); Acts 8: 4, 40, διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας (E. V., "passing through, he preached in all the cities"); with κατὰ—κώμας, Luke 9: 6." This verb is often followed by an accusative of place, as in Luke 19: 1. Acts 12: 10; 13: 6; 15: 3, 41. Beza and Castalio, "obierant;" Schott, "obierunt." Leverett: "Obeo, to visit by passing from place to place, travel through." As διὰ does not refer to κώμας, it is obvious that the supplement representing the object of διὰ, should be inserted. As an alternative rendering, "they went on." So the Dan., "droge frem."

"from village to village;" κατὰ τὰς κώμας. Angus. Beza and Schott, "singulos vicos;" De Wette, "Dorf für Dorf;" G. and S. Fr., "de bourgade en bourgade;" De Sacy, "de village en village;" Iber., "de aldeia en aldeia;" Rheims, "from town to town." Κατὰ is here used distributively, as in Acts 20: 20. Bretschneider (κατὰ): "De tempore ac de loco dicitur distributio, ita ut ordinem et vices indicet; de loco κατὰ τόπους in singulari tociis, Matt. 24: 7. Luc. 8: 1, κατὰ πόλιν, per singulos urbes, oppidatim, Stadt für Stadt, κατὰ κώμας, vicatim." The rendering of some translators, "all the villages," or, "every village," is less accurate than "from village to village." Rob. (Lex., κώμη), "a village, hamlet."

"preaching the good news;" εὐαγγελίζόμενοι. See ch. 4: 18, note.

"As 'the tetrarch' seems to define 'Herod,' a comma is inserted after the proper name.

"by some;" ὑπὸ τινῶν. Wesley, Sharpe, Scaylett, Penn, Dick., Kend., Angus, Thelwall, M. So often in N. Test. "Of," in the sense demanded here, is obsolete.

"John hath risen;" Ὅτι Ἰωάννης ἐγήγερται. The particle

ἵστι is used here simply as a sign of quotation. For the rendering of ἐγήγερται, see ch. 7: 16, note on this verb. Robinson (Lex.) says: "Pass. perf. ἐγήγερται, and aor. I. ἤγέρθη, to have been roused, and hence to arise, to have risen." Hence both these tenses are usually active in signification. So in Rev. of Mark 6: 14, ἤγέρθη is rendered "hath risen."

"by some." See note r.
 "Elijah hath appeared;" Ὅτι Ἐλίας ἐφάνη. On the use of ἵστι see note s. The aorist ἐφάνη has here the force of a perfect. Buttman, Gram. §137, 3: "When the reference or relation of time is sufficiently clear from the context, the aorist can be employed instead of the perfect." Kühner, §256, 2, Rem. 1: "The aorist is often employed even instead of the perfect, when the relation of the past to the present need not be expressed emphatically." Winer, §34, 4, a, note 2. The specification of the time is made by the perf. ἐγήγερται, v. 7.

Ὅτι, before προφήτης, is used as in v. 7. See note on that verse, supra.

"hath risen up;" ἀνέστη. See note, supra, ou ἐφάνη. "Up" may perhaps be pleonastic here; still it makes a distinction between the verbs, analogous to that of ἐγήγερται, and ἀνέστη.

"I beheaded;" ἀπεκεφάλισα. Thom., Camp., Wakefield, Kend., M. So this word is properly rendered in the parallel (E. V.) Mark 6: 16. The aorist, thus rendered by the English imperfect (its usual equivalent), corresponds with our usus loquendi.

"he sought;" ἐζήτει. Wesley, Sharpe, Kend., Angus, M., Thelwall ("was seeking"). This verb occurs in some of its inflections one hundred and eighteen times in the N. T. It is rendered in the E. V. by "seek," one hundred and seven times. In six of the eleven exceptions, "seek" is the more appropriate equivalent. Vulg., Mont., Eras., "querēbat;" Belg., "hij zocht;" De Wette, "er suchte;" G. and S. Fr., "il cherchait;" Dan.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place, belonging to the city called Bethsaida.</p>	<p>¹⁰ Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. ¹¹ οἱ δὲ ὄχλοι γινόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰάτο. ¹² Ἡ δὲ ἡμέρα ἤρξατο κλίνειν προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλιυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγρούς καταλύσωσι, καὶ εὔρωσιν</p>	<p>him. *And the apostles returned, and *they related to him *what great things they had done. And he took them and *withdrew privately into a desert place belonging to a city called Bethsaida. And the 11 crowds, when they knew <i>it</i>, followed him: and he received them, and spoke to them *concerning the kingdom of God, and healed those who had need of healing. *Now the day began *to decline; and the twelve *came near and said to him, Send the crowd away, that they may go into the villages and country *around, and lodge, and</p>

"han sögte;" Diodati, "cercava." "He desired" (copied in the E. V. from Tyndale) originated in the rendering of Luther, "begehrt."

* "And the apostles returned;" ὑποστρέψαντες οἱ ἀπόστολοι. Thom., Norton, Tyndale, Cran., Geneva. Luther, "Und die Apostel kamen wieder." De Wette, "Und es kehreten die Apostel zurück." Alternative rendering, "having returned." So Iber., "I habiendose vuelto los enviados."

* "they related;" διηγήσαντο. Scarlett, Thelwall. Vulg., Mont., Eras., Beza, Schott, "narraverunt;" Castal., "narrarunt;" Belg., "verhaalden;" Luther and De Wette, "erzählen;" G. and S. Fr., "racontèrent;" Iber., "contaron;" Dan., "fortölte." Liddell (*in verbo*), "to set out in detail, describe, narrate." Bretsch.: "Proprius ad finem rem perduto narrando; LXX sæpius pro ἔρη, enarro, expono et quidem rem omnem, Marc. 5:16. Luc. 9:10. Act. 8:33, etc." This verb should be distinguished, in translation, from several others, as ἀναγγέλλω, ἐκλαλέω, ἔπω, λέγω, λαλέω, which are rendered by "tell" in the E. V. Syr., *ܐܘܨܬܐܘܪܐ* (related, or narrated).

^b "what great things;" ὅσα. Angus, M. So (E. V.) Mark 3:8. Rob. (Lex.): "Nent. ὅσα sometimes expresses also admiration, *how many and great things*, as in Eng. *what things*, *g. d.*, *what great things!* So generally of great or unusual deeds, Luke 9:10." Bretsch.: "Dictatur—de *quantitate interna*: ita neutrum ὅσα quam iniqua, quant., Marc. 3:8.

* "withdrew;" ὑπεχώρησε. Norton, Sharpe, Wakef., Thelwall, M. See ch. 5:16, note. Bretsch. (*in loco*), "me subduco, secedo." Rob. (Lex.).

^a "a city." Πόλεως being *anarthrous*, this is the proper rendering. So Tyndale. The definite article first appeared in Cranmer's Version. Norton, Wakef., Thelwall, M.

* "concerning;" περὶ (*cum genit.*). Thom., Camp., Wakef., Thelwall, M.

¹ "Now;" δὲ. The particle is merely *continuative* here, like "now" in English. See Rob. (Lex.).

² "decline;" κλίνειν. Wesley, Norton, Scarlett, Penn, Dick., Kend., Thelwall, M. Rob. (Lex., *in verbo*), "to decline, spoken of the day." There is an ellipsis of εἰς ἑσπέραν after this verb, when thus used. Compare Judges 19:9 (Sept.), ἡσθίνησεν ἡμέρα εἰς τὴν ἑσπέραν. Amian. Exped. Alex. III:4, ἐγγλιναντος δὲ τοῦ ἡλίου εἰς ἑσπέραν. Luke 24:29. Jer. 6:4 (Septuagint), κεκλίει ἡ ἡμέρα. Lidd.: "Later, in trans. in act. ὁ ἥλιος κλίνει, ἡ ἡμέρα κλίνει, the sun, the day declines." Vulg., Eras., "declinare." Syr., *ܘܨܬܐܘܪܐ* (*Inf. Pial*, "to decline"). Heb. N. Test., *רָחַץ*. Iber., "a declinar;" Ital., "a declinare."

³ "came near;" προσελθόντες. Murdock. Syriac, *ܘܨܬܐܘܪܐ*. Heb. N. Test., *וָשָׁב*. In the parallel, Mark 6:35, the pronoun follows the participle, thus, *προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγονται*, "his disciples came to him, and said." In the passage before us, the arrangement is different, *προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ*. To avoid the disagreeable repetition of "him," and yet retain the force of *πρός*, the rendering "came near" is adopted instead of "came near to him." Rob. (Lex., *in verbo*), "to come to, or near to any place, or person, to approach." See ch. 7:18, note. So this verb is rendered (E. V.) Acts 7:31, "he drew near," *προσερχομένου δὲ αὐτοῦ*. Acts 8:29, "Go near," *Πρόσελθε*. Heb. 10:22, "Let us draw near," *Προσερχώμεθα*.

⁴ "around;" κύκλῳ. Penn, Scarlett ("round"), Sharpe. Rob. (Lex.), "as adv. around." Ἐν and *κειμένος* are understood here. "Round about," by which this word is rendered, when used thus, in the E. V., is a tautology.

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about, and lodge, and get victuals: for we are here in a desert place.	ἐπισιτισμόν· ὅτι ᾧδε ἐν ἐρήμῳ τόπῳ ἔσμεν. ¹³ Ἔειπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλείον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τούτου βρώματα. ¹⁴ Ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Ἔειπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀπὸ πενήκοντα. ¹⁵ Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιαν ἅπαντας. ¹⁶ Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ	'find 'provisions; 'for here, we are in a desert place. But he ¹³ said to them, Give ye them 'something to eat. And they said, We have no more 'than five loaves and two fishes; 'unless we should go and buy 'food for all this people. (For ¹⁴ they were about five thousand men.) And he said to his disciples, 'Make them recline 'in companies 'of fifty. And they ¹⁵ did so, and made them all 'recline. And "when he had taken ¹⁶ the five loaves and the two fishes, 'he looked up to heaven, 'and blessed them, and broke,

¹ "find;" εἶρασαν. Wesley, Norton ("to find"), Penn, Wakef., Angus, Thelwall, M. Vulg., Mont., Eras., Beza, Schott, "invenient;" Belg., "vinden;" Luther and De Wette, "finden;" G. Fr., "pour—trouver;" S. Fr., "trouvent;" Iber. and Span., "hallen;" Diodati and Ital., "trovino;" Kruinel, "reperiant." Heb. N. Test., אִשְׁרָאֵם. Syr., اَلْمَطْعَم.

² "provisions;" ἐπισιτισμόν. Kend., M. This word occurs only in this instance. It is desirable to distinguish it from βρώματα, which is sometimes rendered "victuals," and sometimes "meat," in the E. V. Bloomf. says: "This word is properly a military term, and literally signifies a provisioning."

¹ "for here." Sharpe. The thought demands this arrangement of the words, according to our *usus loquendi*. So De Wette, "denn hier sind wir an einem wüsten Orte;" Iberian, "porque aquí estamos en un lugar despoblado;" Ital., "poiché qui noi siamo in luogo deserto;" Beza, "nam hic in loco deserto sumus;" Vulg. and Erasmus, "quia hic in loco deserto sumus." The E. V. follows the arrangement of Tyndale, as he did Luther's, "denn wir sind hier in der Wüste."

³ "something." "Give ye them to eat" is an imperfect sentence. Our *usus loquendi* demands that the object of "give" should be expressed. This object is, therefore, indicated as a supplement. There is an ellipsis of τι. Compare 2 Kings 4 : 42, Sept., καὶ εἶπε Δότε τῷ λαῷ καὶ ἰσθρίτσασαν, καὶ εἶπεν ὁ λειτουργὸς αὐτοῦ Τί δὸν τοῦτο ἐνώπιον ἐκἄνδρων; καὶ εἶπε Δὸς τῷ λαῷ καὶ ἰσθρίτσασαν. In the Geneva translation of this passage, the ellipsis has been supplied thus, "Give it unto the people, that they may eat." In the parallel, Mark 6 : 36, τι is expressed, τί γὰρ φάγοσαν οὐκ ἔχουσαν.

⁴ "than;" ἢ. Wesley, Sharpe, Norton, Searlett, Penn, Dick., Wakefield, Kend., Thelwall, M. So often in E. V., where this particle is comparative. Rob. (Lex.).

⁵ "unless;" εἰ μήτι. Norton, Sharpe, Camp., Scarlett, Penn, Dick., Wakef., Kendrick, M. Strictly speaking, these words are equivalent to nisi fortasse, "unless perhaps." This phrase, however, is not consonant with our idiom. See Rob. and Bretsch. (Lexx.).

⁶ "food;" βρώματα. Norton, Kend., Dick., Thelwall, M. "Meat" is no longer used as a generic term for all that is eaten. Rob. (Lex., βρώμα), "estables, food."

⁷ "Make them recline;" Κατακλίνατε αὐτοὺς. See ch. 7 : 36, note.

⁸ "in companies;" κλισίας. Wakef., Kendrick, M., Angus, Norton, Sharpe, Penn. This is an accusative of manner, and has the force of an adverb. Kruinel (*in loco*): "Ad κλισίας subaudiendum κατά, sed κλισία est discubitus, ordo discubentium." Kühner, Gram., § 278, 3, Rem. I. Trollope, Gram., p. 94, § 40, 5, Obs. 16, Bes. κατά.

⁹ "of fifty;" ἀπὸ πενήκοντα. Norton, Wakef., Kendrick, Angus. Bretschneider (Lex., ἀπὸ): "Vocabulis numeri junctum distributive dicitur et per nomina numeralia distributiva explicandum est." S. Fr., "de cinquante;" Ital., "di cinquanta;" Belg., "elke van vijftig."

¹⁰ "recline." See v. 14, note.

¹¹ "when he had taken;" λαβὼν. So (E. V.) Mark 8 : 41. In narration, the aorist often has the force of the pluperfect. Buttman, Gram., § 137, 3. Kühner, Gram., § 256, 2, Rem. I. Crosby, Gram., § 580.

¹² "he looked up;" ἀναβλέψας. So (E. V.) Mark 6 : 41. Kendrick. Belgic, "zag hij op;" Vulg., "respexit." Syr., ܕܢܝܢ ("intuitus est").

¹³ "and blessed them;" εὐλόγησεν αὐτοὺς. As "he" occurs before "looked up," it is not necessary to express it here,—the

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brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled : and there was taken up of fragments that remained to them twelve baskets.

18 And it came to pass, as he was alone praying, his disciples were with him ; and he asked them, saying, Whom say the people that I am ?

GREEK TEXT.

ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. ¹⁷ καὶ ἔφαγον καὶ ἔχορτάσθησαν πάντες· καὶ ἦρθη τὸ περισσεύσαν αὐτοῖς κλασμάτων, κόφιμον ἐνδεκά.

¹⁸ **ΚΑΙ** ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπρώτησεν αὐτοὺς, λέγων, Τίνα

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and gave ¹⁷them to the disciples to set before the crowd. And ¹⁷they ate and ¹⁷were all satisfied ; and there ¹⁷were taken up of fragments, ¹⁷which were left to them, twelve baskets. And ¹⁸it came to pass, as he was praying apart, his disciples were with him ; and he asked them, saying, ¹⁸Who do the crowds

verbs being connected by "and." This rendering is *literal* ("blessed them"), yet it is believed that the *thought* may be expressed by this rendering, "he blessed God for them," or, "thanked God for them." In this case, "them" (*αὐτοῖς*) refers to "bread" and "fishes" (*ἄρτοι καὶ ἰχθύες*). Kuinell (*in loco*): "Deo pro iis egit: αὐτοῖς pro ἐπ' αὐτοῖς, refertur ad ἄρτους et ἰχθύας. Nempе apud Hebræos moris erat, cum cibum capere vellent, ut recitarent antea precationem, cujus initium erat *תְּהַיְהִי עֵשֶׂת וְיִשְׂרָאֵל* quibus verbis Deum laudabant, et pro potu cibique gratias agebant. Hinc factum est, ut *תְּהַיְהִי עֵשֶׂת וְיִשְׂרָאֵל*, quod ei respondet, ad ipsum cibum potumque transferrentur, ita, ut addito casu nominum rei quarto, significarent Deo gratias agere pro cibo et potu, atque idem valerent quod *ἐχαριστήσας*, ut 1 Sam. 9:13 (*οὗτος εὐλογεῖ τὴν θυσίαν*), Sept. Heb. (יְהַלְלֵהוּ יְיָ אֱלֹהֵינוּ). 1 Cor. 10:16 (*τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν*)." Bloomfield approves this view of Kuinell. In the parallel, John 6:11, *ἐχαριστήσας* ("giving thanks") is used instead of *εὐλόγησε* ("he blessed"). It seems from this, that the words were used by the Evangelists as synonymous. So in Matt. 26:26, the same act is indicated by *ἐχαριστήσας*, thus, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλόγησας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς. Trollope (*Analecta*) on Matt. 14:19, has this note: "Εὐλόγησε scil. τὸν Θεόν, not τοὺς ἄρτους." In the other miracle of the same kind, related in the next chapter (v. 36), instead of *εὐλόγησας*, we have *ἐχαριστήσας*. See also Mark 8:6. Luke 1:64 (*εὐλογῶν τὸν Θεόν*) ; 2:28. John 6:11, 23 (*ἐχαριστήσας τοῦ κυρίου*). Acts 27:35 (*λαβὼν ἄρτον, ἐχαριστήσας τῷ Θεῷ*). James 3:9 (*ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα*). In the accounts of the Last Supper also, the act is indicated by one Evangelist by *εὐλογεῖν*, another uses *ἐχαριστεῖν*. The two words are, therefore, plainly synonymous. With regard to the objection, that *εὐλογεῖν* is applied in Luke 9:16, and 1 Cor. 10:16, to the things distributed, it is replied, that the expression in those places is elliptical, *more* Hebraeorum. Thus in 1 Sam. 9:13. LXX. *εὐλογεῖ τὴν θυσίαν, for εὐλογεῖ τὸν Θεὸν ἐπὲρ τὴν θυσίαν*. Comp. Heb. 2:17. In Luke 9:16, indeed, some MSS. read *εὐλόγησε ἐπ' αὐτούς*. The "cup of blessing," 1 Cor. 10:16, is the cup for which we give thanks, according to the custom of the Jews, etc. In view of these facts, the alternative reading is submitted, "he blessed God for them." Rob. (Lex., *εὐλογία*): "With acc. of thing; in N. Test. only of food, a meal, a cup to bless, i. e., to ask God's blessing upon, gener. e. g. ἄρ-

τους, Luke 9:16; acc. implied Matt. 14:19. Mark 6:41; 8:7." Bretsch. (Lex., *in verbo*, eodem): "De laudibus Dei cum gratiarum actione conjuncta, ad usum Hebr. תְּהַיְהִי עֵשֶׂת, in epulis, potissimum sacris, Matt. 14:19; 26:26. Marc. 6:41; 8:7, 14, 22. Luc. 24:30. 1 Cor. 10:16, τὸ ποτήριον ὃ εὐλογοῦμεν, super quod Deum laudamus, formulam benedictionis effamur."

* "them." Wakefield, Penn. Scarlett, Camp, Norton. This supplement is necessary to render the sentence complete. So in the parallel (E. V.) Mark 6:41. In Matt. 14:19, the ellipsis (of this passage) is supplied by *τοὺς ἄρτους*.

† "they ate;" *ἔφαγον*. Sharpe, Kend. The verb is rendered in the imperfect, without "did," by Norton, Wakefield, Scarlett. There is no *emphasis* here, which demands the form "did eat."

‡ "were—satisfied;" *ἔχορτάσθησαν*. Thom., Wesley, Norton, Scarlett, Camp, Penn, Dick., Kend. So (E. V.) Mark 8:4. De Wette, "wurdén—gesättigt;" Belg., "wierden—verzaddigt;" S. Fr., "furent rassasiés;" Diodati, "furon saziati." See ch. 6:21, note. In the parallel, John 6:12, the E. V. properly has "were filled," but there the verb is *ἐνεπλήσθησαν*.

§ "were taken up;" *ἦρθη*. Wesley, Wakef. ("taken away"), Dick., Gray (note on Angus). The idiom of our language obliges us to render the verb in the plural, as "baskets" is its nominative.

|| "which were left;" *τὸ περισσεύσαν*. So in the parallel, Mark 8:8. E. V. (*περισσεύματα*), and Matt. 15:37 (*τὸ περισσεύσαν*). Uniformity of rendering demands this phrase. I suggest, as a more harmonious and familiar expression, this form of the entire sentence, "And twelve baskets of the fragments which they left, were taken up." This is hardly *more* free than that in the text, and a change in the order affords a sentence more agreeable to our *usus loquendi*. Nearly like this, Norton, "and twelve baskets full of the fragments that were left, were collected." Wakefield, "twelve baskets of remaining fragments were taken away."

¶ "apart;" *καταμόνας*. Thomson, Wesley, Penn. Camp., M. Liddell (Lex.). The verbal contradiction produced by "alone," followed by the declaration "his disciples were with him," strikes every reader. "Apart" suggests the thought, that he was separated from the crowds which usually attended him.

‡ "Who." "Whom" is ungrammatical. The error has been corrected by Scarlett, Norton, Dick., A. and G. Camp., Kend., Angus, M.

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19 They answering, said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded them to tell no man that thing,

22 Saying, The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

GREEK TEXT.

με λέγουσιν οἱ ὄχλοι εἶναι; ¹⁹ Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ ἠλίου· ἄλλοι δὲ, ὅτι προφητῆς τιστῶν ἀρχαίων ἀνέστη. ²⁰ Ἔπεε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ. ²¹ Ὁ δὲ ἐπιτιμῆσας αὐτοῖς παρήγγειλε μηδεὶ εἰπεῖν τοῦτο, ²² εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταν-

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say that I am? *And they, 19 answering, said, John the 'Immerser; but *others,† Elijah; and others say that one of the old prophets 'hath risen. And 20 he said to them, But who say ye that I am? †And Peter, answering, said, 'The Anointed of God. And †he charged and 21 commanded *them to tell *this ¶to no one, saying, The Son of 22 man must suffer many things, and be rejected †by the elders, and chief priests, and scribes, and †be put to death, and

* "And;" δὲ. Sharpe, Norton, Dick., Wakefield. Belgic, "ende;" De Wette, "und;" S. Fr., "et;" Iber. and Spanish, "i;" Diodati and Ital., "ed." So (E. V.) in the parallels, Matt. 16 : 14, and Mark 8 : 29.

† "Immerser;" Βαπτιστήν. See ch. 7 : 20, note. Kuinzel (on Matt. 3 : 1) : "Ἰωάννης ὁ ἐκβαλοῦμενος βαπτιστής" acceptit hoc nomen inde, quod Judeos ita in aqua demergere instituit, ut eos hoc ritu Messia venturo obstringeret, v. Act. 19 : 4.

† "others;" ἄλλοι. Scarlett, Norton, A. Camp, Dickinson, Kend., Thelwall, M., Wiclif. Vulg., Mont., Eras., Beza, Castal., Schott, "alii;" Belg., "andere;" De Wette, "andere;" Dan., "andre;" G. Fr., "les autres;" S. Fr., "d'autres;" Iberian, "otros;" Diodati and Ital., "altri." So the E. V. has rendered ἄλλοι in the next member of the sentence, ἄλλοι δὲ, "and others." "Some" requires τινέσ, indefinite.

† The supplement "say" is superfluous. It is not inserted by the E. V. in the parallel, Matt. 16 : 14, where the text is the same (ἄλλοι δὲ ἠλίου). Not employed by Sharpe, Scarlett, Norton, Dick., Kend., Thelwall, M. No supplement in Belgic, De Wette, Dan., G. or S. Fr., Iber., Diodati, Ital. It was first introduced by Wiclif, and copied from his version by Tyndale and other early translators.

† "hath risen;" ἀνέστη. Norton ("has risen up"), Dick., Rob. (Lex., in verbo) : "Intransitive, in the active perf., pluperf., and second aorist; also in mid., to stand up, to rise up, to arise." On the erroneous use of the auxiliary "to be," instead of "have," with intransitives, see ch. 4 : 34, and 7 : 16, notes. On the use of the aorist for the perfect, Butt., Gram., §137 : 3. Kühner, Gram., §256, 2, Rem. 1. Crosby, Gram., §580.

† "who." See v. 18, note.

† "And;" δὲ. So (E. V.) in the parallels, Matt. 16 : 16. Mark 8 : 29. So also Sharpe, Norton, Penn, Dickinson. Belg., "ende;" Castalio, "et;" G. and S. Fr., "et;" Iberian, "i;" Diodati and Ital., "e."

† "The Anointed." See ch. 2 : 26, note.

† "he charged;" ὁ ἐπιτιμῆσας. Sharpe, Wakefield, Penn, Angus, Murdock. So E. V. in the parallel (ἐπιτιμῆσεν), Mark 8 : 30, and in Matt. 16 : 20. Mark 10 : 48. The adverb "straitly" occurs as a qualifying term with this verb only in this passage, and Mark 3 : 12. In this latter case, πολλά is joined to the verb (πολλά ἐπιτιμῶ). Hence the adverb "strictly" (E. V., "straitly") should be used. Where the verb is emphatic, its force is properly expressed, as in the E. V., by "rebuke."

† "them;" αὐτοῖς. Penn, M. By this arrangement, the supplement "them" is rendered unnecessary.

† "this;" τοῦτο. Thom., Wesley, Scarlett, Norton, Camp., Wakef., Dick., Kend., Thelwall, M.

† "to no one;" μηδεὶ. Thom., Sharpe, Scarlett, Norton, Wakef., Penn, Kend., Thelwall, M., Beza, "nulli;" Schott, "ne cuiquam;" Belg., "niemand;" De Wette, "niemandem;" Dan., "Ingen;" Iber. and Span., "á nadie."

† "by;" ἀπὸ. Sharpe, Scarlett, Norton, Camp., Wakefield, Penn, Dick., Kend., Angus, Thelwall, M., Murdock. Kuinzel, on the parallel, Mark 8 : 31, says : "Ἀπὸ positum est pro ἀπὸ, ut Matt. 11 : 19." So (E. V.) Matt. 7 : 16. Acts 9 : 13. 2 Cor. 3 : 18; 7 : 13. Jude 23. The influence of the Hebrew preposition כּי, as used for the author of efficient cause whence any thing proceeds, is obvious, in modifying the usual force of ἀπὸ. Gesen. (Lex., כּי). Hos. 7 : 4, פּהַר כּי רָחַב אֹהֶרַךְ, E. V., "an oven heated by the baker." Vulg., "clibanus succensus a coquente."

† "be put to death;" ἀποκτανθῆναι. Thom., Norton. Rob. (Lex., ἀποκτείνω) : "Spoken of death as a punishment,—to put to death. Matt. 14 : 5. Mark 8 : 31. Luke 9 : 22. John 5 : 18. Acts 3 : 15, etc." So (E. V.) Luke 18 : 33. John 11 : 53; 12 : 10; 18 : 31. Matt. 14 : 5. Liddell (in verbo) : "Of judges to condemn to death, frequently in Xenophon; also of the accuser, Id. Hell., 2, 3, 21 (πολλοὺς μὲν ἐξέθρας ἐνεκα ἀπεκτείνων, πολλοὺς δὲ χρημάτων, 'they (i. e. the Thirty Tyrants) put many to

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
23 And he said to <i>them</i> all, If any <i>man</i> will come after me, let him deny himself, and take up his cross daily, and follow me.	θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ- θῆναι.	*rise 'on the third day. And 23 he said *to all, If *any one will come after me, let him deny himself, and take up his cross
24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.	23 Ἔλεγε δὲ πρὸς πάντας, Ἐπι- τις θέλει ὅτισω μου ἐλθεῖν, ἀπαρ- ηγήσασθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθεῖτω μοι. 24 ὃς γὰρ ἂν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπο- λέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ, οὐτως σώσει αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος, κερδή- σας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τούτων ὁ υἱὸς τοῦ ἀνθρώ- που ἐπαισχυνθήσεται, ὅταν ἔλθῃ	daily, and follow me. For who- 24 ever *would save his life, *shall lose it, but whoever shall lose his life, 'he will save it. For 25 what *is a man profited, if he gain the whole world, and lose him- self, or *be condemned? For 26 whoever shall be ashamed of me, and of my words, of him the Son of man 'will be asham-
25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?	25 τί γὰρ ὠφελεῖται ἄνθρωπος, κερδή- σας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τούτων ὁ υἱὸς τοῦ ἀνθρώ- που ἐπαισχυνθήσεται, ὅταν ἔλθῃ	the whole world, and lose him- self, or *be condemned? For 26 whoever shall be ashamed of me, and of my words, of him the Son of man 'will be asham-
26 For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in	26 ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τούτων ὁ υἱὸς τοῦ ἀνθρώ- που ἐπαισχυνθήσεται, ὅταν ἔλθῃ	the Son of man 'will be asham-

death from enmity, and many because they were rich'); of the executioner, to *put to death*, Herod. 6 : 4 (τοῦτον δὲ γενομένουσαν γυναικῶν, ἀπέκτεινε ἐνθάσῃ πολλοὺς Περσῶν ὁ Ἀρταφέρνης, 'so they being discovered, Artaphernes thereupon put many of the Persians to death').

* "rise"; ἐγεθῆναι. A. and G. Camp. ("rise again"). The pass. perf. and first aorist have usually an active signification. Rob. (Lex.), "to arise," "to have risen." See ch. 7 : 16, note. So (E. V.) Acts 9 : 8. 2 Cor. 5 : 15.

"on the third day;" τῇ τρίτῃ ἡμέρᾳ. Sharpe, Norton, Wakef., Dick., Kend. De Wette, "am dritten Tage;" Belgic, "ten derden dage;" Iber., "al tercer dia."

"to all"; πρὸς πάντας. Wesley, Dick., Thelwall, Belgic, "tot allen;" De Wette, "zu allen;" G. and S. Fr., "à tous;" Iber. and Span., "á todos;" Diodati and Ital., "a tutti." In the parallel, Matt. 16 : 24, we find ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ Ἐπὶ τις κ. τ. λ., "Jesus said to his disciples, If any one," etc. The narration of Mark is more full, προσκαλεσάμενος τὸν ὄχλον ὡν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει κ. τ. λ., "when he had called the crowd to him, with his disciples, he said to them, Whoever will," etc. In the passage before us, πρὸς πάντας is used to indicate the fact that the crowd was addressed with the disciples. At all events, a literal rendering (omitting Tyndale's supplement "*them*") is deemed most accurate. Vulg. Mont., Eras., Castal., "ad omnes;" Beza, "dicebat omnibus." Syr., ܡܘܩܕܡܐ ("before all men"). Kuinzel (*in loco*) : "Allocutus est omnes sectatores suos, tunc temporis praesentes advenrant enim et alii."

"any one;" τις. Sharpe, Wakef., Penn, Kend., Thelwall, M., Vulg., Mont., Eras., Schott, Beza, Castal., "quis" (for aliquis, after si).

"would save;" θέλη—σῶσαι. Pechy and Dickinson (in parallel, Mark 8 : 35), Sharpe.

* "shall lose;" ἀπολέσῃ. Kend., Wesley, Wakef., M. So (E. V.) in parallel, Mark 8 : 35.

"he"; οὗτος. Sharpe, Kend., Wesley, Wakef., Dick., M. This pronoun is often rendered "he," when *emphatic*, in E. V. See Matt. 13 : 22, 23; 27 : 58. Luke 1 : 32. Acts 3 : 10; 4 : 9; 9 : 15; 10 : 6.

"is—profited;" ὠφελεῖται. So (ὠφελείται) in parallel (E. V.) Matt. 16 : 26. Mark 8 : 36 (ὠφελήσει), "shall—profit." Scarlett, Wesley, Wakef., Penn, Dick., Thelwall, M.

"be condemned?" ζημιωθείς; Sharpe. Liddell (*in verbo*), "to cause loss, do damage to any one, hence usually to punish." As a forensic term, it is used for *amercing* or *mulcting* in a sum of money, as a penalty for some misdemeanor. Herod. 6 : 21, ἐξημίωσάν μιν—γίλιτροι δραχμῶν, "they (the Athenians) fined him—a thousand drachms." It is also used where *life* is the forfeiture for a real or pretended wrong. Herod. 3 : 27, ἔφη φέρεσθαι οὐσίας καὶ ἄς φευδομένους θανάτου ἐξημίον, "he (Cambyses) said they lied, and as liars punished them with death." The verb is used absolutely, Thucyd. III : 42, οὐκ ὅπως ζημιούσιν, ἀλλὰ μηδ' ἀτιμάξουσιν (where θανάτου is understood). So the noun ζημία signifies loss, but usually a penalty, a fine. Thucyd. II : 24, θάνατον ζημίαν ἐπέθεντο, "they imposed the penalty of death." In view of these facts, the rendering "be condemned" is deemed appropriate, as the thought obviously is that of being sentenced to the severest penalty which justice demands. Comp. Matt. 16 : 27.

"will be ashamed;" ἐπαισχυνθήσεται. Scarlett, Sharpe, Norton, Camp, Wakef., Penn, Dick., Kend., M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his own glory, and <i>in his</i> Father's, and of the holy angels.	ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων. ²⁷ Λέγω	ed, when <i>he</i> cometh in <i>his</i> glory and <i>in that</i> <i>'of the</i> Father, and of the holy angels.
27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.	δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.	But I tell you <i>truly</i> , there <i>are</i> ²⁷ some <i>'of those</i> standing here who will not taste of death till they see the kingdom of God.
28 And it came to pass, about an eight days after these sayings, he took Peter, and John, and James, and went up into a mountain to pray.	²⁸ Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσπερ ἡμέραι ὀκτώ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. ²⁹ καὶ	And it came to pass, about ²⁸ eight days after these words, <i>that he</i> took with <i>him</i> Peter, and John, and James, and went up into <i>the</i> mountain to pray.

^a "he cometh;" *ἔλθῃ*. Keod., Scarlett ("comes"), Norton ("comes"), Wakef., Penn. So parallel (E. V.) Mark 8 : 38.

^d "his;" *αὐτοῦ*. As the text of Bagster, Lachmann, and Tischendorf have *αὐτοῦ*, not *αὐτοῦ*, this rendering is demanded instead of "his own." Sharpe. But as Griesb., Knapp, Theile, and Scholz have *αὐτοῦ*, the alternative rendering "of his own" is submitted.

^e "in that." Scarlett, Camp., Dick., Kendrick, Thelwall, M. G. Fr., "dans celle;" S. Fr., "en la." As the ellipsis demands a supplement, that has been adopted to avoid the *his*ing sound, which occurs in enunciating the passage, as it stands in the E. V., and also the repetition of the word "glory," which must take place, if it is used as a supplement.

^f "of the Father;" *τοῦ πατρὸς*. Sharpe, Camp., Wakefield, Thelwall, M. There is no reason for departing from the usual rendering of the article, and giving it the force of the possessive pronoun, in this instance. Belgic, "des Vaders;" De Wette, "des Vaters;" S. Fr., "du Père;" Span., "del Padre;" Ital., "del Padre."

^g "truly;" *ἀληθῶς*. Kend., Thelwall, M., Rob. (Lex., *in verbo*). The phrase "of a truth" is the proper equivalent of *ἐν ἀληθείας*, as in E. V., Luke 4 : 25; 22 : 59. Acts 4 : 27; 10 : 34, etc.

^h "are;" *εἰσὶ*. Scarlett, Wesley, Norton, Campbell, Penn, Dick., Kend., Angus. "Be," in the indicative, is obsolete.

ⁱ "of those standing;" *τῶν—ἐστηκότων*. Thomson, Sharpe, Angus. Mont., "sunt aliqui hic stantium;" Beza, "sunt quidem exis qui hic adstant;" Castalio, "esse quosdam eorum qui hic adsunt;" Schott, "esse aliquos eorum qui hic adstant." In the parallel, Mark 9 : 1, the E. V. has "of them that stand." The E. V. has followed the Vulgate, which inconsistently renders the *same words* in Matt. 16 : 28, and Mark 9 : 1 (8 : 39) by "sunt quidam de hic stantibus," and in the passage before us, "sunt aliqui hic stantes." Belg., "der gene die hier staan;" S. Fr., "quelques-uns de ceux qui—;" Iber., "hai algunos de los que estan;" Dan., "nogle af dem, som her staae."

^j "An," which is placed before "eight days," in the E. V., is ungrammatical. It was introduced by Tyndale, and copied by

Cranmer, Geneva, and E. V. It is omitted in all the later English versions.

^k "that;" *καὶ*. M. So (E. V.) Luke 8 : 1, *καὶ αὐτὸς διὰ δυνε*, "that he went." Mark 9 : 39. Luke 5 : 17; 10 : 38. S. Fr., "qu'ayant pris;" Iber., "que llevó;" Ital., "ch' egli presi;" Belgic, "dat;" Beza and Schott, "ut." Rob. (Lex., *καὶ*): "The simple *καὶ* is put very frequently in N. Test., particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δε*, *ἀλλὰ*, *τότε*, and the like; so especially in Matthew, Mark, Luke, and Revelation." This usage is derived from the Hebrew. See *Stockii Clavis Linguae Sanctae* (?); and Heb. of Numb. 23 : 19. Gen. 4 : 8. As an alternative rendering, "then." So De Wette, "da."

^l "took with him;" *παραλαβὼν*. Wakef., Norton, Camp. So E. V. of the parallel, Mark 9 : 2, *παραλαμβάνει* is rendered "taketh *with him*." As *παρὰ*, in composition, conveys the idea of "with," or "to," the equivalent of *παρὰ* should not be *italicized*. See ch. 7 : 18, note. Rob. (Lex., *παραλαμβάνω*): "To take to, or *with oneself*, as an associate, companion. In composition, *παρὰ* implies nearness, proximity, *alongside of*, beside, *near by*." Brefsch. (*παρὰ*): "Transitive, *sumo mihi aliquid, assumo, mecum duco, socium mihi, adjungo*." Matt. 26 : 37, *παραλαβὼν τὸν Πέτρον*, E. V., "he took with him Peter," etc.

^m "the mountain;" *τὸ ὄρος*. Wesley, Sharpe, Norton, Wakefield, Penn., Angus, Thelwall, M. Belg., "den berg;" De Wette, "den Berg;" Dan., "Bierget;" S. Fr., "la montagne;" Iber., "al monte;" Diodati and Italian, "sul monte." Heb. N. Test., *הַר*.

Greene (Gr. N. Test. Dial., p. 158) says: "By a very natural process of thought, and one which is continually exemplified, writers are apt unconsciously to presume the same familiarity with certain localities on the part of their readers, as is possessed by themselves; and this is the cause of the occurrence of the article, in some cases, where it appears at first sight strange. This is the reason of the article being always prefixed to *ὄρος* by the Evangelists, when intending the mountains embosoming the lake of Galilee; a form of expression most natural to persons familiar with the country, but strictly correct on their part only when addressing others who were so too. This is evidently the intend-

KING JAMES' VERSION.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.

30 And behold, there talked with him two men, which were Moses and Elias :

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

GREEK TEXT.

ἐγένετο ἐν τῷ προσεύχασθαι αὐτὸν, τὸ εἶδος τοῦ προσώπου αὐτοῦ ἔτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἕξαστράπτων. ³⁰ Καὶ ἰδοὺ, ἄνδρες δύο συνελθόντων αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἐλίας. ³¹ οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἕξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλῆμ. ³² ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὑπνῷ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. ³³ καὶ ἐγένε-

REVISED VERSION.

And as he prayed, "the appearance of his countenance was altered, and his apparel was white and glistening. And 30 behold, two men were talking with him, who were Moses and Elijah; who appeared in glory, 31 and spoke of his departure which he was about to accomplish at Jerusalem. But Peter 32 and those with him had been heavy with sleep; "but awaking, they saw his glory and the two men standing with

ed meaning of *δρος*, Matt. 14 : 23; 15 : 29. Mark 3 : 13. Luke 6 : 12. Mark 6 : 46. Luke 9 : 28." I would add that the soundness of these remarks will be appreciated by all, who are conversant with the forms of speech current among those who have received little mental cultivation. They frequently speak as though the houses, mountains, woods, and streams, where their days are spent, must be well known to all. See ch. 6 : 12, note.

° "the appearance;" τὸ εἶδος. Robinson (Lex.), G. and A. Camp., Wakef., Penn, Kend., Angus. Vulgate, Erasmus, Beza, Castalio, Schott, "Species;" De Wette, "Ansehen;" S. Fr., "aspect;" Diodati and Ital., "il sembiante." So (E. V.) 1 Thess. 5 : 22. Xenophon, Cyrop. I, 2, 1, Φύσαι δὲ ὁ Κῆρος λέγεται, — εἶδος μὲν κάλλετος. Liddell (*εἶδος*), "that which is seen,—also of the appearance, look." Bretsch. : "Proprie id quod oculis cerni potest in aliquo vel aliqua re, species externa." Sept., Exod. 24 : 17, τὸ εἶδος τῆς δόξης τοῦ κυρίου ὡσεὶ πῦρ. Levit. 13 : 34, εἶδος λέπρας. Ezek. 1 : 26, ὡς εἶδος ἀνθρώπου ἀνωθεν.

° "apparel;" ἱματισμὸς. M. See ch. 7 : 25, note. So E. V., Acts 20 : 33.

° "glistening;" ἕξαστράπτων. Penn. "Glistening" is obsolete. As an alternative, "glittering white." So De Wette ("weissstrahlend"), Sharpe. The word occurs only in this instance in N. Test. Ἐξ is intensive. The thought is well expressed by Schott, "album ita ut fulguraret," or, as we may say, "it flashed with whiteness." Bretsch. (*in loco*), "pallium candore micans." So Sept., Ezek. 1 : 4, πῦρ ἕξαστράπτων, "fire flashing out" (i. e., from the cloud); 1 : 7, συνδύρας ὡς ἕξαστράπτων χαλκός, "sparks like glittering brass." S. Fr., "sa robe d'une blancheur étincelante;" Diodati, "la sua veste divenne candida folgorante;" Ital., "suo vestimento divenne d'un candore sflogorante."

° "were talking with;" συνελθόντων. So (E. V.) Mark 9 : 4. Kend., Norton, Wakef., Murdock, M. Vulg. and Eras., "loquebantur cum—;" Beza, "colloquebantur cum—;" Mont., "colloquebantur;" Castalio and Schott, "cum eo colloquebantur;"

G. Fr., "parlaient avec—;" S. Fr., "s'entretenaient avec—;" Iber., "hablaban con—." Continued action is indicated by the Greek imperfect. With this, our progressive form of the imperfect corresponds. The verb is placed after its nominative "two men," according to the Greek order.

° "his departure;" τὴν ἕξοδον αὐτοῦ. Norton, Penn, Sharpe, Kend., Angus, Thielwall, M. Vulg., Eras., "excessum ejus;" Syriac, ܥܝܠܡܘܬܐ. (Murdock, "departure.") Heb. N. Test., יציאת. Rob. (Lex., *in verbo*) : "Tropically, departure from life." Heb. 11 : 22 (E. V.), "departing." Sept., Wisdom of Solomon, 3 : 2, ἔδοξαν ἐν ὀφθαλμοῖς ἀργύρον τεθνάναι, καὶ ἐλογίσθη κίνουσις ἢ ἕξοδος αὐτῶν, E. V., "in the sight of the unwise they seemed to die; and their departure is taken from misery." Josephus, Antiq. IV, 8 : 2, ἐπὶ ἕξοδον τοῦ ζῆν. In the use of this word, our idiom corresponds with that of the Greek. We use "departure" for "death." Kuinzel : "Τὴν ἕξοδον πληροῦν est, vita exitum habere, mortem subire."

° "he was about to accomplish;" ἔμελλε πληροῦν. Scarlet, Wesley, Kend., Norton ("about to take place"), Wakef., Penn, Sharpe ("about to fulfill"), Angus, M. The radical signification of μέλλω, "to be on the point of doing;" or, "to be about to do," is appropriate here. See Liddell. Anthon, Gram., p. 481. There is a periphrastic future, made up of μέλλω and the infinitive of the present, the aorist, or the future, and corresponding to the Latin periphrastic future of the participle, in *usus* and the verb *sum*. It answers to the English "being about to do any thing," "intending to do any thing," etc. See ch. 7 : 2, note.

° "had been heavy;" ἦσαν βεβαρημένοι. M., Penn ("had been weighed down"), Norton ("had been overcome"), Kend. ("had been oppressed"). Schott, "gravati fuerant;" Vulgate, Eras., Beza, "gravati erant." The pluperfect here should have its usual force.

° "but awaking;" διαγρηγορήσαντες δὲ. M., Wakef., Penn. Scholefield, "and when they awake."

° "standing;" συνεστῶτας. Tyndale, Cranmer, Geneva, Sharpe.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.</p>	<p>το ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἔστιν ἡμᾶς ἄδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ Μωσεὶ μίαν, καὶ μίαν Ἠλίου· μὴ εἰδὼς ὃ λέγει. ³⁴ ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη· καὶ ἐπεσκίασεν αὐτοὺς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. ³⁵ καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης,</p>	<p>him. And it came to pass, ^{as} they were departing from him, Peter said to Jesus, Master, it is good for us ^{to} remain here; and let us make three ^{booths}; one for thee, and ^{one} for Moses, and one for Elijah: not knowing what he said. ^{And} while ^{he} was saying this, there came a cloud and overshadowed them: and they feared as ^{those} men entered into the cloud.</p>
<p>34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.</p>	<p>35 And there came a voice out of</p>	<p>the cloud. And ^a voice came out of the ³⁵</p>

* "as they were departing;" ἐν τῷ διαχωρίζεσθαι αὐτοῖς. Scarlett, Penn, Dick., Sawyer. The participial construction is employed by Norton, Thomson, Wesley. This verb occurs only in this instance, in the N. Test. Bretschneider: "Medium: se-paro me, se-paro me ab alio, discedo." Sept., Gen. 13 : 9, διαχωρίζομαι ἀπ' αὐτοῦ. Ibidem vv. 11, 14. Ecclus. 6 : 13.

* "to remain;" εἶναι. Bretsch. (in verbo) "Maneo, Act. 17 : 28, εἰσένει, manemus in vita, versor, commoror." Matt. 2 : 15, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου. Matt. 17 : 4. Bloomf. (N. Test.) on Matt. 17 : 4. The verb is used here in the sense of *abiding, remaining, or residing*, as the adjuncts plainly show. Scarlett, Wakef., "to continue;" Camp., "to stay;" Dick., "that we remain." Kuinzel (in parallel, Matt. 17 : 4) : "Καλὸν ἔστιν ἄδε εἶναι, placet, juvat nos hic remanere, εἶναι id. quod. μένειν, manere, commorari, nam alexandriini verbum מְנִין non modo verbum μένειν, Gen. 24 : 55, sed etiam εἶναι, Jos. 24 : 7. Ezech. 3 : 15."

† "booths;" σκηνάς. Thom., G. and A. Camp., Murdock. Luther and De Wette, "Hütten." Iber., "pabellones." Kuinzel (on Matt. 17 : 4) : "Σκηνή est tentorium e frondibus arborum, qualia Judæi festo tabernaculorum figere solebant." Bloomf. on Matt. 17 : 4 : "Booths composed of branches of trees, such as were hastily raised for temporary purposes by travelers, and such as were raised at the feast of tabernacles." "Booths" occurs in (E. V.) Gen. 33 : 17. Levit. 23 : 42, 43. Neh. 8 : 14, 16. In all these cases, the Sept. has σκηνή. Rob. : "Booths, as built of green boughs and the like, a booth." The anglicized Latin word "tabernacle" is inaccurate, as that was restricted to a movable shelter composed of skins. Hence the phrase "sub pelibus" in tents. The English "tent," as indicating a similar shelter composed of cloth, fails to give the proper sense of σκηνή, which is entirely equivalent to the Heb. מִדְּבָר. Heb. N. Test., מִדְּבָר. Syr., مَدْبَرٌ (ab مَدْبَرٌ "to shade, overshadow").

* "one for Moses." Instead of the reading of Text. Recept., Μωσεί μίαν, Griesbach, Lachmann, Tischendorf, Knapp, Theile, Scholz have *μίαν Μωσεί*. Schott says: "Ordinem inversum auctoritate eod. plurimorum (12 unc.) verss., Pesch. Philox.,

Pers. Memph., Arm., Goth., Slav., Vulg., Ital. exhibimus cum Griesb. alisque." This rendering justifies the order of the words in the E. V., and shows that a change ("one for Moses") should not be made, as the Text. Recept. of Bagster is erroneous. Contrary to what is usual in Bagster, there are no marks ("—") employed to indicate this incorrect reading.

* "And;" δὲ. Sharpe, Penn, Sawyer. G. and S. Fr., "Et." Iber. and Span., "I." Ital., "E."

† "he was saying this;" ταῦτα—αὐτοῦ λέγοντος. Kendrick. Ταῦτα is often used to indicate the singular, though its form is plural. See ch. 5 : 27, note. Sawyer has "this." Scarlett, Norton, Wakef., Angus, Thelwall have employed the progressive form, "he was speaking." The above rendering is deemed equally exact with that of the E. V., while it is more in accordance with present usage. Heb. N. Test., מְנִין מְנִין מְנִין מְנִין. Vulg., Mont., Eras., "hæc—illo loquente;" Beza, "hæc ipso—dicente;" Castalio, "hæc eo loquente;" Schott, "hæc dum dicebat;" Iber., "estando él diciendo esto."

* "those men;" ἐκείνους. Norton, Dick., Scarlett ("these men"). This pronoun is antithetic to αὐτοῖς, and refers to Moses and Elijah, ἀνδρες δύο, v. 30. To bring out the thought, and harmonize the phraseology to our *usus loquendi*, the supplement "men" is inserted. The language of the E. V. is ambiguous. Trollope (Analecta, in loco) remarks: "In v. 34, some understand the pronouns αὐτοῖς and ἐκείνους of the same persons; but the former is more properly referred to the apostles, and the latter to Moses and Elias. Campbell [Le Clerc], M., "those;" S. Fr., "ceux-là;" Iber., "aqueellos;" De Wette, "jene." The passage is thus rendered by Schott: "Hæc dum dicebat nubes existit et illos (tres) obumbravit; metuebant autem (discipuli) quum illi nubem ingrederentur." "While he was saying this, there was a cloud which overshadowed the three (i. e., Christ, Moses, and Elijah), and they (the disciples) were afraid, when those (Christ, Moses, and Elijah) entered the cloud. Bengel (in loco) : "Eκείνους ref. ad Mosen et Eliam." I deem the reference of this pronoun to Moses and Elijah alone, correct.

† "a voice came out of;" φωνὴ ἐγένετο ἐκ. Wakef., Scarlett, Penn. This is more concise than the rendering of the E. V. The

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the cloud; saying, This is my beloved Son: hear him.	λέγουσα, Ὁθρὸς ἐστὶν ὁ υἱὸς μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε·	cloud, saying, This is my beloved Son: hear him. And ³⁶
36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.	Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἐώρακασιν.	'when the voice had ceased, Jesus was found alone. And 'they were silent, and told 'no one in those days any of those things which they had seen.
37 And it came to pass, that on the next day, when they were come down from the hill, much people met him.	37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολὺς.	And it came to pass ^b the next ³⁷ day, 'as they came down from 'the mountain, a great crowd met him. And behold, a man ³⁸
38 And behold, a man of the company cried out, saying, Mas-	38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων, Διδάσκαλε, δέομαί σου, ἐπίβλεψον	of the crowd 'cried loudly, saying, 'Teacher, I beseech

epi-verb "there" is unnecessary in this instance. Some translators have preferred to render *ἐγένετο* by "was," on the ground, that its past tenses are often used as substitutes for the tenses which are wanting in *εἶμαι*. Rob. (Lex., *γίνομαι*). In this case, however, if we say, "there was a voice," we are compelled by our idiom to render *ἐν τῆς γενέσεως*, "from the cloud," instead of giving *ἐν* its proper force, "out of." *Γίνομαι* is often rendered in the E. V. by "come," not in the sense of *ἐρχομαι*, "to move," or "pass" in some direction, but in that of *coming into some condition, to becoming*, = fieri. Rob. (Lex.), "to begin to be, come into existence, i. q., to arise, etc."

"when the voice had ceased;" *ἐν τῷ γενέσθαι τὴν φωνήν*. Bloomf. (N. Test.). The aorist here by a usage common in narration (Buttmann, §137, 3) has the force of the pluperfect. Giving the verb the signification which it has in v. 34, we might say, "when the voice had come." This, however, would not present the thought which is, that the voice "had taken place," or, according to our idiom, "had ceased;" or, more freely, "after the voice had been heard." There is much diversity in the views of translators as to the proper rendering of the text here, not because they differ as to the *thought*, which is obvious enough, but when that thought is to be clothed in words; *hoc opus, hic labor est*. Thom., "at the time the voice was uttered;" Scarlett, "while this voice was uttering;" Norton, Wakef., "after the voice;" Camp., "while the voice was uttered;" Sharpe, "when the voice came;" Sawyer, "when the voice had passed;" Kend., "as the voice came;" M., "when the voice had come:" S. Fr., "pendant que la voix se faisait entendre;" De Saey, "pendant qu'on entendait cette voix;" Iber., "después de haber venido la voz;" Ital., "mentre la voce si faceva udire;" De Wette, "indem die Stimme erscholl;" Belg., "als de stemm; geschiedde."

"they were silent;" *αὐτοὶ ἐσίγησαν*. Thomson, Scarlett, Dick. Liddell remarks on this word: "The distinction that *σιγᾶν* is properly intransitive, like the Latin *silere*, (and *σιωπᾶν* properly transitive, to keep secret, Lat. *tacere*, may have been originally correct, but was little observed; for we find *σιγᾶν* cum accus. rei, Herodot 7 : 104; Pindari Frag.; Æschyl. Prom-

ethens, 106, 441; Sophocles, etc., and the passive, *to be passed over in silence, taceri*, is very common, etc."

"no one;" *οὐδενὶ*. Thom., Scarlett, Norton, Wakefield, Penn, Sharpe, Dick, Kend., Thelwall, M. De Wette, "nemandem;" Iber., "á nadie." See ch. 9 : 21, note.

"the next day;" *ἐν τῇ ἐξῆς ἡμέρᾳ*. The preposition "on" is omitted in conformity with our *usus loquendi*. So Scarlett, Wesley, Norton, Wakef. Camp. If "on" is dropped, the supplement "that" (inserted in the E. V., but not italicized) should share its fate. Both are superfluous. They lengthen the sentence without adding any thing to its force, perspicuity, or harmony.

"as;" Thomson, Scarlett, Wesley, Norton, Sharpe, Dick, Kend.

"the mountain;" *τοῦ ὄρους*. So parallels (E. V.) Mark 9 : 9. Matt. 17 : 9. See v. 28 of this chapter, note. Scarlett, Wesley, Norton, Wakef., Camp., Sharpe, Penn, Dick, Kendrick, Angus, Thelwall, M., Sawyer. Vulg., Mont., Erasmus, Castalio, Schott, "de monte;" Beza, "e monte." Syriac, ܡܘܢܬܐ. Heb. N. Test., ܡܘܢܬܐ. Belg., "berg;" De Wette, "Berge;" S. Fr., "la montagne;" Iberian, "del monte;" Diodati, "dal monte;" Dan., "Bierget." "Hill" was copied from Wiclif, by Tyndale and Cranmer. The Geneva correctly rendered "mountain," but "the forty-five" went back to Wiclif. See ch. 4 : 29, note.

"cried loudly;" *ἀνεβόησε*. This verb signifies "to utter a loud cry, to shout." Liddell, "vociferor." Bretsch. It should be distinguished from *κράζω*, which is usually rendered in the N. Test. "to cry out," or sometimes simply "to cry." Mont., Beza, Eras., Schott, "exclamavit." Syr., ܡܘܨܘܒܐ. In the Sept., this verb is the equivalent of *פָּקַד* Ezek. 11 : 13. Zech. 6 : 8. 2 Kings 4 : 40. Josephus, Antiq. IX. 1, 2, *τις προσηύχης παρελθὼν εἰς μέσην τὴν ἐκκλησίαν ἀναβόησε τῷ τε πλῆθει καὶ τῷ βασιλεῖ*.

"Teacher;" *Διδάσκαλε*. See ch. 2 : 46, note. See Rob. Bretsch., "Qui docet, monet alios—doctor, munus docendi habens. Κατ' ἐξοχὴν autem ita appellabantur ii, qui discipulos colligebant, et scholam erudiendorum regebant, magistrī—adjuncta notione auctoritatis, qua de causa et simul κήροισι dicebantur, vide

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ter, I beseech thee look upon my son: for he is mine only child.	ἐπὶ τὸν υἱόν μου, ὅτι μονογενῆς ἐστὶ μου. ³⁹ καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κρᾶζει, καὶ σπαράσσει αὐτὸν μετὰ ἄφρονος, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβων αὐτόν. ⁴⁰ καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν. ⁴¹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπίστος καὶ δειστρομμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι	thee "to look on my son, for he is mine only child. And "be- ³⁹ hold, a spirit "seizeth him, and he suddenly crieth out, and it "convulselh him "so that he foameth, and bruising him, hardly departeth from him. And I besought thy disciples ⁴⁰ to cast him out, and they could not. And Jesus, answering, ⁴¹ said, O "unbelieving and "perverted generation, how long shall I be with you, and "bear

Jo. 13 : 13, 14. Hoc sensu διδάσκαλος convenit Hebraico Rabbi, Jo. 1 : 39. Sæpius ita appellatur Jesus, non solum ubi discipuli, sed etiam ubi Judæi eum adloquuntur, Mat. 8 : 19. Marc. 4 : 38, et passim." Thomson, Scarlett, Norton, Wakef, Sharpe, Camp, Kendrick, Thelwall, Sawyer, M. Beza, "Præceptor;" Schott, "Doctor;" De Wette, "Lehrer;" S. Fr., "Docteur." In this Revision, the rendering is uniformly "Teacher."

"to look." The reading of the Text. Receipt, ἐπιβλεπον, is rejected by nearly all the critical Editors, as Griesbach, Knapp, Tischendorf, Theile, Tittmann. These Editors have substituted ἐπιβλέπει in its place. Still they differ in the accentuation of this word. Thus Griesb., Knapp, Tittm. (Leips. 1831), Tischend., Scholz have ἐπιβλέπει (1st aorist imperat. midd.), while, on the other hand, Theile, Bloomf., and Schott adopt ἐπιβλέπει (1st aor. infin. active). The verb occurs in the N. Test. only three times, Luke 1 : 48, ἐπιβλέπων (1st aor. ind. act.); James 2 : 3, ἐπιβλέψατε (1st aor. subj. act.), and in the passage before us. The probability is, that the correct reading is ἐπιβλέπει (infinitive). Meyer says that ἐπιβλέπει (1st aor. imperative) does not occur. Schott has the following note: "Lectio ἐπιβλέπει (sic enim, si hæc lectio in codd. permultis, 9 unc. expressa cum Griesb. alisque præferat, accentu instruenda est, ut hic infinitivus act. aor. a vb. δέομαι pendent, non ἐπιβλέπει, qua forma esset imper. med. hominis præcibus Jesum implorantis minus accommodata quam Vulgata ἐπιβλεπον." The verb is rendered as an infinitive ("to look") by Norton, Sharpe, Dick., Sawyer. De Wette, "anzunehmen."

"behold;" ἰδοὺ. See ch. 1 : 44, note.

"seizeth;" λαμβάνει. See ch. 5 : 26, and 7 : 16, notes. So Thom., Scarlett, Norton, Wakef, Camp., Dick., Penn, Angus, Thelwall, Beza, "arripit;" Castalio and Schott, "corripuit;" De Wette, "es ergreif—ein Geist;" G. and S. Fr., "saissit." Heb. N. Test., נִשְׁבַּח.

"convulselh;" σπαράσσει. Thom., Scarlett, Norton, Dick., Kend., Angus, M., Sawyer, Schott, "distorquet." Kuinzel (on Mark 1 : 26): "Καὶ σπαράων αὐτὸν cum corpus hominis contorsisset. Verbum σπαράσσει non tantum adhibetur de bellais

corpora immaniter lacerantibus, ita ut sit, lacerare, discernere—sed interdum etiam notat, vehementer concutere, commovere, respondet Hebr. נִשְׁבַּח, quod Græco verbo σπαράσσει explicuerunt alexandrini. Jer. 4 : 19." The following extract from the note on the Revision of Mark 1 : 26, is quoted as apposite: "The verb literally signifies 'to tear, or lacerate,' but here, and Luke 9 : 39, 'to throw into violent convulsions, or spasms,' such as accompany epilepsy, which are sometimes called σπασμοί, though usually σπασμοί by the Greek medical writers. See Bloomfield (N. T., in loco). Bretsch., 'distorqueo, concutio.' In N. T. non nisi de ægrotis, quorum membra a genio malo—vehementer distorquebantur: Rob., 'in N. T., to convulse, to throw into spasms.' 'The root of the verb σπᾶω is used by medical writers to signify causing convulsion or spasm, and in the passive, to be convulsed,' Liddell. The literal sense, to rend, is inconsistent with the parallel narrative, Luke 4 : 33-36, καὶ ἔψαυ αὐτὸν τὸ δαιμόνιον εἰς μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψων αὐτόν—he came out of him and hurt him not."

"so that." Norton, Camp., Penn, M. Our usus loquendi demands "so that," instead of "that."

"unbelieving;" ἀπίστος. Norton, Sharpe, Penn, Murdock. So (E. V.) 1 Cor. 7 : 14 (bis), 15. Titus 1 : 15. Rev. 21 : 8. Belg., "ongeloovig;" De Wette, "ungläubiges." "Faithless" is ambiguous, as it signifies unworthy of confidence, treacherous, as well as destitute of faith.

"perverted;" δειστρομμμένη. Rob. (Lex., in verbo): "Pass. perf. part., perverted." The participial construction is exact. The people were led astray by their blind guides, or, in other words, turned aside, perverted from "the good and right way." Compare Acts 13 : 10, οὐ πάνη διαστρέφων τὰς ὁδοὺς καρῶν τὰς εὐθείας;

"bear with;" ἀνέξομαι. Kend., Pechy (on parallel ἀνέξομαι, Mark 9 : 19), Scarlett, Norton, Angus, M. Rob. (Lex., in verbo), "to bear with, have patience with the errors and weaknesses of others." Kuinzel (on parallel, Matt. 17 : 17): "Ἔως πότε ἀνέξομαι ὑμῶν; quousque vos, mores vestros pravos perfe-ram?" Ἀνεξοθεῖ τινα, patienter ferre alicujus contumaciam,

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you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

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υμῶν; προσάγαγε ὧδε τὸν υἱὸν σου. ⁴² Ἐπι δὲ προσερχομένου αὐτοῦ, ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα, καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. ⁴³ ἐξεπλήσθησαν δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμάζοντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς

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with you? "Lead thy son hither. And while he was coming near, ⁴² the demon dashed him down, and violently convulsed him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father. And they were all astonished ⁴³ at the mighty power of God. But while all were wondering at every thing which Jesus did, he said to his disciples;

Hebr. Isa. 46 : 4, ^{לְבַחֶךָ} נִשְׁפָּץ. Isa. 1 : 14, ^{נִשְׁפָּץ}. Heb N. Test., ^{נִשְׁפָּץ}.

"Lead;" προσάγαγε. Rob. (Lex., προσάγω, and in loco), "to lead, or conduct to any one." Bretsch.: "LXX. pro ^{ἄγω}, et seipissime pro ^{ἄγω} et ^{ἄγω} in Kal et Hiphil. I. transitive adduco, Luke 9 : 41, ^{ἄγω}." Vulg., Mont., Eras., Beza, Castalio, Schott, "adduc." In the parallels, Matt. 17 : 17, and Mark 9 : 19, the verb is φέρεις, properly rendered "bring," in the E. V. Here, however, the radical signification of προσάγαγε is presented by using "lead." As an alternative, "lead—to me." This rendering retains the force of ^{ἄγω}. Diodati, "Mena."

"And while he was coming;" Ἐπι δὲ προσερχομένου. Scarlett, Norton, Penn, Wakef. Should ^{ἄγω} be regarded as modifying the signification of the verb, its force may be expressed thus, "while he was coming to him," or, more concisely, "coming near." Many cases occur in the Septuagint and N. Test., where the signification of the verb, compounded with a preposition, is obviously the same with that of the simple form.

"dashed—down;" ἔρρηξεν. Thomson, Camp., Wakefield ("dashed—to the ground"), Kend. (parallel, Mark 9 : 18, ἔρρηξε, "dashed—to the ground"). Heb. N. Test., ^{ἔρρηξε}. Beza, "alhsit." Kuinzel (Mark 9 : 18) : "Significat, ἔρρηξε, solo allidere, in terram dejicere. Alexandri Judaei hoc verbo expresserunt Hebr. ^{ἔρρηξε} Jer. 23 : 33, 39. Isa. 35 : 23, sed Ez. 29 : 5; 31 : 22, hoc idem verbum lidem interpretes reddiderunt καταβάλλειν, et Amos 5 : 6, ^{ἔρρηξε} ἐπὶ γῆς. Hesychius, ἔρρηξε καταβάλλειν. Idem ἔρρηξε κατέβαλε. Artemidor. I : 62 (60), ἔρρηξε αὐτὸν ἀντιπαλον, de luctatore adversarium humi prosternebat. Id., v. 78, de lagena; ἔρρηξε τε καὶ κατέβαλε τὸ κεράμιον, in terram dejicere et confringere lagenam." Rob. (Lex., in verbo) : "To dash to the ground, as a demon one possessed." Euthymius (quoted by Fritzsche), τὸ μὲν οὖν ἔρρηξε ἀπὸ τοῦ καταβάλλει εἰς γῆν. Bloomf. (N. Test., Mark 9 : 18) : "The true sense is that of the ancient versions and commentators, and most modern ones, "dashes him on the ground." "To dash down" will express the sense of the verb most concisely and accurately. Wisd. 4 : 19, ^{ἔρρηξε} αὐτοὺς ἀρόνους περραεῖς, "he shall dash them down headlong and speechless."

"violently convulsed;" συνεσπάραξεν. See v. 39, note on ^{ἄγω}. The preposition ^{ὀν} is intensive, in composition with the verb. Bloomfield (N. Test.). Rob. (Lex., in verbo) : "In N. Test. intens., to convulse together, to throw into strong spasms." Bretsch.: "Totum, i. e. vehementer distorqueo, Luc. 9 : 42." This verb should be distinguished from the simple form ^{ἄγω}, v. 39 (Mark 9 : 26, ^{ἄγω}, part), by the use of the adverb "violently." Schott, "vehementer distorsit;" De Wette, "schüttelte ihn hin und her;" De Sacy, "l'agit par de grandes convulsions."

"delivered;" ἀπέδωκεν. Tyndale, Cranmer, Geneva, Thom., Norton, Camp., Wakef., Murdock, M. "Again" should not be used here with "deliver." The etymology of the Greek verb, ^{ἄγω}—^{ἄγω} (to give from), shows that "deliver," "give back," or "restore" are its equivalents. Heb. N. Test., ^{ἄγω}. Vulg., Mont., Eras., Beza, Castal., "reddidit;" Belg., "gaf—weder;" De Wette, "gab—wieder;" Dan., "gav—igien;" S. Fr., "rendit;" Iber. and Span., "volvio;" Diodati, "rendé."

"were—astonished;" ἐξεπλήσθησαν. So (E. V.) Matt. 7 : 28; 13 : 54; 22 : 33. Mark 1 : 22; 6 : 2; 7 : 37; 10 : 26; 11 : 18. Luke 4 : 32, etc. Norton, Sawyer. Rob. (Lex., in verbo) : "In N. Test. only passive, to be struck with astonishment, admiration, etc., i. q., to be astonished, etc."

"while all were wondering;" πάντων—θαυμάζοντων. Scarlett, Norton, M., Penn, Wakef. ("while they were all wondering"). So Gray (note on Angus) and Kendrick. Iber., "maravillándose todos." The progressive form of the Eng. verb is most appropriate. As we can imitate the conciseness of the Greek, without any violation of our idiom, it is unnecessary to introduce "they," in this sentence.

"at every thing which;" ἐπὶ πᾶσιν οἷς. Kend., Camp., M. The more literal rendering, "at all things which," does not exhibit the thought with any greater accuracy, while it presents an *assonance*, which our *usus loquendi* forbids, "all were wondering at all things which." This note may be placed in the margin: "Gr. at all things."

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GREEK TEXT.

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44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 Then there arose a reason-

αὐτοῦ, ⁴⁴ Ἐέσθε ὑμεῖς εἰς τὰ ὄτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. ⁴⁵ Οἱ δὲ ἤγνούον τὸ ῥῆμα τούτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθῶνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

⁴⁶ Εἰσῆλθε δὲ διαλογισμὸς ἐν

Let these words sink down into your ears; for the Son of man is about to be delivered up into the hands of men. But

they did not understand this saying, and it was hidden from them, so that they did not perceive it, and they feared to ask him concerning this saying.

And there arose a dispute

" words;" *λόγους*. Kend., Norton, Camp, Penn, Dick., Wakef., Sawyer, Angus, M. In this passage, *λόγους* refers to the following sentence, ὁ υἱὸς τοῦ ἀνθρώπου μέλλει κ. τ. λ. Bloomf. (N. Test., in loco), after remarking that most recent commentators suppose *λόγους* refers to the commendations bestowed on Jesus by the multitude who had witnessed his miracles, says: "The expression, however, is not τὰ ῥήματα, but τοὺς λόγους. And no such words have occurred in the preceding context; and to suppose them implied in ἐξεπλήροοντο and θυμαζόντων, would be extremely harsh. Hence it is better to suppose τοὺς λόγους to mean the words just about to be said. Thus the γὰρ will here, as often, serve for explanation, and have the sense *nampe, namely that*." The thought is well expressed by Wakef., "Let the words which I am speaking, sink down into your ears; for the Son of man," etc.

" is about to be delivered up;" *μέλλει παραδίδοσθαι*. Wakef., Sharpe, Kend., Thom., Scarlett, Norton, Penn, M., Angus, Sawyer. See Luke 7: 2, note on μέλλω. As to the rendering of παραδίδοσθαι, the following extract from a note in the Revision of Mark 1: 14, is in point: "Was delivered up; τὸ παραδοθῆναι. Sharpe, Pechy, Q., Wakefield. This verb signifies to deliver up, give over to any one. The object for which the act is performed must be ascertained from other words expressed or understood. Should it be necessary to indicate more than the verb implies, the ellipsis must be filled by a supplement. See Rob. on παραδίδωμι. De Wette, 'überliefert war;' Belg., 'overgeleverd was;' S. Fr., 'eut été livré;' Iber., 'después de ser entregado;' Vulg., 'traditus est;' Beza, 'traditus fuit.' The verb is rendered as above in (E. V.) Matt. 10: 17, 19, 21; 24: 9. Mark 13: 9, 11. Luke 21: 12. Rom. 8: 32. 1 Cor. 15: 24."

" they did not understand;" *οἱ-ἤγνούον*. Wakef., Dick. By the insertion of "did," the language is made to accord with present usage, and is rendered more harmonious. This construction is adopted by Norton, "they did not know," and Thomson, "they did not comprehend."

" was hidden;" *ἦν παρακεκαλυμμένον*. This form of the participle (of "to hide") is adopted as more euphonous than "hid." So Norton, Penn, Wakef., Kend.

" so that they did not perceive;" *ἵνα μὴ αἰσθῶνται*. Norton. In this rendering, *ἵνα* is regarded as *causative*—in which case it merely indicates the event or result of the action,—and has the

force of *scilicet, adeo ut*, "so that," "so as that." See Rob. (Lex.), Bloomf. (N. Test., in loco). *Αἰσθάνομαι* (mid. dep.) has the primary signification to perceive, apprehend, or notice by the external senses, tropically, to perceive mentally, understand. Liddell. The verb, in this instance, is rendered by the Eng. imperf. indicative. Wesley ("so that they perceived it not"), Wakef., Kendrick, Sharpe, Wielif, Tyudale, Cranmer, Geneva, Rheims. *ἵνα* is rendered "to that," by Thelwall, Sharpe. If *ἵνα* is regarded as *telic*, then the appropriate rendering would be, "in order that they might not perceive." De Wette, "an dass sie nicht fasseten;" S. Fr., "afin qu'ils ne la sentissent pas." Bloomf. (N. Test.): "The best commentators are agreed that *ἵνα* is used for *scilicet, adeo ut, inasmuch that*; the sense being, 'And it was hidden (i. e. obscure to them, so that they did not understand it)'" Kuinzel: "Verba Christi iis obscure erant, non videbant, quomodo predicationem hanc componentem eum præconcepit opinibus, quas de Messia ejusque dignitate foverent."

" concerning;" *περὶ (cum genit.)*. Kend., Camp, Penn, Sawyer, M., Thelwall.

" this;" *τούτου*. Wesley, Wakef., Sharpe, Sawyer, Gray (on Angus), M. De Wette, "dieser;" G. and S. Fr., "cette."

" And;" *δέ*. Wesley, Campbell, Penn, Sawyer, Kendrick, Belg., "ende;" Luther, "auch;" S. Fr., "et;" Iber., "i;" Ital., "e." As *δέ* is *continuative* here, "and" is more appropriate than "then," which, as it is often an adverb of *time*, would be ambiguous.

" a dispute;" *διαλογισμὸς*. Rob. (Lex., in loco, *εἰσέρχομαι*), Wakef., Angus, M. Beza, "disceptatio." Penn and Dick., "a controversy;" G. Fr., "ils entrèrent in dispute." Compare Mark 9: 33, 34, *Τὶ ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε*; E. V., "What was it that ye disputed among yourselves by the way?" *Πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων*, "For by the way they had disputed among themselves who should be the greatest." *Διαλογισμὸς* is rendered by "dispute" (E. V.), Phil. 2: 14; "disputation," Rom. 14: 1. So it should be in 1 Tim. 2: 8, where the E. V. has "doubting." From the parallel, Mark 9: 33, and the narration of Matt. 18: 1, it seems quite probable that a discussion as to superiority occurred among the apostles. The last cited passage presents an affecting rebuke of their ambitious spirit, and is worthy of "everlasting remembrance."

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ing among them, which of them should be greatest.	αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν. ⁴⁷ ὁ δὲ Ἰησοῦς ἰδὼν τὸν	among them, which of them would be greatest. And Jesus, ⁴⁷
47 And Jesus perceiving the thought of their heart, took a child, and set him by him,	διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον, ἕστησεν αὐτὸ παρ' ἑαυτοῦ, ⁴⁸ καὶ εἶπεν	perceiving the thought of their heart, took "a little child, and set "it by him, and said to them, ⁴⁸
48 And said unto them, Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.	αὐτοῖς, "Ὁς ἂν δέξεται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμεῖ δέχεται· καὶ ὁς ἂν ἐμὲ δέξεται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτος ἔσται μέγας.	Whoever shall receive this "little child in my name, receiveth me, and whoever receiveth me, receiveth him that sent me; for he who is least among you all, "he shall be great. And John, ⁴⁹
49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.	⁴⁹ Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομένον τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκώλυσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μετ' ἡμῶν. ⁵⁰ Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.	answering, said, Master, we saw one casting out "the demons in thy name; and we forbade him, because he followeth not with us. And Jesus said to him, Forbid ⁵⁰
50 And Jesus said unto him, Forbid him not: for he that is not against us, is for us.	⁵¹ ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ	him not; for he that is not against us, is for us. And it ⁵¹
51 And it came to pass, when the time was come that he should	εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.	came to pass "when the time for his being taken up had come,

¹ "which of them would be greatest;" *τις ἂν εἴη μείζων αὐτῶν*. Present usage demands "would," as the auxiliary, rather than "should."

"a little child;" *παιδίον*. Genevan, Thom., Wesley, Dick., Wakef., Sawyer. Beza, "puerulum;" Göschen, "pusionem;" Belg., "kindeken;" G. and S. Fr., "un petit enfant;" Ital., "un picciol fanciullo." So (parallels) Matt. 18 : 2, 3, 4, 5; 19 : 13. Mark 10 : 14, 15. 1 John 2 : 13. Rob. (Lex.): "A little child, either male, or female." Compare ch. 18 : 16, with 18 : 15.

"it;" *αὐτό*. Wakef., Penn, Sharpe, Sawyer, Angus, M. So Kend. and Pecky in the parallel, Mark 9 : 36 (*αὐτό*). Our idiom agrees with that of the Greek. We use the neuter pronoun "it," where we do not indicate the sex of a child.

"little child;" *παιδίον*. So in the parallel (E. V.) Matt. 18 : 3. Genevan, Wakef., Scarlett, Sawyer. Beza, "puerulum;" Göschen, "pusionem;" Belg., "kindeken;" G. and S. Fr., "petit enfant;" Ital., "picciol fanciullo;" Dan., "lidet Barn." See v. 47, note.

"he;" *ὁ*. Thom., Sharpe, Sawyer. So often in E. V., as Luke 1 : 32; 20 : 28.

"the;" *τὰ*. See ch. 9 : 1, note.

"when the time for his being taken up had come;" *ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ*. This rendering is adopted as holding the proper medium between one so literal as to violate the propriety of our language, and another so

free as to involve a departure from that simplicity of style, which forms a marked feature in the E. V. In favor of the correctness of the phrase "his being taken up," it may be remarked that we have no single word which corresponds accurately with *ἀναλήψης*. "Reception," "withdrawing," and "ascension," instead of being its equivalents, are mere approximates. Rob. (Lex.) defines it "a taking up into heaven." On referring to Mark 16 : 19, we find the cognate verb applied to the act denoted by this noun; *ἀνελήφθη εἰς τὸν οὐρανόν*, "he was taken up into heaven." Kuinzel: "Ανάληψις proprie significat elationem ad locum superiorem, et ἀναλαμβάνεσθαι proprie est sursum ferri; hoc vero idem verbum in N. T. libris sepius adhibitum legitur de Christi ex his terris abitu et reditu ad Patrem, de ascensione ipsius in cœlum; vide Act. 1 : 11, 22. Marc. 16 : 19. 1 Tim. 3 : 16, de Elia in cœlum translato extat Sir. 48 : 9 (ὁ ἀναληψθεὶς ἐν λαίλαπι πυρὸς ἐν ἄρματι ἑπτῶν πυρῶν). 2 Regg. 2 : 11 (καὶ ἀναλήψθη Ἠλίου ἐν σασσιμαῷ ὡς εἰς τὸν οὐρανόν); ubi Hebraico verbo ἔρησpondet. Etiam h. l. ἀνάληψις significat: Christi ex his terris abitum et reditum ejus ad patrem in cœlum." So ἀναλαμβάνω is simply in its radical sense "to take up." "Had come" is used instead of "was come" on the ground that "have" is the proper auxiliary, with intransitive verbs, instead of "be." See ch. 2 : 15, and 4 : 34, notes. As an alternative rendering, "when the days for his being taken up were completed."

KING JAMES' VERSION.

be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not

GREEK TEXT.

πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. ⁵² καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῶν. ⁵³ καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. ⁵⁴ ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, (θέλει εἰσπαραεῖν) πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς, ὡς καὶ Ἠλίας ἐποίησε; ⁵⁵ Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς; ⁵⁶ ὁ γὰρ

REVISED VERSION.

he firmly set his face to go to Jerusalem. And he sent mes- ⁵² sengers before him; and they went and entered into a village of the Samaritans, to make ready for him. And they did ⁵³ not receive him, because his face was turned towards Jerusalem. And his disciples ⁵⁴ James and John seeing *this*, said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he ⁵⁵ turned and rebuked them, and said, Ye know not of what spirit ye are. For the Son of man ⁵⁶

* "he firmly set;" ἐστήριξε. Sawyer. This verb occurs thirteen times in the N. Test., and is rendered in the E. V. by "to fix," "establish," "strengthen," and in the present instance, only, by "steadfastly set." As "steadfastly" is now obsolescent, "firmly" is adopted as its substitute. It is accurate, and more euphonious.

* In conformity with the punctuation of the text, a period is placed after "Jerusalem." So Kend., Norton. The punctuation of Griesb., Knapp, Theile, Titm., Schott, Göschen, and Scholz agrees with Baxter's Text. Recept.

† "he sent;" ἀπέστειλεν. Kend., M., Sawyer, Penn. The punctuation (see preceding note) requires that the nominative of the verb should be expressed.

‡ "before him;" πρὸ προσώπου αὐτοῦ. Tyndale, Cranmer, Geneva, Kend., Thom., Norton, Scarlett, Dick., Wakef., M., Sawyer. The text presents a Hellenism, which, though intelligible, is not in harmony with our idiom. Rob. (Lex., πρόσωπον): "With prepositions, and followed by a genitive of the person, it (πρόσωπον) forms, like the the Heb. פָּנָיו, a periphrasis for a simple preposition." In other words, in the case before us, the literal phrase "before his face" has the same signification as "before him." As the expression "he firmly set his face" occurs very near this sentence, our usus loquendi demands that "face" should not be repeated. Such a repetition strikes the ear as harsh and unnatural. When there is no repetition, a change from the literal rendering of the E. V. may not be necessary, though much might be said in its favor, as a matter of taste. It may be laid down as a general truth, that in ancient languages, especially those of the East, closely connected repetition of kindred or identical sounds was deemed as beauty, but it is far different with the English. Luther and De Wette, "vor sich;"

Dan., "for sig;" G. and S. Fr., "devant lui;" Iber., "delante de sí;" Diodati, "davanti a è;" Ital., "innanzi a se;" Castalio and Schott, "ante se."

† "his face was turned;" τὸ πρόσωπον ἦν πορευόμενον (literally, "his face was going;" so Sharpe). Kend., M. De Wette, "sein Angesicht—gewandt war;" S. Fr., "sa face était dirigée." But Scarlett and Dickinson, "his face was directed;" Wakef., "he was going with his face turned." The E. V. has copied Tyndale, who probably derived his rendering from Eras., "facies ejus erat entis." The participle πορευόμενον not being in the genitive, but in the nominative, this rendering is inaccurate. But if we drop the Hebrew idiomatic expression, we can say, "he was going," as Norton and Sawyer. I submit this as an alternative rendering. Rob. (Lex.) remarks that πρόσωπον, the face, is put for the presence, person of any one. So 2 Cor. 1: 11, ἐν πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, E. V., "the gift bestowed upon us by means of many persons." See פָּנָיו, Gesenius's Lex. Bretsch. (πρόσωπον): "Ex hebraismo inservit periphrasi tum personarum quum rerum."

* "towards;" εἰς. Kend., M. Rob. (Lex., in verbo): "After verbs implying direction upon, or towards any place, or object. See Acts 24: 15, 16, εἰς τὸν Θεόν—πρὸς τὸν Θεόν."

† "And his disciples—seeing;" ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ. Kend., Wesley, Scarlett, Sawyer, Thelwall, M. S. Fr., "Et ses disciples—voyant vu." The adverb "when" is not necessary.

‡ "ye know not of what spirit ye are;" Οὐκ οἴδατε οἷον πνεύματός ἐστε ὑμεῖς. Kend., Wakef., Campbell, M. The Textus Receptus points this passage as interrogative, "Do ye not know what spirit ye are?" So Griesbach, Knapp, Theile, Scholz, Schott. Translators, who have followed this punctuation, sup-

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
come to destroy men's lives, but to save them. And they went to another village.	νὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.	'came not to destroy men's lives, but to save them. And they went to another village.
57 And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.	57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἰπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε. 58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλῖνῃ. 59 Ἐπε	And it came to pass, as they 57
58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.	were going 'on the way, a certain man said to him, Lord, I will follow thee 'wherever thou goest. And Jesus said to him, 58 "The foxes have holes, and the birds of the air have 'shelters: but the Son of man hath not where to lay his head. And 59	were going 'on the way, a certain man said to him, Lord, I will follow thee 'wherever thou goest. And Jesus said to him, 58 "The foxes have holes, and the birds of the air have 'shelters: but the Son of man hath not where to lay his head. And 59

pose that the sense is, Do ye not know of what spirit ye should be as my disciples? However, as there does not seem to be sufficient authority for taking *εἰς* in the sense of "ye ought to be," the view taken by all the early commentators, that the sentence is declarative, is deemed correct. Bloomfield (N. Test.) remarks: "It is no small objection to the interrogative mode, that not one of the ancient commentators so understood the words." In his "Supplemental Volume" he says: "I still, as formerly, prefer to assign to them (i. e., the words) a declarative sense, as having (with less of *δενότες*, than the interrogative form) more of simplicity and earnest inculcation of a weighty truth, in setting before his hearers their want of self-knowledge, 'ye know not by what spirit and disposition ye are actuated in saying this, and how much at variance with the spirit of the gospel of love promulgated by Him, who came not to destroy mens' bodies, but to save their souls!'"

^a "came;" ἦλθε. Kend., Scarlett, Wakef., Thelwall, M. The aorist should have its usual equivalent, the English imperfect.

^a "that" (in E. V.) is dropped as superfluous. So Norton, Wesley, Penn, Sharpe, Dick., Searlett, Wakef., Camp., Sawyer, Kend., Thelwall, M.

^b "as they were going;" πορευομένων αὐτῶν. Wakef., Penn, Kend., Angus, M. In Bagster's text, the comma is incorrectly placed after αὐτῶν, instead of ὁδῷ. The same error occurs in the Polynician.

^c "on the way;" ἐν τῇ ὁδῷ. Sharpe, Camp., Sawyer, Kend., M., Norton ("on their way"), Scarlett ("on the road"). This corresponds with our *usus loquendi* more nearly than "in the way."

^d "wherever;" ὅπου (with *ἂν*). Liddell (*in verbo*): "Wherever with the subjunctive." Rob. (Lex.). Norton, Sharpe, Dick., Kend., Sawyer, M. "Whithersoever" is obsolete.

^d The article should be retained here, and in the next member of the sentence.

^e "shelters;" κατασκηνώσεις. Sawyer and Camp., "places of shelter." The appropriate equivalent of "nest" is *νοστία*. See Sept., Numb. 24: 21. Deut. 22: 6; 32: 11. *Κατασκήνωσις* is

defined by Bretsch.: "*Locus commorationis, domicilium, habitatio.*" In Sept., Ezek. 37: 27, καὶ ἵσται ἡ κατασκήνωσις μου ἐν αὐτοῖς is the rendering of חֲבֻצֵת יִשְׂרָאֵל, where it refers to the sacred tent, or tabernacle. Tobit 1: 4, ὁ ναὸς τῆς κατασκήνωσός, "the temple of the habitation." Liddell: "A place in which one takes up quarters." In classic writers, it is used for the act of pitching tents, encamping, taking up one's quarters. Bloomf. (in parallel, Matt. 8: 20) remarks that the word does not signify *nests*, "but simply places of shelter, roosts, such as those where birds settle and perch." The verb κατασκηνοῦν (Rob., Lex.) signifies "to fix down a tent, to pitch tent, to encamp. In N. Test. generally, to sojourn, to dwell, and, spoken of birds, to haunt. So ἐν τοῖς κλάδοις (Matt. 13: 32); τὰ πετεινὰ—κατασκηνοῦσιν ἐν τοῖς κλάδοις (Luke 13: 19); οὐὰ τὴν οὐρανὸν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν (Mark 4: 32)." Ps. 104: 12, Ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦσι, "Upon them (i. e., the trees) shall the birds of the air dwell." Kuinzel (on Matt. 8: 20): "Per κατασκηνώσεις non nidī, sed latibula significantur, loca ubi volucres consistunt et quiescunt, tecti ab injuria cœli: Sic verbum κατασκηνοῦν de avibus in ramis arborum consistentibus et quiescentibus legitur Matt. 13: 32. Luc. 13: 19, neque κατασκηνοῦν respondet Heb. נָסַד sed verbo נִבְחָו, quod de avibus ita usurpat, ut sit commorari, quiescere, versari, considere ut Dan. 4: 18 ubi Theodot. ita adhibuit κατασκηνοῦν." As "dwelling," "habitation," and "lodging" are necessary for rendering other Greek words, "shelters" is deemed most appropriate. It is defined by Webster: "That which covers or defends from injury or annoyance. A house is a shelter from rain and other inclemencies of the weather; the foliage of a tree is a shelter from the rays of the sun."

—The healing plant shall aid,
From storms a shelter, and from heat a shade."—Fors.

Compare Ps. 104: 17, בֵּיתָם בְּיִשְׁבִּילֵי הַיַּרְדֵּן, E. V., "As for the stork, the fir-trees are her house." *Κατασκηνώσεις* is rendered "Wohnungen" by De Wette. S. Fr., "habitations;" Iberian, "sitios donde habitar" ("places where they dwell, i. e., dwelling-places"); Dick., "places of rest;" Wakef., "roosts."

KING JAMES' VERSION.

59 And he said unto another: Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAP. X.

AFTER these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them,

GREEK TEXT.

δὲ πρὸς ἕτερον, Ἀκολουθεῖ μοι. Ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. ⁶⁰ Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκροῦς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. ⁶¹ Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάσασθαι τοῖς εἰς τὸν οἶκόν μου. ⁶² Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπὶ ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

CHAP. X.

ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον ὃν ἔμελλεν αὐτὸς ἔρχεσθαι. ² Ἐλεγεν οὖν

REVISED VERSION.

he said to another, Follow me. But he said, Lord, 'permit me first to go and bury my father. 'And Jesus said to him, 'Leave the dead to bury 'their own dead: but go thou and publish the kingdom of God. And another also said, Lord, I will follow thee; but 'permit me first to bid farewell to those in my house. And Jesus said to ⁶² him, No one, having put his hand to the plough, and looking back, is fit for the kingdom of God

CHAP. X.

AFTER these things, the Lord appointed seventy others also, and 'sent them forth, 'two by two, into every city and place, where 'he himself was about to go. 'Then he said to them, 2

¹ "permit;" *ἐπίτρεψόν*. Scarlett, Dick., Campbell, Sawyer, Kend., M. See ch. 8 : 32, note.

² "And;" *δὲ*. Sharpe, Penn, Dick., Rheims. So at the commencement of v. 59 (*Ἐπεὶ δὲ*). Vulg., "dixitque;" G. and S. Fr., "et;" Iber., "I;" Ital., "E;" Heb. N. Test., *ו*. The particle is translated by Eras., Beza, Castalio, Göschen, Belgic, Luther, De Wette, Danish. The E. V. followed Tyndale, in omitting it.

³ "Leave;" *ἄφες*. Scarlett, Sharpe, Dick., Angus. Rob. (Lex., *in verbo*) "With an acc. and predicate to *leave*, or *let remain* in any state." So (E. V.) Matt. 5 : 24 ; 8 : 15 ; 18 : 12 ; 22 : 22. Mark 12 : 12. Luke 4 : 39 ; 11 : 42 ; 18 : 29, etc.

⁴ "their own;" *ἑαυτῶν*. Thom., Sharpe, Dick., Wakefield, Kend. So Eph. 5 : 23, *τὰ ἑαυτῶν σῶματα*, E. V., "their own bodies;" and v. 29, *τὴν ἑαυτοῦ σάρκα*, E. V., "his own flesh." Philipp. 2 : 4, *τὰ ἑαυτῶν*, E. V., "his own things;" and v. 12, *τὴν ἑαυτῶν σωτηρίαν*, E. V., "your own salvation;" v. 21, *τὰ ἑαυτῶν*, E. V., "their own." 1 Thess. 2 : 8, *τὰς ἑαυτῶν ψυχὰς*, E. V., "our own souls."

⁵ "permit." See ch. 9 : 59, note.

⁶ "also;" *καὶ*. This position is given to "also" on the ground, that there is an obscurity in the E. V. by the location of this

word after "seventy," as it implies that he had sent forth "seventy" on a former occasion. *ἑτέρους* ("others") refers to the twelve apostles whose mission is recorded in ch. 9 : 1. The sentence is elliptical, as Kuinell remarks (*in loco*): "*Ἐβδομήκοντα* est formula elliptica, post *ἑτέρους* comma ponendum, et subaudiendum: *μαθητὰς ὅτινες ἑβδομήκοντα*, alios discipulos numeros septuaginta;" i. e., "other disciples also, who were seventy in number." See ch. 23 : 32, *καὶ ἕτεροι δύο κακοῦργοι*, i. e., "two others who were malefactors," or, more concisely, "two others, malefactors." Camp., Norton, Bloomf. (N. T.), Penn, Angus, M., Sawyer, Dick., and Sharpe have "seventy others also."

⁷ "sent—forth;" *ἀπέστειλεν*. So (E. V.) in v. 3, and Matt 10 : 5 ; 13 : 41. Mark 3 : 14 ; 6 : 7, etc. Angus.

⁸ "two by two;" *ἀνὰ δύο*. Scarlett, Sharpe, Sawyer, Kend S. Fr., "deux à deux;" Iber., "de dos en dos." The Hebraistic form *δύο δύο* is properly rendered thus, as in Mark 6 : 7. "Two and two" accords with our *usus loquendi*.

⁹ "he was about;" *ἔμελλεν*. Norton, Penn, Wakef., Sawyer Kend., Thelwall, Angus, M. See ch. 7 : 2, and 9 : 31, notes.

¹⁰ "to go;" *ἔρχεσθαι*. Penn, Camp., M., Murdock. G. and S. Fr., "aller;" Iber., "á ir."

¹¹ "Then;" *οὖν*. Kendrick, M. Angus. This particle often

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.	πρὸς αὐτοὺς, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. ³ Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. ⁴ μὴ βασιάζετε βαλάντιον, μὴ πήραν, μὴ δὲ ὑποδήματα· καὶ μηδὲν ἄλλο κατατὰ τὴν ὁδὸν ἀσπάσησθε. ⁵ Εἰς ἣν ὃ ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. ⁶ καὶ εἰ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπιαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν· εἰ δὲ μήγε,	The harvest "indeed is great, but the laborers are few; "pray therefore the Lord of the harvest, "to send forth laborers into his harvest. "Go; behold, I send you forth as lambs among wolves. Carry neither purse, nor shoes: and salute no man by the way. And into "whatever house ye enter, first say, Peace be to this house. And if "a son of peace is there, your peace shall rest on "him: "but
3 Go your ways: behold, I send you forth as lambs among wolves.		I send you forth as lambs among wolves. Carry neither purse, nor shoes: and salute
4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way.		no one by the way. And into
5 And into whatsoever house ye enter, first say, Peace be to this house.		"whatever house ye enter, first say, Peace be to this house. And
6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.		if "a son of peace "is there, your peace shall rest on "him: "but

denotes not the *consequence*, but the *sequence* of one clause on another, having the force of "then," "now." Rob. (Lex.). So (E. V.) Matt. 7: 11; 12: 12; 13: 27. Luke 3: 7, 10; 6: 9; 10: 37, etc.

^a "indeed;" *μὲν*. Scarlett, Dick, Wakef., Sawyer, Kend., Angus, Thelwall, M. "Truly" is required for other words, and often receives an improper *emphasis*, as used in this passage in the E. V.

^b "pray;" *δεήθητε*. There is no necessity for introducing "ye" in this instance, as the pronoun it not *emphatic*. It is not inserted by Scarlett, Norton, Dick., Wakef., Camp., Angus, Sawyer, Kendrick, M., Tyndale, Geneva. The E. V. copied Cranmer.

¹ "to send forth;" *ὅπως ἐκβάλλῃ*. Instead of *ἐκβάλλῃ* (pres. subj.), Griesbach, Knapp, Tittm., Göschen, Schott, Bloomf., and Kuinzel have *ἐκβάλῃ*. On the contrary, Lachmann, Tischendorf, Theile agree with the Text. Recept. Schott has the following note: "Scripturam vulg. *ἐκβάλλῃ* cum Lachm. tenuimus. Altera in codd. quidem permultis (9 unc.) expressa *ἐκβάλῃ* ex Matt. 9: 38 profecta." The rendering by the infinitive instead of the Eng. subjunctive, is more concise, and equally correct. So Scarlett, Norton, Wakef., Kendrick, Sawyer. See Kühner, § 329, Rem. 5.

¹ "Go;" *Ὑπάγετε*. Scarlett, Wesley, Sawyer, Kend., Murdock. So (E. V.) Matt. 5: 41; 9: 6; 13: 44; 18: 15; 19: 21; 20: 4, 7; 21: 28; 26: 18. Mark 5: 19. Rob. (Lex., *in verbo*): "Gener. i. q. to go, go away to a place." Bretschneider, "*abeo, discedo*." When used intransitively, this verb signifies "to depart," and often simply "to go." "To go ones way" is obsolete. Vulg., Eras., Mont., "It;" Castal., "Vadite;" G. and S. Fr., "Allez;" Iberian, "Idos." Heb. N. Test., *אָבַד*. Syriac, *ܥܕܝܢ*. Alternative rendering, "depart."

^x "bag;" *πήραν*. See ch. 9: 3, note. So Norton, Camp.,

Angus. The E. V. took "scrip" (now obsolete) from the Genevian Version.

¹ "no one;" *μηδὲν*. Sharpe, Thom., Norton, Penn, Dick., Scarlett, Wakef., Sawyer, Kend., Angus, Thelwall, M. S. Fr., "ne—personne;" Iber., "nadie;" Belg., "niemand;" De Wette, "niemanden;" Dan., "ingen;" Vulg., Mont., Erasmus, Beza, Schott, Göschen, "neminem."

^m "whatever." Thom., Sharpe, Norton, Penn, Dick., Scarlett, Kend., Camp., Angus, Sawyer, M.

ⁿ "a son;" *υἱός*. The article is canceled by Griesb., Knapp, Theile, Tittm., Lachm., Tischend., Schott, Scholz, Bloomf. The latter remarks: "The article *ὁ* is omitted in almost all the best MSS., some Fathers, and nearly all the early Editions."—"The sense is, *one deserving your blessing*." The article is properly omitted in the translations of Sharpe, Norton, Wesley, Dick., Camp., Kend., Sawyer.

^o "is;" *ἦ*. Penn, Angus. This accords with present usage.

^p "him;" *αὐτόν*. Norton, Scarlett, Camp., Kend., M., Tyndale, Cranmer, Geneva, Rheims, Wiclif. Vulgate, "illum" (referring, as *musculi*, to filius; domi being *feminine*). Erasmus, Mont., Schott, Beza, Göschen, "super eum;" Castal., "in eo;" Belg., "hem;" De Wette, "ihm;" Iber., "el." As a masculine, *αὐτόν* refers to *υἱός*; although *οἶκῳ* is masculine, it is the mere remote antecedent. In the parallel, Matt. 10: 13, the pronoun is feminine, *αὐτήν*, and must be rendered "it," as its antecedent is *οἰκία* (*feminine*). In this instance, the *idea* conveyed by *οἰκία*, is rather "family," than "house." *Worthiness* is predicated not of the *house*, but its *inhabitants*. Compare Matt. 10: 11, 12, *τίς—ἄξιός ἐστε—εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν*.

^q "but if not;" *εἰ δὲ μήγε*. Thom., Penn, Norton, Thelwall, Sawyer, Mont., "si vero non;" Eras., Beza, Castal., Schott, Göschen, "sin minus" (see Leverett, Dict., "sin minus"). Rob. (Lex., γέ): "*Εἰ δὲ μήγε*, i. q. *εἰ δὲ μή*, but stronger, but if not so indeed, if otherwise, Luke 10: 6, but if not, otherwise." This

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.	ἐφ' ὑμᾶς ἀνακάμψει. Ἴ ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθιόντες καὶ πίνοντες τὰ παρ' αὐτῶν ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστὶ· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.	if not, it shall return to you. And in 'that house remain, eating and drinking 'what they have: for the laborer is worthy of his 'wages. Go not from house to house. And into 'what
8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you.	καὶ εἰς ἣν δ' ἂν πόλιν εἰσερχῆσθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,	8 over city ye enter, and they receive you, eat 'what is set before you. And heal the sick
9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.	καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, "Ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.	9 'in it, and say to them, The kingdom of God 'draweth near to you. But into 'whatever
10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,	εἰς ἣν δ' ἂν πόλιν εἰσερχῆσθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε,	10 city ye enter, and they receive you not, 'go out into 'its streets, and say, Even the 'dust of your
11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding	ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα.	11 city which cleaveth 'to us, 'we

phrase is often rendered by "otherwise" in the E. V., or, with more exactness (as in 2 Cor. 11 : 16), "if otherwise," equivalent in sense to "but if not."

* "again," in the E. V., is superfluous after "return," as it implies more than one act of returning. Compare Matt. 2 : 12. Hebrews 11 : 15. "Again" is omitted by Thomson, Sharpe, Penn, Norton, Scarlett, Camp, Sawyer, Kendrick, Thelwall, M.

* "that house;" ἀυτῇ—τῇ οἰκίᾳ. Wakefield, M., Murdock. Schott, Göschen, "in illa—domo;" S. Fr., "cette maison—la;" Ital., "quella casa." The rendering of the E. V. would require ἐν δὲ τῇ αὐτῇ οἰκίᾳ.

* "what they have;" τὰ παρ' αὐτῶν. Sharpe, Penn, Thelwall ("whatever"), Norton, Angus. "They have" is used also by Wesley, Wakef., and Thom. Bretsch. (παρά cum Genit.): "In N. T. vero etiam παρά cum genitivo ita dicitur, ut idem sit quod apud profanos παρά cum dativo. Sic τὰ παρά τινος (quod apud profanos est vel dona, vel mandata alicujus) Marc. 5 : 26 indicat: bona, facultates (Luc. 8 : 43, δλον τὸν βίον); et οἱ παρά τινος (apud profanos, missi ab aliquo), Marc. 3 : 21, sunt: qui aliquem comitantur," etc. Rob. (Lex., παρά with genit.): "Generally to come, be derived or possessed from any one." Tyndale, "such as they have;" Luther and De Wette, "was sie haben;" Iber., "lo que tengan;" Diodati, "ciò che vi sarà;" Göschen, "quæ illis sunt;" Vulg., "quæ apud illos sunt." Heb. N. Test., עַל־מֵן מִן־הֵן. Syr., مِمَّنْ مِمَّنْ (ex eo quod est illorum). The E. V. copied Cranmer.

* "wages;" μισθοῦ. Thomson, Norton, Camp. So (E. V.) John 4 : 36. 2 Pet. 2 : 15. The word is used here in the sense of a recompense for services performed, and, in conformity with

present usage, has an exact equivalent in "wages." "Hire" is no longer used, in this sense.

* "whatever." See v. 5, note.

* "what is set before;" τὰ παρατιθέμενα. Kend., Angus, Norton, Sawyer. See ch. 5 : 27, note. Crosby, Gram., § 336.

* "in it;" ἐν αὐτῇ. Penn, Scarlett, Sawyer, Kendrick, M., Murdock. Beza, Castal., Schott, Göschen, "in ea;" Iber., "en ella;" Diodati, "in essa." "Therein" is obsolete.

* "draweth near;" ἦγγικεν. Scarlett, "is near;" Wakef., "is nigh;" Kendrick, "is come near;" Camp, "comes (upon you)." So (E. V.) Luke 21 : 8. Jas. 5 : 8 ("draweth nigh"). The verb in this tense is often rendered in the E. V. "at hand." Ἰγγωμα has the sense of adsum. Bretsch., Lex. Liddell: "Intransitive, to be near, come near." Compare Deut. 31 : 14. Sept. Ἰδοὺ ἡγγίσαον αἱ ἡμέραι τοῦ θανάτου σου, E. V., "Behold, thy days approach that thou must die."

* "whatever." See v. 5, note.

* "go out;" ἐξελθόντες. Thom., Sharpe, Penn, Norton Dick, Scarlett, Camp, Kend., Angus, M.

* "its;" αὐτῆς. Sharpe, Penn, Norton, Sawyer.

* There is nothing in the text to authorize "very" before "dust." It was copied from Tyndale. Omitted by Sharpe, Penn, Wesley, Norton, Dick., Sawyer, Kend., Angus. Nothing equivalent to it in Vulg., Mont., Beza, Castal., Schott, Göschen, Belg., Lather, De Wette, Dan., Diodati, Ital.

* "to us;" ὑμῖν. Thom., Sharpe, Dick., Scarlett, Wakef., Camp., Angus, Kend., M. Lat. verss., "nobis;" G. and S. Fr., "à nous;" Iber., "nos;" Diodati, "a noi."

* "we wipe off;" ἀπομασσόμεθα. There is no reason for inserting "do" before "wipe," as there is no emphasis which

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standing, be ye sure of this, that the kingdom of God is come nigh unto you.	μεθα ὑμῖν· πλὴν τοῦτο γνώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ¹² λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. ¹³ Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. ¹⁴ πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. ¹⁵ καὶ σὺ, Καπερναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἔθου κατα-	wipe off against you : notwithstanding, 'know this, that the kingdom of God 'draweth near to you. But I say to you, That ¹² 'it will be more tolerable in that day for Sodom, than for that city. Woe to thee, Chorazin ! woe to thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they would have repented, sitting in sackcloth and ashes. But ¹⁴ 'it will be more tolerable for Tyre and Sidon in the judgment, than for you. And thou, Capernaum, ¹⁵ 'that art exalted to heaven, shalt be brought down *to the
12 But I say unto you, That it shall be more tolerable in that day for Sodom than for that city.		
13 Wo unto thee, Chorazin ! wo unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.		
14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.		
15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.		

demands it. "Do" is not employed by Thom., Sharpe, Kend., Penn, Dick., Norton, Scarlett, Wakef., Camp., Angus, Sawyer, Tyndale, Geneva. It first appeared in Coverdale's Version.

¹ "know;" *γινώσκετε*. Thomson, Sharpe, Penn, Wesley, Norton, Scarlett, Camp., Sawyer, Kend., Angus, M., Thelwall, Murdock, Rheims. Syr., ܥܕܝܢ. Heb. N. Test., ידעו. Vulg., Mont., Beza, Eras., Castal., "scitote;" De Wette, "wisset;" G. and S. French, "sachez;" Dan., "dog skulle I vide dette;" Iber., "sahed;" Diodati and Ital., "sappiate." "Be ye sure of this" was taken from Coverdale's rendering, "of this ye shall be sure." Tyndale has, "mark this."

² "draweth near." See v. 9, note.

³ "it will be;" *ἔσται*. Thom., Sharpe, Penn, Dick., Norton, Scarlett, Wakef., Kend., M.

⁴ "they would have repented;" *ἂν μετενόησαν*. Norton, Gray (note on Angus), Thom., Penn, Wesley, Scarlett, Wakef., Kend., Dick. ("it would have reformed"), Sawyer ("would have changed their minds").

⁵ "long ago;" *πάσαι*. Thomson, Sharpe, Wesley, Scarlett, Camp., Sawyer, Kend., Angus, M., Thelwall, Rheims, Murdock. The natural position for "long ago" is after "repented." So Thom., Wesley, Camp., Angus.

⁶ "it will be;" *ἔσται*. Thom., Sharpe, Penn, Dick., Norton, Scarlett, Wakef., Kend., M.

⁷ "in the judgment;" *ἐν τῇ κρίσει*. Wesley, Scarlett, Wakefield, Camp., Sawyer, Rheims. De Wette, "im Gerichte;" Iber., "en el juicio;" Belg., "in het oordeel;" Dan., "i Dommen;" Diodati, "nel giudicio." The E. V. copied "at" from Tyndale.

⁸ "that;" *ἡ*. Thelwall, Kend.,

⁹ "shalt be brought down;" *καταβιβασθήσῃ*. Murdock, Norton ("will be brought down"), Wakef. and Kend. ("will be brought down"). De Wette, "wirst dn erniedriget werden." So in parallel (E. V.) Matt. 11 : 23, "shall be brought down." Rob.

(Lex., *καταβιβάζω*), "to cause to go down, to bring down;" Liddell, "to make to go down, put or bring down." The verb occurs only here, and in Matt. 11 : 23. S. Fr., "tu seras abaissée;" Iber., "seras abajada."

¹⁰ "to the under-world;" *ἕως ἔθου*. This word *ἔθου* (in classic Greek *aïthys* and *aitthys*) occurs eleven times in the N. T. Matt. 11 : 23 (E. V., "hell"); 16 : 18 (E. V., "hell"). Luke 10 : 15 (E. V., "hell"); 16 : 23 (E. V., "hell"). Acts 2 : 27 (E. V., "hell"). 1 Cor. 15 : 55 (E. V., "grave"). Rev. 1 : 18 (E. V., "hell"); 20 : 13 (E. V., "hell"). In classic Greek writers it is used to signify the world, or region inhabited by the shades or spirits of the dead. The deepest part of this world or region was supposed to be the abode of the wicked, who were there punished forever. This was named *Tartarus*. See Hesiod., Theog. 721-733. Odyssey, B. XI. Æneis, B. VI. In the Sept., it is the term most frequently employed for translating *שְׁאוֹל* (*sheôl*). Yet it seems obvious that the Hebrews did not regard *שְׁאוֹל* as a locality, where any distinction of character was recognized. It was the common receptacle of all the dead. It has been a question whether *שְׁאוֹל*, as used in the O. Test., was not used to indicate the tomb regarded as one common receptacle for the bodies of all the dead, the image being taken from the deep sepulchral caverns used in ancient times, as places of interment. Thus in Ecclesiastes 9 : 10, "for there is no work, nor device, nor knowledge, nor wisdom in the grave (Heb. *שְׁאוֹל*, 'in sheôl'; Septuagint, *ἐν ἄδῃ*, 'in Hades'), whither thou goest." Isa. 14 : 11, in allusion to the death of the king of Babylon, the prophet says, "Thy pomp is brought down to the grave (Heb. *שְׁאוֹל*, 'sheôl'; Septuag., *εἰς ἄδου*, 'to Hades'), and the noise of thy viols: the worm is spread under thee, and the worms cover thee." Similar imagery is employed in describing the overthrow and death of Pharaoh and other kings, Ezek. 32 : 17-32. On the other hand, it may be urged, that the appearance of Samuel at Endor, 1 Sam. 28 : 7-20, proved that the spirits of the departed had their abode in a region beneath the

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16 He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you

βιβασθήσῃ. ¹⁶ Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με. ¹⁷ Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. ¹⁸ Ἐίπε δὲ αὐτοῖς, Ἐθεώρουσιν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. ¹⁹ Ἴδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ

under-world. He that heareth 16 you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him, who sent me. And the 17 seventy returned with joy, saying, Lord, even the demons are subject to us by thy name. And he said to them, I beheld 18 Satan falling from heaven like lightning. Behold, I give you 19 authority to tread on serpents

earth. Not to dwell longer on this question, it may be remarked that "hell" has no longer the sense in which it was once used to indicate an unseen, or hidden place, but that it now conveys the idea of the region of punishment "prepared for the devil and his angels." In other words, "hell" is the proper equivalent of *gēenna*, *Gehenna*, Heb. עֵינֶן הַאֵשׁ, "valley of the son of Hinnoim." See 2 Kings 23 : 10. Jer. 7 : 31; 32 : 35. Compare Jer. 2 : 23; 19 : 6, 13. The later Jews employed this name to denote the place of future punishment. So in Arabic *Jehannam* is used in the same sense, to this day. Although there are cases where "grave" will afford a good sense, as a translation of *βύσσος* and *κόβος*, yet, in strictness, we have no equivalent for these terms in our language. Of the terms, which approximate most nearly to them, that of De Wette, "under-world" ("Untervelt") is deemed most appropriate. In all cases, however, "Hades" should be placed in the margin. I should have preferred "pit," as most familiar to English readers, but for the fact that in Isa. 14 (cited above) it is needed for the rendering of בְּרִית (bôr), which is rendered "pit" in the O. Test. In the Revision of Job, published by the A. B. U., "under-world" (from De Wette) is used for rendering "sheöl." See Rob. (Lex., *κόβος*, and *γέεννα*). G. Camp. (Prelim. Dissertat. to Gospels, VI, on *Ἄδης* and *Γέεννα*). Kend., Norton, Dick., Campbell, and Scarlett have transferred *Hades* into their versions. Wakef., "grave;" S. Fr., "le lieu invisible;" Iber., "el mundo invisible;" Diodati, "inferno;" Ital., "luogo invisibile;" M., "the regions of the dead."

"that rejecteth;" *ὁ ἀθετῶν*. So (E. V.) ch. 7 : 30. Mark 6 : 26. John 12 : 48. Rob. (Lex., *in verbo*). Bretsch., "rejection." So Thomson, Wesley, Wakef., Camp., Scarlett, Norton, Kend., Sawyer, Thelwall, M. Beza, "rejeit;" Castalio and Schott, "repudiat;" Göschen, "repudians;" Belg., "wie-verwerpt;" De Wette, "wer-verwirft;" G. and S. Fr., "qui-rejette;" Iber., "quien-desecha;" Ital., "chi-respinge." So the word is rendered in the three other instances, in which it occurs in this verse.

"returned;" *ὑπέστρεψαν*. "Again" is omitted as superfluous and inaccurate, as it implies that there had been a previous return. It is not employed by Thom., Sharpe, Wesley, Dick., Penn, Wakef., Camp., Scarlett, Kend., Norton, Sawyer, Angus,

Thelwall, M., Rheims. "Again" was first placed after "returned" by Tyndale. It is a curious fact that Wiclif, who used "turned again," avoided a mistake into which all the other early English translators fell.

"the demons;" *τὰ δαιμόνια*. Thom., Sharpe, Dickinson, Wakef., Camp., Scarlett, Norton, Sawyer, Kend., Thelwall, M. See ch. 4 : 33, note.

"by thy name;" *ἐν τῷ ὀνόματί σου*. Penn, Sawyer. "Through" is the appropriate rendering of *διὰ* with the genitive. The thought here is, that by the authority of Jesus the demons were subjected to the command of the apostles, and were compelled to go out of those whom they possessed. Thus in v. 19. He says, *δίδωμι—ἐξουσίαν—ἐπι πάντων τῶν δυνάμεων τοῦ ἐλθροῦ*. Schott renders *ἐν τῷ ὀνόματί σου* "two nomine," with the explanation, "two anctoritate." Göschen has "two nomine." The primary sense of *ἐν*, *in*, might be used, but in this connection, it seems to be deficient in perspicuity. Compare Acts 4 : 9, 10, *ἐν τίνι οὕτως αἰσώσασιν ἡρωστῶν ἔστω—δύε ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ—ἐν τούτῳ οὕτως παρέστημεν ἐνώπιον ὑμῶν ἡγίαις*, E. V., "by what means he is made whole; be it known—that by the name of Jesus Christ—by him doth this man stand here before you whole." See Rob. (Lex., *ἐν*). Acts 4 : 7, *Ἐν ποίᾳ δυνάμει ἢ ἐν ποίᾳ ὀνόματι ἐποίησάτε τούτο ὑμεῖς*; E. V., "By what power, or by what name have ye done this?" See Rob. (Lex., *ἄνομα*).

"falling from heaven, like lightning;" *ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*. The participle *πεσόντα* belongs to *Σατανᾶν*. To obviate the ambiguity in the E. V., this arrangement is adopted. Bloomfield (N. Test., Supplementary Vol.) notices the construction: "It seems that we have here a condensed brevity of expression for *ἐθεώρουσιν τὸν Σατανᾶν ἐκ τοῦ οὐρανοῦ πεσόντα, ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*." The above arrangement is the most familiar and natural for English readers. S. Fr., "Je contemplais le Satan tombé du ciel, comme un éclair."

"you;" *ὑμῖν*. The preposition "unto," after "give," is superfluous. It is properly omitted by Thom., Wesley, Sharpe, Wakef., Scarlett, Norton, Angus, Kend., Thelwall, Sawyer, M. "authority;" *ἐξουσίαν*. Pechy (note on Angus), Alford

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.	πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. ²⁰ πλὴν ἐν τούτῳ μὴ χαίrete, ὅτι τὰ πνεύματα ὑμῶν ὑποτάσσεται· χαίrete δὲ μᾶλλον ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. ²¹ Ἐν αὐτῇ τῇ ᾠρᾷ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογούμαι σοι, πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. ²² Καὶ στραφεῖς πρὸς τοὺς μαθητὰς	and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, ²⁰ rejoice not in this, that the spirits are subject to you; but rather rejoice ²¹ that your names are written ²¹ in the heavens. In that hour ²¹ Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast ²¹ hidden these things from the wise and ²¹ discerning, and hast revealed them to babes: even so, Father; for so it seemed good in thy sight.

(quoted by M.), M., Wakef., Penn, Murdock. A distinction should be made between *ἐξουσίαν* and *δύναμιν*, in the next clause of this verse. See ch. 4:6, note. See Rob. (Lex.). Should it be deemed advisable to retain "power," then I would render *δύναμιν* (here) by "might." All the early Eng. translators, except Wiclif (who has *power—virtue*), have confounded the words in this passage; in other words, they copied Tyndale. Translators in other languages have pursued a more judicious course, e.g. Vulg., Mont., Eras., "potestatem—virtutem;" Beza, Schott, "potestatem—vim;" Castalio, "potestatem—vires;" Göschen, "auctoritatem—vires;" Belgic, "macht—kracht;" Luther and De Wette, "Macht—Gewalt;" Danish, "Magt—kraft;" G. Fr., "puissance—force;" S. Fr. and De Sacy, "pouvoir—puissance;" Iber., "potestad—poder;" Diodati, "podestà—potenza;" Ital., "podestà—possa."

^v "rejoice not in this, that;" *ἐν τούτῳ μὴ χαίrete, ὅτι*. Norton, Penn, Wakef., Thom., Scarlett ("at this"), Dickinson, Rheims, Murdock. This slight change in the order of the sentence renders it more accordant with our *usus loquendi*, and more easy to be understood. So the S. Fr., "rejoissez-vous plutôt de ce que," etc.; Iber., "no os gozeis [solamente] de esto, de que," etc.

^z *Máλλον*, in the Textus Receptus, after *δὲ*, is canceled by Griesb., Lachm., Knapp, Theile, Göschen, Scholz, Bloomf., and bracketed by Tittmann. Not noticed in the Pesch. Syriac, or Vulgate. Schott says: "Vocula *μᾶλλον* (a librariis addita post *δὲ*, hæc partic. adversat. magis illustraretur) recte omissa apud Griesb. aliosque auctoritate multorum edd. (10 unc.) verss., Pesch. Philox., Arr., Pers. Memph., Æth., Arm., Goth., Slav., Vulg., It., quibus patres plures Gr. et Lat. consentiunt." Beyond a doubt, the word is spurious.

^y "that;" *ὅτι*. So (E. V.) in the first clause of the verse. Sharpe, Wesley, Dick., Scarlett, Wakef., Camp., Penn, Norton, Sawyer, Kendrick, Cranmer, Coverdale, Wiclif, Rheims, Murdock.

^z "in the heavens;" *ἐν τοῖς οὐρανοῖς*. Thelwall, Wiclif ("in heavens"); Vulg., Mont., Eras., Beza, Castalio, Göschen, Schott, "celes;" Belg., "in de Hemelen;" G. and S. Fr., "dans les cieux;" Iber. and Span., "en los cielos;" Diodati and Ital., "ne' cieli." The following note from the Revision of Mark (1:11), published by the A. B. U., is in point: "from the heavens; *ἐν τῶν οὐρανῶν*. So in v. 10 (E. V.). In all cases, I would make the number correspond with that of the text, where *οὐρανός* occurs. It is true, that the singular and plural may often be coincident, according to Hebrew usage, still, as either form is used in our language, exactness will sustain a literal rendering. So Wakef., Dick., Wiclif. Vulg., Eras., Mont., Beza, 'celis;' G. Fr. and S. Fr., 'cieux;' Span. and Iber., 'cielos;' Syriac, *ܦܫܬܐ*."

^a "hidden;" *ἀπέκρυψας*. Peon, Norton, Kend. This form of the participle often occurs in the E. V. See Levit. 5:2. Deut. 30:11. Job 15:20; 24:1. Prov. 28:12. Acts 26:26. For the sake of *euphony*, it should be uniformly employed.

^b "discerning;" *σνετῶν*. This word occurs four times in the N. T., and is uniformly rendered "prudent." As "prudence," however, implies "caution in deliberating on the most suitable means to accomplish valuable purposes, and the exercise of sagacity in discerning and selecting them" (Webster, Dict.), and is especially applicable to the idea of perceiving and avoiding evil, it is not the proper equivalent of *σνετῶν*. This word is defined by Rob., "discerning, intelligent, sagacious." De Wette, "Eiusichtsvollen."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.	εἶπε, Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱὸς, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱὸς, καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι.	‘All things are delivered to me 22 ‘by my Father, and ‘no one knoweth who the Son is, ‘except the Father; and who the Father is, ‘except the Son, and he to whom the Son ‘wisseth to reveal him. And ‘turning to 23
23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see.	23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ’ ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.	his disciples, he said ‘privately, ‘Happy are the eyes which see the things that ye see. For I 24
24 For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.	24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφήται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	tell you that many prophets and kings ‘desired to see the things which ye see, and ‘saw them not; and to hear the things which ye hear, and ‘heard them not. And, behold, 25
25 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?	25 Καὶ ἰδοῦ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκαλε, τί ποιήσας	‘heard them not. And, behold, 25 a certain lawyer ‘rose, and ‘try- ing him, said, ‘Teacher, what

* At the beginning of v. 22nd, the Textus Receptus of Bagster has the sentence, *Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε*. The E. V. omits this, as do Erasmus, Griesbach, Knapp, Bloomfield, Göschen, Scholz, Vulg. On the other hand, it is found in the Syriac, and is retained by Lachmann, Tisch., Theile, Tittmann. I deem the remark of Schott correct: “Ante πάντα μοι vulgo: καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε. Recte hæc vbb. Griesb. et al. eliminantur præcunit. odd. D. L. minusc. haud paucis verss. ed. Whel., Memph., Æth., Arm., Vulg., It. Glossemati debentur (ex v. 23 desumpto) quo indicantur sequentia non amplius ad process Christi pertinere.”

† “by my Father;” ὑπὸ τοῦ πατρὸς. “Of,” indicating the author, agent, or instrument, is obsolete. Present usage requires “by.” So Thom., Sharpe, Dick., Scarlett, Wakef., Penn, Norton, Sawyer, Kend., Angus, Thelwall, M.

‡ “no one;” οὐδεὶς. Sharpe, Wesley, Dick., Scarlett, Wakefield, Camp., Norton, Sawyer, Angus, M., Thelwall. Belgic, “niemand;” De Wette, “niemand;” Iber., “nadie;” Diodati and Ital., “niuno.”

§ “except;” εἰ μὴ. M. Rob. (Lex., εἰ μὴ) on Matt. 11: 27. Hoogeveen, p. 55.

¶ “except.” See last note.

‡ “wisseth;” βούληται. Sharpe, Thelwall. Buttm. (Lexilog. 1, p. 26, quoted by Rob., Lex., βούλομαι) says, that the distinction between βούλομαι and θέλω is, that the latter expresses an active choice and purpose, the former a mere passive inclination, or willingness. As “will” is so often used as an auxiliary verb, expressive sometimes of future time, and at others of determination, it produces an ambiguity, if used in this passage. As an alternative rendering, “may wish.” So Thelwall (in note). Rob. gives to be willing, to be disposed or minded to desire, as defini-

tions of βούλομαι. Wesley, “is pleased;” Thomson, “will please.”

† “turning;” στραφεὶς. Sharpe, Wesley, Dick., Scarlett, Camp., Penn, Kend., M., Thelwall. See Luke 7: 9, note.

‡ “privately;” ἰδίαν. As an alternative rendering, “he said to them apart.”

§ “Happy;” Μακάριοι. See ch. 1: 45, note. So Thomson, Dick., Wakef., Kend., M., Tyndale, Cranmer, Geneva. S. Fr., “bienheureux;” Iber., “felices.”

¶ “desired;” ἠθέλησαν. Wakef. Theorist should have its usual force here. So Sharpe (“wished”), Dick. (“were desirous”). Kuinzel: “Optabant, cupiebant idem quod ἐπεθύμωσαν, Matt. 13: 16, quem quidem verbi significatum confirmat interpretum Alexandrinum actoritas.”

‡ “saw them not;” οὐκ εἶδον. Thelwall. See last note.

§ “heard them not;” ἤκουσαν. Thelwall. See note supra on ἠθέλησαν.

¶ “rose;” ἀνέστη. Kend. (“arose”), Dick., Wakef. (“rose up”). Rob. (Lex., ἀνίσταμι): “Often rendered by rise and arise in E. V., Matt. 9: 9; 26: 62. Mark 2: 14; 5: 42; 9: 27; 10: 1, 50. Luke 5: 25; 22: 45.

‡ “trying;” ἐκπειράζων. See ch. 4: 2, and 4: 12, notes. So Wesley, Campbell, Kend. As the infinitive would better accord with our usus loquendi, the rendering of Sharpe, Wakef., Penn, and Norton, “to try,” is proposed as an alternative. Numerous cases occur, in which the participle after a verb expresses the design, or object, and in such cases it may be properly rendered by the infinitive.

§ “Teacher;” Διδάσκαλε. Kend., Thomson, Sharpe, Dick., Scarlett, Wakef., Norton, Sawyer, M., Thelwall, Murdock. So

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
26 He said unto him, What is written in the law? how readeſt thou?	ζῶν αἰῶνιον κληρονομήσω; ²⁶ Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τὴ γέγραπται; πὸς ἀναγνώσκεις; ²⁷ Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεοῦ σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτὸν.	shall I do *to inherit eternal life? And he said to him, 26 What is written in the law? how readeſt thou? And he, 27
27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.	εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεοῦ σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτὸν.	answering, said, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself.
28 And he said unto him, Thou hast answered right: this do, and thou shalt live.	28 Εἶπε δὲ αὐτῷ, Ὅρθως ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ.	And he said to him, Thou hast 28 answered *rightly: *do this, and thou shalt live. But he, 29
29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?	29 Ὁ δὲ θέλων δικαιῶν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστὶ μου πλησίον; ³⁰ Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἀνθρωπὸς τις κατέβαινεν ἀπὸ Ἱερου-	*choosing to justify himself, said to Jesus, Who, *then, is my neighbor? Jesus *replied, A 30 certain *man *was going down
30 And Jesus answering, said, A certain man went down from		

(E. V.) John 3 : 2. Acts 13 : 1. 1 Cor. 12 : 28. Eph. 4 : 11. Heb. 5 : 12. See ch. 2 : 46, note. De Wette, "Lehrer;" S. Fr., "Docteur." Heb. N. Test. רב, Syr., ܐܘܨܬܐ (ab ܐܘܨܬܐ "he taught").

* "to inherit;" κληρονομήσω. As an alternative, "to obtain." Kuinzel: "Id quod ἔχειν, obtinere, consequi, v. Matt. 5 : 5."

* "rightly;" ὀρθῶς. Wakef., Norton, Kend. So (E. V.) ch. 7 : 43; 20 : 21. By this orthography, we distinguish the adverb from the noun, and the adjective "right."

* "do this;" τοῦτο ποιεῖ. Thom., Dick., Scarlett, Wakef., Penn, Camp., Norton, Sawyer. The inverted order of these words was copied from Tyndale.

* "choosing;" θέλων. Rob. (Lex., θέλω) : "Generally to will, i. q. to wish, to desire, to choose." As "to wish" is used as the equivalent of βούλομαι, in v. 22, it is desirable to employ a term which will be appropriate for θέλω, and, at the same time, distinguish it from the former word. It is obvious, that determination is not the idea conveyed by the verb in this instance, but preference. Rather than obey the divine rule, the law of love, he chose to narrow its requirements to a point, where he might stand justified as a righteous man. Kuinzel: "Legis peritus, qui Jesum questione sua in invidiam adducere voluerat, cum spe excidisset: θέλων δικαιοῦν ἑαυτὸν εἶπε κ. τ. λ. se purgaturus, interrogabat Jesum: equis vero est mihi proximus? δικαιοῦν ἑαυτὸν notat insontem, re aut argumentis se dedarare, hinc excusare, purgare se, ut h. l. et Gen. 44 : 16, ubi legitur רָצַחְתִּי וְרָצַחְתָּ quae verba Alexandrini reddiderunt: τί ληλήσομεν, ἢ τι δικαιώσῃμεν; cur excusemus nos?" (E. V., "what shall we speak? or how shall we clear ourselves?")

* "then;" καὶ. Rob. (Lex., καὶ, e) : "Before interrogatives,

where in strictness καὶ is simply copulative, but serves to add strength and vivacity to the question, and, and then, then." So E. V., Mark 10 : 26 (Καὶ τίς δύναται σωθῆναι;) "Who then can be saved?" Rob. cites the passage before us, as an illustration of this use of καὶ. 2 Cor. 2 : 2, καὶ τίς ἔστιν ὁ εὐφραίνων με—E. V., "who is he then that maketh me glad—?" Kuinzel: "Particula καὶ h. l. reddi debet, igitur, tandem."

* "replied;" ὑπολαβὼν—εἶπεν. Norton, Sawyer, Scarlett ("replying"). By this rendering a verbal distinction between "answer" and "reply" is made, similar to that in the Greek between ἀποκριθεὶς—εἶπεν ("answering—said"), and ὑπολαβὼν—εἶπεν. The classic and Hellenistic usages in this phrase are not the same. According to the former, ὑπολαβὼν is not pleonastic. Kuinzel (in loco) : "In libris scriptorum proborum exterorum ὑπολαβὼν jungitur εἶρη cum aliquis dicentem interpellat, cum aliquis ita respondet, ut aliquid excipiat et reprehendat, circumseribat et corrigat in iis, quae dicta sunt ab altero, ut adeo tunc ὑπολαβὼν non redundet." On the other hand, he thus notices the Hellenistic usage: "Verbo ὑπολαμβάνειν in versione septuaginta virali exprimitur ἔπειρ. ἔπειρ ita, ut significat respondere, et idem valet quod ἀποκρίνεσθαι, vid. Job. 2 : 4; 4 : 1, etc."

* "Man" is not a supplement.
 * "was going down;" κατέβαινεν. Thom. ("going down"), Kend., Murdock. Syr., ܘܨܬܐ ܕܘܨܬܐ. Vulg., Mont., Eras., Beza, Göschen, Schott, "descendebat;" Castal., "descendens." As in German the imperfect tense represents continued, or repeated past action (Nøbden's Germ. Gram., p. 310), we find this tense employed here by Luther ("ging"), and De Wette ("zog"). As an ordinary use of the Greek imperfect is to represent actus begun but not completed, it is properly rendered by the English progressive form of imperfect. Trollope (Gram., p. 129) : "If

KING JAMES' VERSION.

Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest: that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him.

34 And went to him, and bound up his wounds, pouring in oil and

GREEK TEXT.

σαλήμ εἰς Ἱεριχὼ, καὶ ληστοῖς περιέπεσεν, οἱ καὶ ἐκούσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπήλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα. ³¹ κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινον ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρήλθεν. ³² ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἔλθων καὶ ἰδὼν ἀντιπαρήλθεν. ³³ Σαμαρείτης δὲ τις δδένων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη. ³⁴ καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον

REVISED VERSION.

from Jerusalem to Jericho, and fell among robbers, who both stripped and beat him; and departed, leaving him half dead. And by chance *a certain priest ³¹ was going down that way, and *seeing him, he passed by on the other side. And so *also a ³² Levite, *being at the place, came, and *seeing him, passed by on the other side. But a ³³ certain Samaritan, *as he was journeying, came *to him, and *seeing him, he had compassion on him; and *going to him, ³⁴ bound up his wounds, pouring on oil and wine; and *he set

denotes *actum* continued and not completed while something else took place." Stuart (Gram., §51, p. 71). "Went down" implies, contrary to the narration, the traveler actually *reached* Jericho. G. and S. Fr., "descendait;" Iber., "bajaba."

* "robbers;" *ληστοῖς*. Thom., Scarlett, Wesley, Dickinson, Campbell, Norton, Sawyer, Kend., Angus, M. Vulg., Mont., Eras., Beza, Castal., Göschel, Schott, "latrones;" De Wette, "Räuber;" S. Fr., "brigands;" Iber. and Span., "ladrones;" Diodati and Ital., "ladroni;" Dan., "Rövere." Rob and Liddell (Lexx., *ληστοίς*), "a robber." Bretsch.: "(Dicitor) de latronibus, qui vi adgrediuntur itinera facientes, Luc. 10 : 30, 36. 2 Cor. 11 : 26. Matt. 27 : 38, 44, etc." This word occurs fifteen times in E. V. of N. Test., and is rendered by "robber" four times, and by "thief" eleven times. In all cases, "robber" is the proper rendering. The E. V. and other early Eng. translations have copied Wiclif.

* "both—and;" καὶ—καὶ. Scarlett, Sawyer, Angus. Vulg., Mont., "etiam—et;" Eras., "etiam—ac." Rob. (Lex., καὶ): "It has an *intensive*, or *cumulative* force—καὶ—καὶ, Eng. *both—and*." Rost's Greek Gram., §134, p. 503. Hoogveen, p. 85: "Wherever καὶ is repeated in the same clause, or member, it is in one place superadditory."

* "a certain priest;" ἱερεὺς τις. The natural order of the English is the same with that of the Greek. There is not the slightest necessity for transferring the sentence. So Thomson, Scarlett, Sharpe, Wesley, Dick., Penn, Wakef., Norton, Sawyer, Kend., M.

^b "was going down;" κατέβαινον. Kend. See note on this word, v. 30. Penn, Thomson, Norton, Wakefield combine κατὰ συγκυρίαν with this verb, and render, "happened to be going down."

^c "seeing;" ἰδὼν. Scarlett, Sharpe, Wesley, Camp., Sawyer, Kend., Thelwall, M. Belg., "ziende."

^d *Ab.* Thus (E. V.) Matt. 23 : 35; 27 : 41, etc.

^e "being at, etc.;" γενόμενος κ. τ. λ. The language of the

E. V. is retained here. As γίνωμαι—with prepositions and adverbs implying *motion*, marks a change, or transition to another place, or state—and is often used in the sense of *come, arrive*, etc., as in Acts 21 : 17, a different rendering is suggested as an alternative. It is, "approaching the place." Robinson (Lex., γίνωμαι, b, ε) says: "Cum acc. of place, to come upon, near to, towards, Luke 10 : 32. Acts 27 : 7." Iberian, "que llegóse cerca del lugar" ("who approached the place"); S. Fr., "qui arrivait en ce lieu;" Ital., "che giungeva in quel luogo" ("who arrived at that place"); Diodati, "essendo venuto presso di quel luogo;" De Wette, "der gegen den Ort hin kam."

* "seeing;" ἰδὼν. See v. 31, note. The same word should receive the same rendering.

^f "as he was journeying;" ὁδένων. The progressive form of the imperfect is substituted for the ordinary one (used in the E. V.), as *exact* and *familiar*. See (E. V.) Luke 13 : 22. S. Fr., "qui voyageait;" Iber., "que caminaba."

^g "to him;" κατ' αὐτὸν. Tyndale ("unto him"), Cranmer, Geneva. De Wette, "zu ihm;" Ital., "a lui;" Vulg., "secus eum;" Eras., Castal., Göschel, "ad eum;" S. Fr., "vers lui;" Belg., "omtrent hem" ("near him"); Diodati, "presso di lui." Heb. N. Test., יָרַבְּ.

^h "seeing;" ἰδὼν. See v. 31, note. Thelwall, M. S. Fr., "ayant vu."

ⁱ "going to;" προσελθὼν. Wesley, M. S. Fr., "s'étant approché."

^j "pouring on;" ἐπιχέων. Thomson, Wakefield, Norton, Angus ("upon them"), Sawyer. Rob. (Lex., *in verbo*), "to pour upon." Sept., Levit. 5 : 11, οὐκ ἐπιχεῖ ἐπ' αὐτὸ ἔλαιον ("he shall not pour oil on it"). Gen. 28 : 18, ἐπέχεεν ἐπὶ τὸ ἄκρον αὐτοῦ ("poured oil on the top of it"). 2 Kings 9 : 6, ἐπέχεε τὸ ἔλαιον ἐπὶ τὴν κεφαλὴν αὐτοῦ. Liddell, "to pour over, or upon."

^k "he." The pronoun is expressed for the sake of dividing the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
wine, and set him on his own beast, and brought him to an inn, and took care of him.	ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτήνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.	him on his own beast, 'brought him to an inn, and took care of him. And on the next day,
35 And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.	35 καὶ ἐπὶ τὴν αὔριον ἐξῆλθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.	when he departed, he took out two pence, and gave them to the innkeeper, and said to him, Take care of him, and *whatsoever thou spendest more, I will repay thee, when I come again.
36 Which now of these three, thinkest thou, was neighbour unto him, that fell among the thieves?	36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίου γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστές;	Which now of these three, 36 thinkest thou, was neighbor to him who fell among *the robbers?
37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.	37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποιεῖ ὁμοίως.	And he said, He who 37 showed him mercy. Then said Jesus to him, Go, and do thou likewise. Now it came to pass
38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman, named Martha, received him into her house.	38 ἘΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ γυνῆ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.	38 as they went on, that he entered into a certain village: and a certain woman, named Martha, received him into her house. And she had a sister
39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.	39 καὶ τῆδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν	39 called Mary, who also, 'sitting at *the feet of Jesus, heard his

sentence into its appropriate members, according to the division indicated by the semicolon.

¹ "And," in the E. V., before "brought," is not authorized by the text, and unnecessarily encumbers the sentence.

² "to the innkeeper;" τῷ πανδοχεῖ. Rob. (Lex.): "The keeper of an inn." Thom., Scarlett, Pechy (note on Angus). "Host" is obsolete. It is no longer heard in conversation, is ambiguous, as it signifies "one who entertains another at his own house without reward," "one who entertains another at his house for reward," and again "one who is entertained at the house of another" (a guest). Webster, Dict. To these significations may be added that of the Latin "hostia" ("victim, sacrifice"). Anglice "host," the wafer used in the service of the Roman Catholics.

³ "whatever;" ὅ τι ἂν. Sharpe, Scarlett, Dickinson, Camp., Penn, Kend., M., Sawyer. "Whatsoever" is obsolete.

⁴ "the robbers?" τοὺς ληστές; See v. 30, note.

⁵ "as they went on;" ἐν τῷ πορεύεσθαι αὐτοὺς. Rob. (Lex., in verbo): "To pass, to go, implying motion from the place where one is; hence often i. q. to pass on, to go away, to depart." Penn, "as they went forward;" Norton, "as they were journeying;" Sawyer, "as they were pursuing their journey;" Angus, as they journeyed;" E. V., "when they were on their journey;" Dick,

"as they were proceeding." It is obvious that these renderings are all based on the fundamental idea of going on, or going forward. So Syriac, paraphrastically, ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ܠܘܟܝܢ ("as they were going on the way"). Göschen, "proficiscerentur;" Schott, "proficentibus iis;" Belgic, "als zij reisden;" De Wette, "als sie reiseten;" S. Fr., "comme ils marchaient;" Iber., "mientras procedian ellos."

⁶ "also;" καὶ. Many late translators have dropped καὶ, supposing it redundant, or, to speak more accurately, a word not to be represented by an equivalent, in our language. Kuinzel, however, gives the following good reason for retaining καὶ, in translation: "Particula καὶ ex nonnullorum interpretum sententia, h. l. redundat. Sed ea referenda est ad verbum ἤκουε, et includit Christi discipulos aliosque convivas;" i. e. Mary heard the word of Jesus, as well as his disciples and others who were present. This thought is presented by καὶ, "also."

⁷ "sitting;" παρακαθίσασα. Wesley, Scarlett, Thelwall, and M. The participial construction is adopted also by Dick., Wakefield, Camp. Heb. N. Test., ܩܘܝܩܘܢ. Erasmus, Beza, Castalio, "assidens;" Göschen, "considens;" S. Fr., "s'étant assise;" Iber., "habíendose sentado;" Ital., "essendosi seduta."

⁸ "the feet of Jesus;" τοὺς πόδας τοῦ Ἰησοῦ. M. This construction is adopted on the ground that the possessive case of

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40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

GREEK TEXT.

λόγον αὐτοῦ. ⁴⁰ ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἶπε δὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ⁴¹ Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ⁴² ἑνὸς δὲ ἐστὶ χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρηθήσεται ἀπ' αὐτῆς.

REVISED VERSION.

word. But Martha was perplexed with much serving, and came to him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her, then, help me. And 41 Jesus, answering, said to her, Martha, Martha, thou art anxious and troubled about many things: but one thing is need- 42 ful; and Mary hath chosen the good part, which shall not be taken away from her.

Jesus is distinguished from the nominative only by an apostrophe, thus, Jesus'. Many readers and speakers make an effort to enunciate the possessive, so as to create a distinction, hence we have the *vulgarism*, *Jesus'-es*.

“word;” *λόγον*. This term occurs so frequently (in the E. V.) in the sense of “discourse,” that I retain it here, though “discourse,” or the plural form, “words,” is suggested as an alternative.

“perplexed;” *περιεσπᾶτο*. Scarlett, Dick., M. Iberian “andaba sollicita.” Kuinol (*in loco*): “Verbum περιεσπᾶσθαι Attici ponere consueverunt de iis, qui cingunt aliquid, et circumplectuntur, sed inde detrahuntur et avelluntur. Macedones vero hoc ipso verbo uti cœperunt de iis, qui nimis sunt in aliqua re occupati, nimis animo in ea defixi, qui occupationibus atque negotiis distringuntur ac distinentur, atque hoc sensu illud h. l. legitur de Martha, ministrante et operam dante.” Bretsch. (*in verbo*): “Ex adjuncto apud seriores scriptores, animum defigo in aliquid; *περιεσπᾶσθαι*, animo defixum esse in aliqua re, ea distridum, ea prorsus occupari; semel Luc. 10 : 40, *περιεσπᾶτο περὶ πολλὴν διακονίαν*, prorsus occupabatur ministerio.” As an alternative rendering, “was distracted;” though I deem this word too strong, to present the exact *thought*. The verb seems nearly synonymous with *τυρβάζῃ*, in v. 41 (“troubled, or disturbed”).

“with much serving;” *περὶ πολλὴν διακονίαν*. Angus, Thelwall, M. Wesley, Scarlett (“with great attendance”), Penn (“with much service”), Sawyer (“with much serving”), Wakef. (“with much preparation”). The rendering of *περὶ* by “with,” in this case, presents the thought in a form more accordant with our *usus loquendi*, than “about.” Belg., “met veel dienens;” S. Fr., “par beaucoup de soins domestiques;” G. Fr., “par divers soins.”

“then;” *οὖν*. The particle denotes mere *sequence* of one clause upon another. Rob. (*Lex, in verbo*). In such cases, it is properly rendered by “therefore, then, now.” See Luke 20 : 29. John 4 : 5; 19 : 40. De Wette, “nun;” S. Fr., “donc.”

“help me;” *ἵνα μοι συναντιλάβηται*. Here, as in many other instances, the subjunctive can be most concisely rendered by the Eng. infinitive. The *thought* is presented in a form which, from its frequent occurrence, is most natural to the readers of our language. When “bid” is followed by the infinitive, “to” is omitted. Bullion’s Eng. Gram., § 67, Rule 18. See ch. 7 : 36, note. S. Fr., “de m’aider.”

“thou art anxious;” *μεριμνᾷς*. Thomson, Scarlett, Penn, Camp, Sawyer, Angus, Kend., A. Rob. (*Lex, in verbo*): “To be anxious.” “To be careful,” in this sense, is obsolete.

“troubled;” *τυρβάζῃ*. As this verb may be either in the pass. or middle voice, I suggest “thou troublest thyself” as an alternative rendering.

“the good part;” *τὴν ἀγαθὴν μερίδα*. Kend., Camp., Sharpe, Wesley, Sawyer, Angus, M. The article should have its usual force here. In the original edition of Tyndale (1526), the rendering is “a good part” (so Coverdale), but in that of 1534, “that good part.” This was copied by the E. V., though Cranmer (1539), and Geneva correctly rendered “the good part.” Though there may be a few cases where we may render the article in the N. Test. by a pronoun for the sake of perspicuity, still the remark of Greene (Gram., p. 203) is correct: “The article is never used in the New Testament as a demonstrative, or relative pronoun.” The article in the passage before us, is properly rendered “the,” also, by Dick., Penn, Norton.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XI.	CHAP. XI.	CHAP. XI.
<p>AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.</p>	<p>ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπε εἰς τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, διδάξον ἡμᾶς προσεύχασθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. ² Εἶπε δὲ αὐτοῖς, Ὁταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου. ἔλθῃ τὸ ἡ βασιλεία σου. γένηθῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. ³ τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. ⁴ καὶ ἄφεσιν ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥύσαι ἡμᾶς</p>	<p>AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John taught his disciples. And he said to them, When ye pray, say, [^aOur] Father, [who art in the heavens,] hallowed be thy name. Thy kingdom come. [Thy will be done 'on earth, as it is in heaven.] Give us day by day our 'needful bread. And ² forgive us our sins; for we ourselves forgive every one 'indebted to us. And lead us not into 'trial; [but deliver</p>
<p>* The sentences ἡμῶν ὃ ἐν τοῖς οὐρανοῖς—γενῆθῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς, are rejected by Griesbach, Tischendorf, Knapp, Kuinzel, Grotius, Mill, Bengel, Wetstein (as quoted by Kuinzel). Kuinzel remarks: "Rectissime igitur Grotius, Millius, Bengelius, Wetstenius, Segarius et Griesbachius, verba illa pro spuris habent, et Lucam e Matthæo iis locopletatum esse contendunt, maxime tum, cum hæc formula præcandi in culto publico frequentari cœpisset." (This remark of Kuinzel applies also to ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, v. 4.) Schott: "Vulgo post πάτερ add. ἡμῶν ὃ ἐν τοῖς οὐρανοῖς. At ἡμῶν deest in cd. B. minusc. plur. verss., Pers. ed. Whiel., Vulg., 3 libris lat. apud Origen., et Marcionem et vbb. ὃ ἐν τοῖς οὐρανοῖς non leg. in iisdem documentis quibus accedunt cd. L. versio Arm. duo libri lat. scholia in nonnullis odd. obvia Additamenta ex Matt. 6 : 9 inserta recte censuerunt Griesb. aliiq̄ue. Post βασιλεία σου vulgo add. γενῆθῃ τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς recta omissa apud Griesb. aliosque auctoritate odd. B.L. nonnullorum minusc. verss. Arm., Vulg., 4 librorum lat., Origen., Marc., Hieron., August., Bede. Inserta ex Matt. 6 : 10, sub finem post πειρασμὸν vulgo add. (ex Matt. 6 : 13) ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, omissimus cum Griesb. aliiq̄ue præsentibus odd. B.L. minusc. plur. verss., Arm., Vulg., 6 libris lat. schollis in aliquot odd. adscriptis Marc., Hieron., August., Orig."</p>	<p>On the whole, I regard the two first as doubtful, and, therefore, bracket them, while the third hardly merits a place in the text. ^b "in the heavens." See ch. 10 : 20, note. ^c "on earth, as it is in," etc. So (E. V.) Matt. 6 : 10, where the text is precisely the same. There is no necessity for the awkward inversion of the sentence, as in the E. V. Tyndale, with better taste, gave the rendering, "Thy will be fulfilled, even in earth, as it is in heaven." So the Geneva. <i>Ἐπὶ τῆς γῆς</i> should be rendered not "in," but "on the earth." The E. V. confounds <i>ἐν (ἐν οὐρανῷ)</i> with <i>ἐπὶ</i>. ^d "needful bread;" τὸν ἄρτον—τὸν ἐπιούσιον. Norton. Göschen, "panem—necessarium;" Schott, "panem qui ad vitam sufficit." Syr., خُبْزٌ نَحْتِاجِيٌّ ("necessary bread"). Wakef, Bloomf, Angus, "bread sufficient for us." The most probable derivation of <i>ἐπιούσιος</i> is from <i>ἐπι</i> and <i>οἶσια</i>, being, existence, and hence the idea will be, bread sufficient, needful for sustaining life. Origen., τὸν εἰς τὴν οἶσιν συμβαλλόμενον ἄρτον. Suidas, ὃ ἐπὶ τῇ οἶσῃ ἡμῶν ἀρμόζων, ἧ ὃ καθ' ἡμερῶς. Rob. (Lex., ἐπιούσιος). Others, with less probability, have derived the word (as a participle) from <i>ἐπεμῖ</i>. The conciseness of "our needful bread" renders it preferable to the phrase, "bread sufficient (or necessary) for us." As an alternative rendering, "our necessary bread." ^e "indebted;" ὀφείλοντι. The English idiom coincides with the Greek, so that it is unnecessary to insert "that is." So Gray (note on Angus). ^f "trial;" πειρασμὸν. Thomson, Scarlett, Dick., Norton, Wakef, Sawyer. See ch. 4 : 2, note.</p>	
<p>On the other hand, Tittm., Lachm., and Theile retain the three passages. Scholz rejects only the last, ἀλλὰ ῥύσαι—πονηροῦ. Bloomfield strenuously defends the two first readings as genuine, but speaks doubtfully of the last, which he incloses in brackets.</p>		

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves :</p>	<p>ἀπὸ τοῦ πονηροῦ. ⁵ Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ ἐπιη αὐτῶ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,</p>	<p>us from evil]. And he said to them, "Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves ;</p>
<p>6 For a friend of mine in his journey is come to me, and I have nothing to set before him ?</p>	<p>⁶ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῶ. ⁷ κάκεινος ἔσθθεν ἀποκριθεὶς εἶπη, Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.</p>	<p>for a friend of mine hath come to me ⁶ from a journey, and I have nothing to set before him ?</p>
<p>7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed ; I cannot rise and give thee.</p>	<p>⁸ Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῶ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναιδέαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῶ ὅσων χρῆζει. ⁹ Καγὰ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ ἀνοίγησεται ὑμῖν. ¹⁰ πᾶς</p>	<p>And he from within shall answer and say, 'Do not trouble me ; the door is now shut, and my children are with me in ¹¹ the bed ; I can not rise ¹² to give thee. I say to you, though he will not rise and give him, because he is his friend, yet because of his importunity ¹³ indeed, he will rise, and give him as many as he needeth.</p>
<p>8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.</p>	<p>And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.</p>	<p>And I say to you, Ask, and ¹⁴ it will be given you ; seek, and ¹⁵ ye will find ; knock, and ¹⁶ it will be opened to you. For 10</p>

⁵ "Which of you shall have," etc.; *Tis ἐξ ὑμῶν ἔξει*, κ. τ. λ. Bloomf. remarks on this passage: "The best commentators here take *tis* for *εἷς τις*, as in 1 Cor. 7:18, and Jas. 5:13, q. d., "should any one of you," etc. Kuinzel approves this. Bloomf, however, inclines to regard the true import of *tis* as *quisnam*, and he cites Fritzsche to that effect. There is a harshness in the language of the E. V., which strikes the ear very unpleasantly, and, yet, it seems by no means easy to avoid this difficulty, if we give *tis* its usual interrogative force. I suggest, for *consideration*, the rendering of Campbell, "Should one of you have a friend, and go—and he from within should answer," etc. So Iber., "Si alguno de entre vosotros tuviere un amigo, i fuere á él á media noche, i le dijere: 'Amigo, préstame tres panes, porque un amigo mio ha venido de viage á mi casa, i no tengo qué ponerle delante.'" S. Fr., "Que l'un d'entre vous ait un ami, et qu'il aille vers lui á minuit, et lui dise: 'Ami,' etc.

⁶ "from a journey;" *ἐξ ὁδοῦ*. Sharpe, Kendrick, Murdock, Sawyer. This arrangement is adopted, that the proper connection of *ἐξ ὁδοῦ* with *παρεγένετο* may be preserved, and because the natural place of the English equivalent, "from a journey," is after the verb. By substituting an idiomatic phrase as the rendering of these words, we can say, "a friend of mine hath come to me, on his journey;" etc. This is submitted as an alternative. Syr., *ܘܢܝܢ ܘܢܝܢ ܘܢܝܢ ܘܢܝܢ*; ("a friend hath come to me from a journey"). Heb. N. Test., *כי סר אצלי רעי בדרך*. Castalio, "venit ad me amicus meus ex via;" S. Fr., "un de mes amis est arrivé chez moi, d'un voyage;" Penn, "a friend of mine is come

to me in his journey," etc.; Dan., "min Ben er kommen til mig af Reisen."

⁷ "Do not trouble me;" *Μή μοι κόπους πάρεχε*. Thom., Scarlett, Norton, Wakef. This phrase is most accordant with present usage. Camp., "Do not disturb me."

⁸ "the;" *τὴν*.

⁹ "to give;" *δοῦναι*. Scarlett, Dick., Norton, Wakef. Camp. The infinitive should be rendered as such in English. Belgic, "om u te geven;" S. Fr., "pour t'en donner;" Iber., "á darte." In the next verse, where the construction in the E. V. is the same ("and give"), the verb is in the fut. ind., *δώσει*.

¹⁰ "indeed;" *γε*. Rob. (Lex., *γε*): "As giving emphasis to the less in antithesis with the greater, Luke 11:8, *διὰ γε τὴν ἀναιδέαν αὐτοῦ*, κ. τ. λ., yet because of his importunity indeed, he will rise," etc. Beza, "at certè propter importunitatem ejus," etc.; Iber., "sin embargo por causa de su importunidad, se levantara," etc. Bloomf. (N. Test.): "The *γέ* here ought not to have been passed over in the versions." Göschen, "Eum importunitate certè ejus excitatum daturum ei esse," etc.; Schott, "importunitate certè excitatus dabit ei," etc.

¹¹ "it will be given;" *δοθήσεται*. Sharpe, Scarlett, Penn, Norton, Wakef., M.

¹² "ye will find;" *εὕρησεται*. Penn, Scarlett, Norton, Wakef., Sharpe, M.

¹³ "it will be opened;" *ἀνοίγησεται*. Sharpe, Scarlett, Penn, Wakef., Norton, M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.	γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκε· καὶ τῷ κρουόντι ἀνοίγεται. ¹¹ τίνα δὲ ὑμῶν	every one who asketh, receiveth; and he who seeketh, findeth; and to him who knocketh, it will be opened. And what
11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?	τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; ¹² ἢ καὶ ἐὰν αἰτήσῃ ὦν, μὴ ἐπιδώσει αὐτῷ σκορπίον; ¹³ εἰ οὖν ὑμεῖς ποιηροὶ	father among you, if this son shall ask bread, will give him a stone? or if he shall ask a fish, will instead of a fish, give him a serpent? or if he should
12 Or if he shall ask an egg, will he offer him a scorpion?	ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτούσιν αὐτόν;	ask an egg, will give him a scorpion? If ye, then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him? And he
13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?	¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξεληθότος,	was casting out a demon, and it was dumb. And it came to pass, when the demon had

* "And what father among you;" *τίνα δὲ ὑμῶν τὸν πατέρα*. The texts of Lachm., Tischend., Knapp, Theile, Tittm., Schott, Scholz have *τίνα δὲ εἰ ὑμῶν*. Griesbach has noted *εἰ ὑμῶν* as equal, if not superior to the reading of the Textus Receptus. Schott says: "Præpositionem *εἰ* ante *ὑμῶν* vulgo omisam, quæ h. l. deesse non poterat (ad ambiguitatem structuræ evitandam), cum Griesb. aliisque addidimus ex edd. A.B.C.D.K.M. minusc. multis vss., Pesch. Philox., Pers., Arm., Vulg., It." There is no reasonable doubt that *εἰ* should be placed in the text. As to the rendering of this passage (which is that of Kend., Thom., Penn, Norton, Wakef., Camp, Dick, M.), the arrangement has the advantage of perspicuity and force, while it gives the sense of the text with as much accuracy as the E. V. It is true that *τίνα δὲ εἰ ὑμῶν τὸν πατέρα* may be rendered more nearly *ad verbum* by "Who of you being a father" (if his son, etc.), yet this is less clear. The E. V. follows Tyndale. De Wette, "Welcher Vater unter euch würde;" S. Fr., "Or quel est le père d'entre vous;" Span., "Y ¿cual padre de entre vosotros;" Ital., "Or qual padre è fra voi;" Belg., "Ende wat vader onder u."

† "his son;" *ὁ υἱός*. Kend., Thom., Norton, Wakef., Camp., Dick, Sawyer, M. De Wette, "sein Sohn;" S. Fr., "son fils;" Span., "su hijo;" Ital., "il figliuolo suo." The article here is used with the force of the possessive. See ch. 5: 2, note.

‡ "shall ask." The verb *αἰτήσει*, which occurs in the first clause of the verse, is understood here. In that clause the E. V. properly renders it "shall ask." The supplement should, therefore, be "shall ask."

§ "instead of;" *ἀντὶ*. Kend., Thom., Scarlett, Penn, Norton, Wakef. ("in its stead"), Camp., M. Rob. (Lex., *in loco*): "For" is often used to signify in "exchange for," "in requital," and this is one of the significations of *ἀντὶ*. But *ἀντὶ* has also the signification of *substitution*, "in place of," "instead of." This

last is its meaning here. All ambiguity is removed if we use "instead of."

¶ "if he should ask;" *αἰτήσῃ*. This aor. subj. receives this rendering in accordance with our familiar *usus loquendi*. The E. V. in the parallel, Matt. 7: 9, where the verb is in the same mode and tense, renders it "if he ask;" but in the passage before us, "if he shall ask," as though it were an indicative future.

‡ "know how;" *οἴδατε*. I have retained the rendering of the E. V., though I deem a different one more perspicuous. A special sense of the verb is "to be able, can." See Rob. (Lex., *εἶδω*). In the E. V. we have Luke 12: 56, *οἴδατε δουμάζειν*, "ye can discern;" and Matt. 27: 65, *ὅς οἴδατε*, "as ye can." The verb has this force Philip. 4: 12, *οἶδα δὲ ταπεινωθῆναι, ὀδῶ καὶ περισσεύειν*, "I am able both to be abased, and I am able to abound." 1 Thess. 4: 4, *εἰδέναι ἑαυτὸν ὑμῶν τὸ εὐαιτοῦ σκεῖος πάσθαι κ. τ. λ.*, "that each one of you be able to possess his vessel," etc. To these may be added 1 Tim. 3: 5. James 4: 17. 2 Pet. 2: 9. Bretsch. (*in verbo*): "Scio facio aliquid, *didici*, possum, *valere*, Matt. 7: 11, 27: 65, *ὅς οἴδατε*, quo modo potestis, valetis, Luc. 11: 13, 12: 56. Phil. 4: 12, etc." On these authorities, "you can" is submitted as an alternative rendering. In Hebrew עָנִי, which has this sense. 1 Sam. 16: 16, עָנִי עָנִי עָנִי, Sept., *εἶδόντα ψάλλον ἐν κινύρα*, "(a man) able to play on the harp." See Job 32: 22, עָנִי עָנִי עָנִי, "I cannot flatter."

§ "your heavenly Father;" *ὁ πατὴρ ὁ ἐξ οὐρανοῦ*. As the article here has the force of a possessive pronoun, "your" should not be italicized. See ch. 5: 2, note.

¶ "demon;" *δαιμόνιον*. See ch. 4: 33, note.

‡ "the demon;" *τοῦ δαιμονίου*. See ch. 4: 33, note.

§ "had gone out;" *ἐξεληθότος*. Norton, Sawyer. See ch. 4: 34, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
gone out, the dumb spake; and the people wondered.	ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι. ¹⁵ τινὲς δὲ ἐξ αὐτῶν ἔπουν, Ἐν Βεελζεβούλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. ¹⁶ Ἐτεροὶ δὲ πειράζοντες σημείων παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. ¹⁷ Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα ἔπιεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον, πίπτει. ¹⁸ εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διμερισθῆ, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβούλ ἐκβάλλει με τὰ δαιμόνια. ¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. ²⁰ εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα	gone out, ¹⁵ the dumb <i>man</i> spoke; and the crowds wondered. But ¹⁵ some of them said, He casteth out ¹⁶ the demons ¹⁶ by Beelzebub, ¹⁶ prince of the demons. And ¹⁶ others ¹⁶ trying <i>him</i> , sought of him a sign from heaven. But ¹⁷ ¹⁷ he, knowing their thoughts, said to them, Every kingdom divided against itself, is brought to desolation; and a house ¹⁷ divided against a house, falleth. And if Satan also ¹⁸ ¹⁸ is divided ¹⁸ against himself, how shall his kingdom stand? because ye say that I cast out ¹⁸ the demons ¹⁸ by Beelzebub. And if I by ¹⁹ ¹⁹ Beelzebub cast out ¹⁹ the demons, by whom do your sons cast ¹⁹ them out? therefore ¹⁹ they shall be your judges. But if I by ²⁰ ²⁰ the finger of God cast out the demons, ²⁰ then the kingdom of
18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.		
19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.		
20 But if I with the finger of God cast out devils, no doubt the		

¹⁵ "the dumb man"; ὁ κωφός. Pean, Thom., Sharpe, Norton, Wakef., Kendrick, Pechy (note on Angus), M., Murdock. Scholefield: "The dumb man spake. This is necessary to distinguish it as the action of the man released from the power of the dumb devil mentioned before: αὐτὸ ἦν κωφός." There is another reason for inserting "man." It is this; we use the word "dumb" without a substantive expressed (when we speak of men, especially) only when it refers to the plural. But if the reference is to a singular substantive, that substantive is always expressed. In other words, if we say "the dumb," we are understood to refer to a class of persons destitute of speech, not to an individual.

"the demons"; τὰ δαιμόνια. Thomson, Scarlett, Norton, Thelwall, Wakef., and Dick. ("these demons"). The article is retained by the Belg., Luther, De Wette, G. and S. Fr., De Sacy, Her., Span., Diodati, Ital. Heb. N. Test., מַדְּמוֹנִים. So in Revis. of Mark 3:22. See Luke 9:1, note.

"by"; ἐν. M., Kend., Thom., Sharpe, Penn, Norton, Camp., Sawyer, Angus. So parallel (E. V.) Matt. 12:24. It is desirable, for the sake of uniformity in rendering, to reserve "through" for διὰ with the genitive. In this narration, there is a great want of uniformity in the rendering of ἐν, in the E. V. For example, in Matt. 12:24, ἐν τῷ Βεελζεβούλ, "by Beelzebub." Luke 11:15, ἐν Βεελζεβούλ, "through Beelzebub." Matt. 12:27, ἐν Βεελζεβούλ, "by Beelzebub." Luke 11:19, ἐν Βεελζεβούλ, "by Beelzebub." Matt. 12:28, ἐν Πνεύματι Θεοῦ, "by the Spirit of God." Luke 11:20, ἐν δακτύλῳ Θεοῦ,

"with the finger of God." In all these cases, "by" is the proper term.

¹⁶ "prince"; ἄρχοντι. So (E. V.) in the parallels, Matt. 12:24, and Mark 3:22. This is a common rendering of the word in the E. V., as in John 12:31; 14:30; 16:11. Eph. 2:2. So Thom., Wesley, Scarlett, Norton, Camp., Wakefield, Kend., Dick, Angus. In conformity with the text, the article ("the") of the E. V. is omitted. The article is used in the parallel, Mark 3:22 (τῷ ἄρχοντι), while the parallel, Matt. 12:24, is anarthrous. No article in Wiclif, Kend., or Thelwall. It was introduced by Tyndale.

¹⁶ "trying"; πειράζοντες. Dick, Sawyer, Kend., Wakef. ("were trying").—Scarlett, Penn, and Camp., "to try"; S. Fr., "pour l'éprouver"; Iber., "para tentarlo"; Ital., "per tentarlo"; De Wette, "versuchend." See ch. 4:2, note.

¹⁸ "is divided"; διμερισθῆ. Kend., Sawyer.—Note in Revis. of Mark 3:24: "It is now a settled grammatical principle, in our language, that a conditional action, or state belonging to the present time, must be put in the indicative." See Luke 4:3, note.

¹⁸ "the demons." See v. 15, note. Thom., Scarlett, Wakef., Dick. ("these demons"); Belg. ("de Duivelen"); Luther and De Wette ("die Teufel"); S. Fr., "les démons."

¹⁹ "by"; ἐν. See v. 15, note.

¹⁹ "the demons." See v. 15, note.

²⁰ "then"; ἄρα. Wesley, Sharpe, Norton, Wakef., Sawyer,

KING JAMES' VERSION.

kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace :

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me : and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest :

GREEK TEXT.

ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ²¹ ὅταν ὁ ἰσχυρὸς καθοπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ²² ἔπᾶν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελάβῃ νικῆσθαι αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἶρει, ἐφ' ἧ ἐπέποιθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ²³ ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστί. καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ²⁴ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρον

REVISED VERSION.

God 'hath already come 'to you. When 'the strong one ²¹ armed guardeth his palace, his 'possessions are in peace ; but ²² "whenever 'one stronger than he cometh upon 'him, and overcomeh him, he taketh 'from him all his armor in which he trusted, and 'distributeth his spoils. He who is not with ²³ me, is against me ; and he who gathereth not with me, scattereth. When the unclean spirit ²⁴ 'hath gone out of the man, 'it walketh through dry places,

Kend., Thelwall, Rob. (Lex., *in verbo*). De Wette, "demnach ;" Diodati, "adunque." So parallel (E. V.) Matt. 12 : 28.

¹ "hath already come ;" ἔφθασεν. Iber., "ya ha llegado." Rob. (Lex., *in verbo*) : "With ἐπὶ τινα, to have already come to, or upon any one, Matt. 12 : 28, et Luke 11 : 20. 1 Thess. 2 : 16." Bloomf. (N. Test., on Matt. 12 : 28) : "Schmid and Fritzsche take this to be a strong expression, signifying 'is come upon you, before you are aware.' It rather means, 'is already come upon you.'" See ch. 4 : 34, note.

¹ "to you ;" ἐφ' ὑμᾶς. Kend. De Wette, "zu euch ;" S. Fr., "jusqu'à vous ;" Iber., "á vosotros ;" Diodati and Ital., "a voi." In the parallel (E. V.) Matt. 12 : 28, "unto you."

¹ "the strong one ;" ὁ ἰσχυρὸς. Wesley, Thom., Scarlett, Dick, Wakef., Camp. The article is retained by Kend., Angus, Thelwall, Rheims. De Wette, "der Gewaltige ;" Iber. and Span., "el fuerte." The force of the article is fully brought out in S. Fr., "celui qui est fort ;" and Ital., "colui ch' è forte" ("he who is strong"). Such a rendering is, perhaps, too paraphrastic.

¹ "possessions ;" τὰ ὑπάρχοντα. See ch. 8 : 3, note. Rob. (Lex.) : "Things present, things in hand, possessions, etc." Norton, Wakef., Kend., M. Vulg. and Eras., "ea que possidet ;" Tyndale and Rheims, "that he possesseth ;" Cran. and Geneva, "the things that he possesseth ;" Belg., "wat hij heeft ;" De Wette, "seine Habe ;" S. Fr., "ce qu'il possède ;" Iber., "lo que tiene." This word should not be confounded by rendering it like σκευή ("goods"), in the parallels, Matt. 12 : 29, and Mark 3 : 27. It has a wider signification. Kuinzel (*in loco*) : "Τὰ ὑπάρχοντα, supellex, utensilia, bona, opes." Heb. N. Test., חַיִּימוֹתָי.

¹ "whenever ;" ἔπᾶν. See v. 34, note.

¹ "one stronger ;" ὁ ἰσχυρότερος. Norton, M., Pechy (note on Angus). The article here has the same force as in v. 21. See note k. The literal rendering "the stronger than he" is not in accordance with our idiom. The thought is, as expressed by

De Wette, S. Fr., "he who is stronger than he." Iber., "otro mas fuerte que el."

¹ "him." This pronoun is a supplement, and should have been italicized in the E. V.

¹ "from him." See last note. This supplement is, perhaps, necessary to render the sentence more complete, according to our idiom, hence it is retained. Nothing like "him" is found in Mont. ("omnem armaturam ejus tollit"), Göschen ("completam ejus aufert armaturam"), Schott (*idem*), Vulg. ("universa arma ejus auferet"); Eras. ("universa arma ejus aufert"), Beza, ("totam armaturam ejus aufert"), Belg. A supplement seems to have been first used in Luther's version, "so nimmt er ihm seinen Harnisch ;" hence Tyndale's rendering, "he taketh from him his harness," and Coverdale's, "he taketh from him all his weapons." I suggest the propriety of dropping the supplement, as has been done by Angus.

¹ "distributeth ;" διαδίδωσιν. Penn, Dick., Sawyer, Kend. Vulg., "distribuet ;" Mont., Eras., Beza, Castal., "distribuit." So (E. V.) Luke 18 : 22. John 6 : 11. Acts 4 : 35. In the only other instance in which the word occurs, Rev. 17 : 13, the E. V. has "shall give," though there the true reading is not *διδάσκων* (Text. Receipt), but simply *διδόσκων*, pres. tense (Griesb., Lachm., Tischend., Knapp, Theile, Tittm., Scholz). Rob. (Lex., *in verbo*) : "To deal out, to distribute, with acc. of thing, and dat. of person, Luke 18 : 22. John 6 : 11, dat. implied Luke 11 : 12." Bretsch. : "Distribuo.—Neque aliter intelligendum est Luc. 11 : 22, τὰ σκῦλα διαδίδωσαν prædam distribuit." The rendering of the verb should, therefore, be uniformly "distribute." Pator's Lex. (N. Test., *in loco*) : "Spolia distribuit." Belg., "deelt—uit ;" De Wette, "vertheilet ;" Luther, "theilt—aus."

¹ "hath gone out ;" ἐξέλην. See ch. 4 : 34, note. Thom., Norton, Dick., "has departed"; Sawyer. Vulg., Mont., Eras., Beza, Schott, "exierit ;" Iber. and Span., "ha salido."

¹ "it." So (E. V.) v. 14. "It" is used for the "demon"

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and finding none, he saith, I will return unto my house whence I came out.	τόπων, ζητοῦν ἀνάσσειν καὶ μὴ εὕρισκον λέγει, Ὑποστρέφω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον.	seeking rest: and finding none, it saith, I will return "into my house whence I came out. And ²⁵
25 And when he cometh, he findeth it swept and garnished.	καὶ ἔλθὼν εὕρισκει σεσαρωμένον καὶ κεκοσμημένον.	when it cometh, it findeth it swept and "adorned. Then ²⁶
26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first.	πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.	it goeth and "taketh with it seven spirits worse than itself, and they, "entering in, dwell there; and the last <i>state</i> of that man "becometh worse than the first. And it came to pass, as ²⁷
27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and	27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἣ βαστάσασά	he spoke "this, a certain woman "of the crowd, "lifting up <i>her</i> voice, said to him, "Happy is the womb that bore thee, and

* "into;" *eis*. The radical signification of *eis* is appropriate here. So Sharpe. G. and S. Fr., "dans."

* "adorned;" *κεκοσμημένον*. Scarlett, Dick, Thelwall, Sawyer, G. Camp, ("embellished"), M. Vulg., Mont., Eras., Beza, Castal., Schott, Göschen, "ornatam." Rob. (Lex., *κοσμέω*). Liddell: "To deck, adorn, dress." Bretsch.: "Orno, exorno, pulchrum facio ornamentis, Matt. 12:44. Luc. 11:25, οἶκον quasi nimum ad excepiendum hospitem." Kuinzel (Matt. 12:44), "exornatam." "Garnished" (first introduced by Tyndale) is obsolete. *Κοσμέω* is rendered "adorn," Luke 21:5. 1 Tim. 2:9. Titus 2:10. 1 Pet. 3:5. Rev. 21:2.

* "taketh with it;" *παραλαμβάνει*. Wakefield. As *παρὰ*, in composition, implies nearness *along side of, near, by*, and when indicating motion, *to the side of, near to, by* (Robinson-Lex.), its force here may be presented by the words "taketh to it," or "taketh with it." The latter accords best with our present mode of speaking. So (E. V.) Matt. 1:20, *παραλαβεῖν*, "to take to thee." So Matt. 1:24, *παρέλαβε*, "took to him." Matt. 26:37, *παραλαβὼν τὸν Πέτρον*, "he took with him Peter." See Luke 9:28, note. The verb is so rendered by Tyndale (Edition of 1526), Scarlett, Pechy (note on Angus), Vulg., Mont., Eras., Beza, "assumit;" Schott, "adsumit;" Gō-

schen, "adducit;" Belg., "neemt met hem;" De Wette, "nimmt —mit;" G. Fr., "prend avec soi;" S. Fr., "prend avec lui;" Iber., "lleva consigo;" Diodati and Ital., "prende seco;" Dan., "tager—til sig." Compare the parallel, Matt. 12:45, *παραλαμβάνει μεθ' ἑαυτοῦ*. In *this instance* it seems, from the addition of *μεθ' ἑαυτοῦ*, that the force of *παρὰ*, in composition, is nearly equivalent to our word "along," so frequently employed where accompaniment is indicated, "he taketh along with him."

* "entering in;" *εἰσελθόντα*. Wesley, M.

* "becometh;" *γίνεται*. Wesley, Wakef., Dick., Camp., Angus, M. Göschen, "fit;" Schott, "fiat;" Vulg., Mont., Eras., "fiunt (novissima);" Belg., "wordt;" De Wette, "wird;" Iber., "se hace."

* "this;" *ταῦτα*. Kendl., Wakef., Sharpe. Göschen, "hoc." See ch. 5:27, note.

* "of the crowd;" *ἐκ τοῦ ὄχλου*. The reason for retaining "of," instead of rendering *ἐκ* "out of," may be seen ch. 8:27, note.

* "lifting up her voice;" *ἐπάρασά—φωνήν*. M., Wesley, Camp., Thelwall. As there is no possessive, or article before *φωνήν*, "her" is italicized, as a supplement.

* "Happy;" *Μακαρία*. Tyndale, Cranmer, Geneva, Thom.,

By employing this pronoun, we distinguish the demon, and obviate a common mistake into which readers often fall, by supposing that "walketh" refers to the man. "It" is used by Sharpe, Thom., Penn, Norton, Wakef., Sawyer, Kend. This rendering is the more exact, as *πνεῦμα* is neuter. Still, if it is deemed best to retain "he," then this should be the order of the sentence, "the unclean spirit, when he hath gone out," etc. So Camp. and Dick.

* "goeth through;" *διέρχεται*. Kendl., Penn, Wakef., Angus, —Norton and Sawyer, "passes through;" Wielcl and Rheims, "wandereth;" Beza, "transit;" Castalio, "peragat;" Schott, "migrat." This verb is rendered "walketh through" (E. V.) only here and in the parallel, Matt. 12:42, although it occurs in forty-three instances in the N. Test. The E. V. uses "to go

through," Matt. 19:24. Mark 10:25. Luke 4:30; 9:6. John 4:4; 8:59. Acts 8:40; 13:6; 15:41, etc. It is often rendered by "to pass through." On the other hand, "to walk" is the representative of *περιπατέω* in one hundred and three instances in the E. V. This word *περιπατέω* being uniformly so translated in all cases, except Mark 12:38 ("to go"), where "to walk about" is more accurate. The rendering in the passage before us originated in that of the Vulgate, "ambulatus," which was followed by Tyndale, Coverdale, Cranmer, Geneva, and, lastly, by the E. V. Belg., "gaat—door;" De Wette, "durchziehet;" Dan., "vandrre han igjenem—;" G. Fr., "il va par—;" S. Fr., "il parcourt;" Iber., "transita por;" Diodati, "il va attorno per—;" Ital., "esso va percorrendo."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the paps which thou hast sucked.	σε, καὶ μαστοὶ οὓς ἐθήλασας.	"the breasts which thou hast sucked! But he said, Yea, 28
28 But he said, Yea, rather blessed are they that hear the word of God, and keep it.	28 Αὐτὸς δὲ εἶπε, Μευοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.	rather 'happy are those who hear the word of God, and keep it. And the crowds 'being 29
29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.	29 Τῶν δὲ ὄχλων ἐπαθροισομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρὰ ἐστὶ σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.	gathered to him, he began to say, This is an evil generation: 'it seeketh a sign; and no sign 'will be given it 'except the sign of Jonah.' For as Jonah 30
30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.	30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.	was a sign to the Ninevites, 'so will the Son of man be to this generation. 'The queen of the 31
31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and	31 Βασίλισσα νότον ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτοὺς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν	South 'will rise in the judgment with the men of this generation, and condemn them; for she came from 'the ends of the earth to hear the wisdom

Scarlett, Wakef., Dick., Camp., Kend., M. Iber., "feliz." See ch. 1: 45, note.

¹ "the breasts;" *μαστοὶ*. Rob. (Lex.), Thomson, Scarlett, Wakef., Norton, Camp. ("the breast"), Sawyer, M. The Heb. *מָּמָה* (sing. *מָּה*, which is generic, so as to include *breast*, and *teat*) is rendered by this word in the Sept., Gen. 49: 25. Songs 8: 1. Isa. 28: 9. "Paps" is obsolete. "The" is italicized, as a supplement.

² "happy." See v. 27, note.

³ "being gathered to him;" *ἐπαθροισομένων*. Rob. (Lex.): "In composition, *ἐπι* implies motion, or direction upon, to, towards, against." Rob. (Lex., in *verbo*): "Mid. intrans. *ἐπαθροῖσμαι*, to gather together to, or upon." Wakef., "were crowding together upon him;" Norton, "thronging about him;" Beza, "aggregaretur apud eum;" Iber., "estaban acudiendo á [él]." It is obvious, that the gathering was to Christ; hence "him" is introduced, as a supplement.

⁴ "it seeketh;" *ἐπιζητεῖ*. Wesley, Thom., Scarlett, Sharpe, Penn, Wakef., Norton ("it would have"), Sawyer, M. As the verb is singular, and we often speak of a crowd, by employing "it," the propriety of this rendering is obvious.

⁵ "will be given;" *δοθήσεται*. Penn, Norton, M.

⁶ "except;" *εἰ μὴ*. Scarlett, Norton, Dick., M.

⁷ *Τοῦ προφήτου* of the Text. Recept., after *Ἰωνᾶ*, is canceled by Griesb., Lachm., Tischend., Knapp, Theile, the Amintan MS. of the Vulgate. Schott says: "Vbb. τοῦ προφήτου post Ἰωνᾶ vulgo addita (ex Matt. 12: 39) plerique recentt. edit. cum Griesb. recte delent præsentibus odd. B.D.L. verss. Memph., Arm., Syr̄ Hierosol., Sax., Vulg. ms., It. (excepto ed. Brix.)." The weight of evidence is against these words.

⁸ "so will—be;" *οὕτως ἔσται*. *Οὕτως* is rendered simply by "so" (E. V.) Matt. 5: 12, 16; 7: 12; 12: 40; 13: 49; 18: 35, and in many other instances. Thus Wakef., Camp. In the above arrangement of the words, the text is followed as affording a form which is exact and perspicuous. "Will—be" is the rendering of Penn, Wakef., Norton, Dick., Kend., M.

⁹ "The." The article is not expressed in the text, though "queen" is definite. Hence "The" is italicized for exactness.

¹⁰ "will rise;" *ἐγερθήσεται*. Scarlett, Sharpe. The adverb "up" is superfluous. It is not used in connection with this verb in a great number of instances in the E. V. See Matt. 27: 52; 28: 6, 7. Mark 6: 16; 12: 26. Luke 7: 14, 22; 20: 37. John 12: 1. There are a few cases where "rise up" has become an idiomatic phrase, and may be properly employed. See Luke 5: 23. "Up," in this instance, is omitted by M., Dick., Camp., Sawyer, Wielit., Tyndale, Coverdale, Cranmer, Geneva, Rheims. M. remarks (as I think, correctly) that "the rendering 'rise up' in the E. V. probably arose from taking *ἐγείρω* in a forensic sense, in allusion to the standing of witnesses in a court of police. And so Robinson (Lex.) and Kinkel understand it here. But nowhere else is the verb employed in the N. Test. in such a sense, when followed by *μετά*; but always has *ἐπί* with the accusative after it (Matt. 24: 7. Mark 13: 8). *Μετά* has the sense of *with, together with*. The verb refers to the resurrection at the day of judgment. The same remark applies to the verb *ἀναστήμι*, in the next verse, which is employed in the same sense."

¹¹ "the ends of the earth;" *ἐκ τῶν περάτων τῆς γῆς*. Sharpe, Wakef., Norton, Sawyer, Penn ("end of the earth"), Thelwall, Rob. (Lex., *πέρας*): "An end, extremity." Bretsch., "Finis, i. e. de loco: *extremitas, terminus*." Ps. 19: 4, Sept. (18: 5), καὶ εἰς

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behold, a greater than Solomon is here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

33 No man when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is

GREEK TEXT.

σοφίαν Σολομώντος, καὶ ἰδοὺ, πλείον Σολομώντος ὤδε. ³² ἀνδρες Νινευῖ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλείον Ἰωνᾶ ὤδε.

³³ Οὐδεὶς δὲ λύχνον ἄψας εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν. ³⁴ ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός· ὅταν

REVISED VERSION.

of Solomon; and behold, a greater than Solomon is here.

³²The men of Nineveh will rise ³² in the judgment with this generation, and condemn it, for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

³³No one having lighted a ³³ lamp, putteth it in a secret place, neither under the bushel, but on the lamp-stand, that those who enter may see the light. ³⁴The lamp of thy body is thine eye; therefore, when

τὰ πέρατα τῆς οἰκουμένης τὰ ἴμματα αὐτῶν, "and their words to the end of the habitable earth." This passage is quoted Rom. 10 : 18, where the E. V. has "ends of the world." In the E. V. "the ends of the earth" is a common phrase. See Deut. 33 : 17. 1 Sam. 2 : 10. Job 38 : 13. Ps. 22 : 27; 48 : 10. Isa. 40 : 28. Micah 5 : 4.

* "The men;" See v. 31, note.

* "will rise;" ἀναστήσονται. Scarlett, Sharpe. See v. 31, note.

* "the preaching;" τὸ κήρυγμα. The rendering of the E. V. is retained as preferable to any other which has been adopted. No reader imagines that Jonah selected a text, and proceeded to expound its thought into a formal address, and thus deliver a sermon in modern style. In view of the definition of the verb "to preach," such as Webster furnishes, "to proclaim, to publish in religious discourses," it seems that we may properly retain "preach," and "preaching." There are two or three instances in the N. T., where "publish" is, from the circumstances, more appropriate than "preach." The noun κήρυγμα may be rendered by *preaching, proclamation, publication* (or as part. noun, "publishing"). Of these, the first is deemed most apposite.

* "No one;" Οὐδεὶς. See ch. 1 : 61, note. Sharpe, Thom., Scarlett, Penn, Wakef., Kendrick, M. So in every subsequent instance, in this Revision.

* "having lighted;" ἄψας. M., Wesley, Scarlett, Thomson, Dick., Thelwall.

* "a lamp;" λύχνον. Thom., Sharpe, Penn, Wakef., Norton, Dick., Camp., Angus, M. "Candles" were unknown at the era of the Saviour's advent.

* "neither;" οὐδὲ. In ch. 8 : 16, where this passage first occurs, the conjunction is $\delta\eta$, which is rendered "or" in the Revision. In the present case, where the language is slightly different, the ordinary rendering of οὐδὲ is retained.

* "under the bushel;" ἐπὸ τὸν μῶδιον. Green (Gram., p. 142) quotes the parallel, Matt. 5 : 15, οὐδὲ καινοὶ λύχνον καὶ τιθεῖσιν αὐτὸν ἐπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, with

the following remark: "With the idea of a house suggested by the lighting of a candle (lamp), was necessarily associated that of the usual single articles of furniture, the μῶδιος and λυχνία." An extract is here made from the note on the parallel, Mark 4 : 21 (Revision): "The article is retained on the ground, that when a well known article belonging to the ordinary furniture of every house was spoken of, the article was employed, because the name of that article was definite. In this respect, the idiom of the Greek and English is the same. So we say, "the clock," "the stove," etc. In reference to a single house, these names are viewed as monadic. On the other hand, we sometimes omit the definite article in cases of this kind, and such is the usage in Greek. In the parallel, Luke 8 : 16, we have λύχνον—λίτης, without the article. In Matt. 5 : 15, both usages occur in the same sentence, οὐδὲ καινοὶ λύχνον καὶ τιθεῖσιν αὐτὸν ἐπὸ τὸν μῶδιον, ἀλλ' ἐπὶ τὴν λυχνίαν. In such cases, it is deemed best to preserve the characteristic style of each writer as far as possible, without violating the propriety of our own language."

* "the lamp-stand;" ἐπὶ τὴν λυχνίαν. See ch. 8 : 16, note. For the use of the article, see last note supra.

* "those who enter;" οἱ εἰσπορευόμενοι. Thelwall, Camp. Dick. In the parallel, Luke 8 : 16, these words are rendered in the E. V., "which enter in." As "in," with the verb "enter," may be regarded as tautological, it is dropped. Rob. (*Lex, εισπορεύομαι*): "To go in, to enter." Vulg., Beza, Eras., "qui ingrediuntur." Emphory has occasionally induced the Reviser to retain "into," after "enter."

* "The lamp of the body is thine eye;" (Murd., Penn) ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός σου. This is the reading of Lachm., Tisch., Theile, Scholz. Griesb. marks σου as equal or superior to the reading of the Text. Receipt. Σου is sanctioned by the earliest MS. B, the Syriac, $\text{ܘܕܝܘܢܐ ܘܗܘܝܬ ܥܝܢܘܢܐ}$. Vulg., "Lucerna corporis tui est oculis tuus." O, before ὀφθαλμός, has the force of a possessive pronoun. See ch. 6 : 1, note. Norton, "The lamp of your body is your eye." Schott has this notice on the reading of the passage: "Σου ante quam quod vulgo deest (omission propter locum Matt. 6 : 22) cum Griesb

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
single, thy whole body also is full of light; but when <i>thine eye</i> is evil, thy body also is full of darkness.	οὐν ὁ ὀφθαλμὸς σου ἀπλοῦς ἦ, καὶ ὄλον τὸ σῶμά σου φωτεινὸν ἔστιν. ἐπὰν δὲ πονηρὸς ἦ, καὶ τὸ σῶμά σου σκοτεινόν. ³⁵ σκόπει οὐν μὴ τὸ φῶς τὸ ἐν σοὶ σκόπος ἔστιν. ³⁶ εἰ οὐν τὸ σῶμά σου ὄλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὄλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.	thine eye is 'sounded, thy whole body also is 'enlightened; but 'whenever <i>thine eye</i> is 'diseased, thy whole body also is dark. Take heed therefore, that the light which is in thee be not darkness. 'If, therefore, thy
35 Take heed therefore, that the light which is in thee be not darkness.	ὄλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινόν ὄλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.	36 whole body be 'enlightened, having no part dark, the whole will be 'enlightened, as when 'the lamp 'by its brightness 'giveth thee light. And 'while
36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light; as when the bright shining of a candle doth give thee light.	37 Ἐν δὲ τῷ λαλήσαι, ἥρῳτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ. εἰσελθὼν δὲ	37 he was speaking, a certain Pharisee 'asked him 'to dine with him: and he went in, and
37 And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat.	αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ. εἰσελθὼν δὲ	with him: and he went in, and

alisque addidimus ex odd. A.B.C.D.M., 2 minusc. verss., Pesch. Pers., Ar. pol., Memph., Vulg., It."

* "sounded;" ἀπλοῦς. Wakef., Camp., Sawyer, Kend., M. Rob. (Lex., in verbo): "In N. Test., of the eye, simple, unclouded, i. e., not affected with disease, clear, sound; app. to πονηρὸς, diseased." Bretsch.: "Luc. 11 : 34, de oculo sano, vitio non laborante, ac proinde clarè vidente, vera intelligente." Thom., Penn, Dick., and Norton render the word "clear."

* "is enlightened;" φωτεινόν ἔστιν. Scarlett, Thom., Wakefield, Norton, Camp., Kend., Murdock. Bretsch. (Lex., in verbo): "Intransitive: luce collustratus." Heb. N. Test. נִירָה. Syriac. ܦܘܪܝܬܐ. Mont., Castallo, Schott, Göschen, "lucidum est;" Vulg., Eras., Beza, "lucidum erit;" Belg., "is—verlicht;" G. Fr., "sera éclairé;" S. Fr., "est éclairé;" Iber., "estará iluminado;" Diodati, "sarà alluminato;" Ital., "sarà illuminato."

* "whenever;" ἐπὰν. Rob. (Lex., in verbo et loco), Liddell (Lex.).

* "diseased;" πονηρὸς. Robinson (Lex., in verbo). Schott, "egrotus." Dick., Kend., M. "Disordered" is the rendering of Norton, Wakef., Penn; and "distempered," of Thom., G. and A. Camp.

* "If therefore;" εἰ οὐν. The order of the text is preferable to that of the E. V. See M., Penn, Sawyer.

* "enlightened;" φωτεινόν. See v. 34, note.

* "enlightened;" φωτεινόν. See v. 34, note.

* "the lamp;" λύχνος. See v. 33, note on λύχνος, and same verse, note on μύδιον. Sharpe, M., Penn, Wakef. Heb. N. Test. נֶר. Belg., "de kaarse;" De Wette, "die Leuchte."

* "by its brightness;" τῇ ἀστραπῇ. M., Penn ("by its brightness"), Angus. The article has the force of a possessive, and is so rendered in the above versions and also in those of Wesley, Scarlett, Thom., Camp., Sharpe, Dick., Wakef. Rob. (Lex., in verbo): "Tropically, a shining, brightness." Kuinöl: "ἀστραπή v. 36 est fulgor, splendor—Etiam verbum ἀστράπτειν ita legitur, ut sit fulgere, coruscare." Bretsch.: "Splendor, lux mirans."

1 "giveth thee light;" φωτίξῃ. "Doth" is superfluous.

1 "while he was speaking;" ἐν δὲ τῷ λαλήσαι. Scarlett, Camp., Dick., Sawyer ("when," etc.), M. S. Fr., "comme il parlait."

* "asked;" ἥρῳτα. Wesley, Scarlett, Camp., Sharpe, Wakefield, Norton, Sawyer, Kend., Thelwall, M.—Thom. and Dick., "invited." So often in E. V., as Luke 9 : 45; 19 : 31; 20 : 3. John 1 : 25; 9 : 2; 16 : 23. Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, "rogavit;" Iber., "rogó." The Hebraistic sense which this word has in some parts of the N. Test., by which it is made to possess the force of αἰτέω, does not seem appropriate, in this instance. "Besought" is too strong.

1 "to dine;" ἀριστήσῃ. The weight of evidence favors this rendering rather than "to breakfast." Rob. (Lex., in verbo) thus derives the noun ἄριστον, "breakfast;" "A morning meal at sunrise. Homer, II. 24 : 124. Odysse. 16 : 1 :

(—ἔστος ὑφορρόθς

Ἐρτίοντ' ἄριστον ἔμ' ἥστ, κιαμένον πύρ, —)

Later, breakfast, lunch, Lat. prandium, taken about the middle of the day; the principal meal being the δευτερον, taken late in the afternoon, or early in the evening, after the heat and business of the day were over, etc. In N. Test., breakfast, lunch, Luke 11 : 38; 14 : 12. Matt. 22 : 4." Should it be deemed best to retain the rendering of the E. V., then "or to breakfast" (Sawyer) should be inserted in the margin. The verb has here the generic sense of taking a meal. Thus in ch. 7 : 36, we have Ἡρώτα δὲ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ. Jahn, Archeol., §145: "Not only the inhabitants of the East, generally, but the Greeks and Romans also were in the habit of taking a slight dinner about ten, or eleven o'clock of our time, which consisted chiefly of fruits, milk, cheese, etc. Their principal meal was about six or seven in the afternoon; their feasts were always appointed at supper-time, for the burning heat of noon in eastern climates diminishes the appetite for food," etc. The signification of the word in question had been changed by lapse of time, so that it no longer indicated a morning, but a midday repast.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.	ἀνέπεσεν. ³⁸ ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.	"lay down at table. And the 38 Pharisee "seeing it, "wondered that he had not first immersed himself before "the dinner. And 39
39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.	ἔπε δε ὁ Κύριος πρὸς αὐτὸν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἐξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.	the Lord said to him, Now ye Pharisees cleanse the outside of the cup and platter; but "your inside is full of extortion and wilderness. "Unwise men! 40
40 Ye fools, did not he that made that which is without, make that which is within also?	⁴⁰ ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; ⁴¹ πλὴν τὰ ἐνόντα δότε ἐλεημο-	did not he who made the "outside, make the "inside also? "But give "what is within them 41
41 But rather give alms of such	σὺν ἑσέω ὡς τὰ ἐνόντα.	

^m "lay down at table;" ἀπέπεσεν. Rob. (Lex.): "In N. T. to fall back, to recline, to lie at table, upon the triclinium." The action indicated by this verb is the same with that represented by ἀνάκειμαι, Mark 14 : 18. Luke 7 : 49 (see note), ἀνακλίνω, Luke 7 : 36 (note). "Lay down at table" is employed to form a verbal difference similar to that in the text, where these words occur. See Revision of Mark, ch. 8 : 6. Sharpe, "lay down to meat."

ⁿ "seeing;" ἰδὼν. Wesley, Kend., Sawyer, M., Thelwall.
^o "wondered;" ἐθαύμασεν. Scarlett, Penn, Sharpe, Sawyer, Kend., M. See ch. 7 : 9, note.

^p "he had not first immersed himself;" ὁ πρῶτον ἐβαπτίσθη. Bretsch. (in βαπτίζω): "2. immerso in aquas, submergo." The first aor. pass. often has the signification of the middle. See Rob. (Lex.). The following note is taken from the Revision of Mark, ch. 7 : 4 : "'except they immerse themselves;' μὴ βαπτίζονται. Iber., 'sin smergirse.' The verb is rendered 'they dip' by Wakef.; Pechy, 'dip or baptize;' Thom. and Camp., 'dipping;' S. Fr., 'c'être baptisés.' Wakef., Thom., and Campbell make 'hands' the object of the verb, though, as I think, without good authority. The middle form of the verb determines the object as reflexive, 'themselves.' Fritzsche says: 'Pharisei, inquit Mureus, secundum rits paradōseως precepta non edunt panem, nisi, etc. (v. 3). Et a foro quando venerint, plus etiam faciunt. Nempē, nisi corpus laverint, cibum non capiunt.' In his note on the entire passage, he says: "Nudum illud ἐὰν μὴ βαπτίζονται non aliter potest, quam sic exponi: nisi se immerserint i. q. corpus laverint." The washing of the 'hands' is noticed in the third verse, hence, to make 'hands' the object of this verb, is a tautology. The literal rendering of this verb is deemed appropriate for this reason, viz., though cleansing or purifying may be the result, it is not the action indicated by the verb. Bathe, wash, or deanse, point at an effect produced by βαπτίζονται, not to the very act from which the effect proceeds. See ch. 1 : 5, note. Trollope (Analecta) says: 'The baptism or immersion of the whole body was, for the most part, a religious rite.'" Sawyer transfers the verb, thus, "wondered that he was not baptized." S. Fr., "s'étonna de voir qu'il ne s'était pas—baptisé;" Iber., "que—no se habia sumergido [en agua] ántes," etc.; Ital., "ch' egli—non si fōsse prima immerso." See ch. 3 : 7, note.

^q "the dinner;" τοῦ ἀρίστου. Sharpe, Thelwall. Belg., "het middagmaal;" De Wette, "dem Mittagmah!" G. and S. Fr., "le diner." The noun is rendered definite from its reference to the verb ἀριστήσῃ. I am aware that a want of perfect harmony with our idiom may be urged against the use of the article, here; still exactness, as in many other instances, may justify us in retaining it.

^r "your inside;" τὸ—ἔσωθεν ὑμῶν. The correlate τὸ ἐξωθεν being translated "the outside;" τὸ ἔσωθεν ὑμῶν is properly rendered "your inside." So in the next verse, τὸ ἐξωθεν and τὸ ἔσωθεν demand a uniform rendering. Strictly speaking, there is an omission of μέρος (part.) after τὸ, in these cases. See L. Bos, Ellip. Græcæ, p. 171. This is introduced in v. 39, in the phraseology of the E. V., "inward part." Should it be deemed preferable to supply the ellipsis, this form might be adopted, v. 39, "outer part of the cup"—"your inner part;" v. 40, "the outer part"—"the inner part also."

^s "Unwise men!" ἄφρονες. So (E. V.) Eph. 5 : 17. Thelwall, "ye unwise!" Rob. (Lex., in verbo): "Unwise, simple, foolish." The etymology (α priv. and φρον.) favors this rendering. It indicates the condition of being destitute of mind, or, more strictly according to our idiom, "without sense;" hence, unwise, senseless. In eleven instances, in which this word occurs in the N. Test., the E. V. renders it by "fool," or "foolish," and in one (cited above), "unwise." At the same time, "fool" and "foolish" are made the equivalents of ἀνόητος, ἄσογος, ἀνευτος, and μωρός. Some approximation to uniform rendering is demanded, in such terms, which have hitherto been treated as though they were synonyms. Wesley, Thom., Camp., "unthinking men!" Scarlett, "thoughtless men!" Penn, "Senseless!" Dick., "thoughtless beings!" For greater exactness, "men" is italicized, as a supplement.

^t "outside." See v. 39, note.
^u "inside." See v. 39, note.
^v "But;" πλὴν. The E. V., unnecessarily inserts "rather," after "but." It is omitted by Kend., Wesley, Thom., Camp., Sharpe, Dick., Norton, Sawyer, M.

^w "what is within them;" τὰ ἐνόντα. This passage is susceptible of two interpretations. One of them appears in the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
things as ye have; and behold, all things are clean unto you.	σύνην καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἔστιν. ⁴² ἀλλ' οὐαὶ ὑμῖν	*as alms; and behold, all things are clean to you. But *woe to
42 But wo unto you, Pharisees! for ye tithe mint, and rue, and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.	τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκείνα μὴ ἀφιέναι. ⁴³ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπάτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς. ⁴⁴ οὐαὶ ὑμῖν,	you, Pharisees! for ye tithe mint, and rue, and *every herb, and *pass by justice and the love of God; these ye ought to have done, *and not to leave the others undone. Woe to
43 Wo unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.		43 you, Pharisees! for ye love *the first seat in the synagogues, and *salutations in *the market-
44 Wo unto you, scribes and		places. Woe to you, for ye 44

E. V. Those who adopt it suppose that there is an ellipsis of *κατὰ*, before τὰ ἐνότια—(κατὰ) τὰ ἐνότια, and render the passage, "according to what you have." It is objected to this, that the usual classic construction in such cases is ἐκ τῶν ἐνότιων. The words τὰ ἐνότια occur in no other instance in the N. Test.; but in 1 Maccab. 5 : 5, they are employed to indicate what was within; ἐνετίσιος τοὺς πύργους αὐτῆς ἐν πυρὶ ὅν πᾶσι τοῖς ἐνοῦσι, "he burnt his towers with fire, with all who were within." Compare the parallel, Matt. 23 : 26. The sense of the passage, with this rendering, will be that adopted by many distinguished interpreters, "But give what is (i. e. what belongs) within (the cup and platter) as alms (instead of making the inside fall of extortion and wickedness); and (then) all things (inside and outside), are clean to you." See Rob. (Lex., ἐνεσιμα). Kuinzel (in loco) : "Τὰ ἐνότια nonnulli explicant: pro viribus et facultatibus vestris, quantum res seu facultas ferunt, omissam moment propositionem κατὰ, et κατὰ τὰ ἐνότια scilicet χρήματα idem valere præcipiunt quod ἐκ τῶν ἐνότιων, quam in rem laudent Hesy-chium, quod ἐκτὸν interpretatus est ἐνπάρχον ἢ δυνατὸν ἔσθαι. Verum—desiderantur exempla idonea, quibus comprobetur a Græcis τὰ ἐνότια dicantur ea, quæ insunt; hac significatione sæpius hæc vox recurrit.—Significari autem h. l. per τὰ ἐνότια ea, quæ poculis patinisque insunt, cibum et potum, sat luculenter ostendunt verba quæ leguntur Matthæi loco parallelo 23 : 26, καθάρουσαν πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροργίδος." The following translators have adopted this view.—Wesley, Thom., Penn, Norton, Kend., Angus.—Göschel, "quæ insunt, date beneficium;" Schott, "erogate quæ insunt [poculis et patinis] stipem;" Belg., "geeft aalmsen he gee daer in is;" De Wette, "gebet, was darin ist;" Iber., "dad de limosna las cosas que estan en [lo interior];" Dan., "giver dog til Almisse de Ting som ere deri." The obscurity of this passage results from its conciseness.

* "as alms;" ἐλεημοσύνη. Kend., M., Norton. This word is in apposition with τὰ ἐνότια.

† "woe;" οὐαὶ. This is according to present orthography.

‡ "every herb;" πᾶν λάχανον. Scarlett, Sharpe, Wakef., Kend., Pechy (note on Angus), M., Rheims. Syriac, ܠܚܢܘܬܐ.

Heb. N. Test., ܠܚܢܘܬܐ. Vulg., "omne olus;" De Wette, "jeggliches Kraut;" Iberian, "toda hortaliza." Strictly speaking, λάχανον is a garden-herb, a cultivated edible vegetable, in distinction from a wild one, Lat. olus, olera. "Potherb" (Murdock) is suggested as an alternative rendering. See Liddell (Lex.). Bretsch.: "A λάχανον, fodio, olus, in terra natum, quod fodiendo colitur, Garten-Kraut." Sept., 3 Kings 21 : 2 (Heb. 1 Kings 21 : 2), and Prov. 15 : 17, for ܠܚܢܘܬܐ; for ܠܚܢܘܬܐ, Gen. 9 : 3.

‡ "pass by;" παρερχοσθε. Wesley, Scarlett, Penn, Thel-wall, Liddell (Lex., in verbo) : "To go by, beside, or past, pass by." Bretsch.: "Prætereo, transeo,—transitive: prætergredior aliquid; de præceptis; negligo, video Luc. 11 : 42." So (E. V.) Mark 6 : 48. Luke 18 : 37. Acts 16 : 8. Vulg., Mont., Eras., Beza, "præteritis;" Belg., "gij gaat voorbij."

§ "and—the others;" κἀκείνα. Penn, Dick., M. As the pronoun is plural, the English equivalent should be so too. A more literal rendering would be, "and—those." The change would, perhaps, be unimportant. Sawyer has "those."

¶ "the first seat;" τὴν πρωτοκαθεδρίαν. Robinson (Lex.), "the first seat." Sharpe, Sawyer, Schott, "primam sedem." In the parallels, Matt. 23 : 6, and Mark 12 : 39, this word is in the plural, πρωτοκαθεδρίας (so Luke 20 : 46), and is properly rendered by the plural in the E. V. Here, however, where it is singular, that rendering is incorrect. It was first introduced by Tyndale. He followed the incorrect rendering of the Vulgate, "primas cathedras." Beza, more correctly, "primum cõsessum." Mont., "primam sessionem;" Castal., "primum sedendi locum." Scarlett, M., and Camp. have "seat." Heb. N. Test., ܠܚܢܘܬܐ.

‡ "salutations;" ἀσπασμούς. Wesley, Thom., Penn, Dick., Scarlett, Camp., Norton, Sawyer, Kend., Angus, Thelwall, M., Rheims. So in the parallels (E. V.) Mark 12 : 38. Luke 1 : 29, 41, 44. 1 Cor. 16 : 21. Col. 4 : 18. 2 Thess. 3 : 17. The word should be uniformly rendered thus, in the N. Test., in the only other passages where it occurs, viz., Matt. 23 : 7. Luke 20 : 46. "Greetings" is obsolete.

‡ "the market-places;" ταῖς ἀγοραῖς. So in the parallels (E. V.) Mark 12 : 38. Luke 7 : 32. This word ἀγορὰ occurs

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.	γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἔστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδασιν. ⁴⁵ Ἀποκριθεὶς δὲ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.	are "like unseen tombs: and the men, who walk over them, "know it not. Then one of the ⁴⁵ lawyers, "answering, saith to him, "Teacher, thus "speaking, thou reproachest us also. And ⁴⁶
45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.	46 Ὁ δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.	he said, Woe to you, lawyers! for "ye load men with burdens "hard to be borne, "and yet, ye yourselves touch not the burdens with one of your fingers.
46 And he said, Wo unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.	47 οὐαί ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.	Woe to you! for ye build "the ⁴⁷ tombs of the prophets, and your fathers killed them. "There- ⁴⁸
47 Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.		

* "like unseen tombs;" ὡς τὰ μνημεῖα τὰ ἄδηλα. Rob. (Lex.), "unseen;" Sharpe, "unseen graves;" Kend., "unseen sepulchres;" Dan., "unkindelige Grave." Μνημεῖον is rendered by "tomb" (E. V.) Matt. 8 : 28; 27 : 60. Mark 5 : 2; 6 : 29. So Pechy (note on Angus, *in loco*), though there is a want of uniformity, as that version has also "sepulchre," and "grave." I employ "tomb" as the equivalent in all cases. "Like" is more euphonious than "as," for ὡς. So (E. V.) Matt. 6 : 29; 28 : 3. Mark 4 : 31.

† "know it not;" οὐκ οἶδασιν. Kend., M., Sawyer, Thelwall ("know not"); Murdock, "do not know it;" Belg., "en weten niet;" De Wette, "wissen es nicht;" Iber., "no [lo] saben." So this verb is rendered in all other cases in the E. V.

‡ "answering;" ἀποκριθεὶς. Kend., Wesley, Thelwall, M.

§ "Teacher." See ch. 9 : 38, note.

¶ "speaking;" λέγων. Thom., Scarlett, Camp. While this word is equally correct, it is more easily enunciated, in this connection, than "saying."

‡ "ye," the supplement in the E. V. before "lawyers," is dropped, as superfluous. It was introduced by Tyndale. Omitted by

Wesley, Thom., Sharpe, Dick., Camp., Norton, Sawyer, Kend., Thelwall. Not in Wiefel Rheims. No corresponding supplement in Belg., De Wette, S. Fr., Iber., Ital.

‡ "ye load;" φορτίζετε. Kend., Wesley, Thom., Scarlett, Penn, Wakef., Norton, Sawyer, M., Rheims. "To lade," except as a nautical term, now signifies "to dip."

‡ "hard to be borne;" δυσβάστακτα. Rob. (Lex., *in verbo*), Thom., Penn, Wakef., Norton.

‡ "and yet;" καὶ. In the parallel, Matt. 23 : 4, δὲ adversative is used, and properly rendered "but" in the E. V. In this instance, καὶ is used in a sense noticed thus by Rob. (Lex., καὶ): "Apparently adversative, but only where the antithesis of the thought is clear without an adversative particle, and yet, and nevertheless." In many cases of this kind the E. V. renders καὶ by "but." Rob. remarks, that in such passages "the rendering but is admissible, but not necessary." See ch. 8 : 13, note. In this use of καὶ, it has the force of καίτοι.

‡ "the tombs;" τὰ μνημεῖα. See v. 44, note. Sharpe, Scarlett, Dick., Wakef., Sawyer.

‡ "Therefore;" ἔρα. Thom., Sawyer. De Wette, "sonach."

in the N. Test. eleven times. The E. V. renders it "market," six times; "market-place," four times, and once by "streets" (Mark 6 : 56). We have no generic term in English which is an equivalent. It is defined by Rob. (Lex.): "A place of public resort, in towns and cities; any open place where the people came together either for business, or to sit and converse. In oriental cities such open places were at the inside of the gates (see Ruth 4 : 11. 2 Sam. 19 : 8. 2 Kings 7 : 1. Ps. 69 : 12. Prov. 1 : 21; 22 : 22. Isa. 29 : 21. Amos 5 : 10. Zech. 8 : 16); and here public business was transacted, and tribunals held, as also the markets." "Hence in the N. T., a place, market-place, forum." From these facts, some diversity in the rendering of the word is not improper

† In the Text. Receipt, ἔμην ("to you") is followed by γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί. These words "are canceled by Griesb., Knapp, Theile, Tischend., and bracketed by Lachmann. Kuinzel regards them as superfluous: "Verba γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί in pluribus optime notae codd. et verss. desunt, in aliis deest vocabulum ὑποκριταί. Sollicita petita sunt haec verba a grammaticis e Matt. loco parallelo 23 : 27, unde rectissime ea ex ordine eiecit Griesbachius." Schott says: "Delevimus cum plerisque post Griesb. auctoritate cdd. B.C.L. plurimum minusc. verss., Memph. Arm., Vulg., 9 librorum lat." Bengel: "Illud, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, librarii quidam ex Mattheo huc intulerunt." The words seem, beyond all reasonable doubt, to be an interpolation.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

48 Truly ye bear witness, that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, It shall be required of this generation.

52 Wo unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge him ve-

⁴⁸ ἄρα μαρτυρεῖτε καὶ συνευδο-
κεῖτε τοῖς ἔργοις τῶν πατέρων
ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν
αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐ-
τῶν τὰ μνημεῖα. ⁴⁹ διὰ τοῦτο
καὶ ἡ σοφία τοῦ Θεοῦ ἔειπεν,
Ἀποστέλω εἰς αὐτοὺς προφήτας
καὶ ἀποστόλους, καὶ ἐξ αὐτῶν
ἀποκτενεῦσι καὶ ἐκδιώξουσιν·
⁵⁰ ἵνα ἐκζητηθῇ τὸ αἷμα πάντων
τῶν προφητῶν τὸ ἐκχυνόμενον
ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς
γενεᾶς ταύτης, ⁵¹ ἀπὸ τοῦ αἵμα-
τος Ἀβελ ἕως τοῦ αἵματος Ζα-
χαρίου τοῦ ἀπολομένου μετὰ
τοῦ θυσιαστηρίου καὶ τοῦ οἴκου
ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται
ἀπὸ τῆς γενεᾶς ταύτης. ⁵² Οὐαὶ
ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν
κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ
εἰσῆλθετε, καὶ τοὺς εἰσερχομένους
ἐκαλύσατε. ⁵³ Λέγοντος δὲ αὐ-
τοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
δεινῶς ἐνέχειν, καὶ ἀποστοματί-

fore ye testify that ye approve the deeds of your fathers; for they indeed killed them, and ye build their tombs. There-⁴⁹ fore also said the wisdom of God, I will send them prophets and apostles, and some of them they will kill and persecute; that the blood of all the proph-⁵⁰ ets, which hath been shed from "the foundation of the world, may be required of this genera- tion; from the blood of Abel ⁵¹ to the blood of Zachariah, who perished between the altar and the temple: yea, I say to you, it will be required of this generation. Wo to you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and those who were entering in, ye hindered. And as he said these things to ⁵³ them, the scribes and the Pharisees began to be very angry, and to press him with ques-

Rob. (Lex., *in verbo*): "In a direct conclusion, therefore, then, now." As an alternative rendering, "so then," as Kend.

* "ye testify;" *μαρτυρεῖτε*. Norton, Scarlett. So (E. V.) John 2: 25; 3: 11, 32; 4: 39; 5: 31, etc. In about one-half of the instances in which the verb occurs, the E. V. renders it by "testify." As "bearing witness" is nearly out of use, "testify," or "bear testimony," would be more appropriate.

* "ye approve;" *συνευδοκεῖτε*. Wesley, Thom., Scarlett, Dick, Penn, Sawyer, Kend., M. Erns., Bezva, "comprobatib;" De Wette, "billiget ihr;" Rob. (Lex., *in verbo*), "to approve;" Kuinzel, "approbatib."

* "tombs;" *μνημεῖα*. See v. 44, note.

* "they will kill;" *ἀποκτενεῦσι*. Wesley, Thom., Sharpe ("will slay"), Scarlett, Dick., Penn, Wakef., Camp., Norton, Kend. ("will slay"), M.

* "which hath been shed;" *τὸ ἐκχυνόμενον*. Thom., Dick., Penn, Wakef., Camp., Norton, M., Murdock. S. Fr., "qui a été versé;" Iber., "la cual ha sido derramada."

* "the." As *καταβολῆς* is anarthrous, this article is italicized, as a supplement.

* "the." *Κόσμον* is anarthrous. See last note. The phrase *ἀπὸ καταβολῆς κόσμου* occurs seven times, viz., Matt. 13: 25; 25: 34. Luke 11: 50. Heb. 4: 3; 9: 26. Rev. 13: 8; 17: 8.

In all these instances, both nouns are anarthrous. *Πρὸ καταβολῆς κόσμου* occurs thrice, viz., John 17: 24, Eph. 1: 4, 1 Pet. 1: 20, and here no article occurs.

* "yea;" *ναὶ*. So (E. V.) Matt. 5: 37; 9: 28; 11: 9; 13: 51.

Luke 7: 26, etc. In this instance, alone, the E. V. renders *ναὶ* "verily." As "verily" is obsolete, and "truly" and "surely" are required for *ἀμὴν* and *ἀληθῶς*, it is deemed best to give *ναὶ* its usual rendering, "yea." In the parallel, Matt. 23: 36, *ἀμὴν* is used, and should be rendered "truly." It is true that *ναὶ* here is emphatic; but so in Luke 7: 26; 12: 5. Philem. 20. Rev. 14: 13, where the E. V. has "yea." "Yea" is the rendering of Sharpe, Penn, Wakef., Murd., Norton, Thelwall, Rheims, Gray (notes on Angus).

* "to be very angry;" *δεινῶς ἐνέχειν*. So Rob. (Lex., *in verbo*): "Intensive, in strong affirmation, *yea, verily*." Greenf. (Lex.): "Yes, yea." Liddell: "In strong affirmation, *yea*." * "it will be required;" *ἐκζητηθήσεται*. Thom., Sharpe, Scarlett, Penn, Wakef., Kend., M., Murdock.

* "to be very angry;" *δεινῶς ἐνέχειν*. So Rob. (Lex., *in loco, ἐνέχω*). Wakef., "to be greatly enraged;" Kend., "to be greatly embittered;" M., "to be greatly incensed;" De Wette, "erbittert zu werden." The object of this verb, when it indicates hostile feeling, is *χόλον*, or *κόπον*, *wrath*, or *grudge*.

* "to press—with questions;" *ἀποστοματίσω*. Kend., M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>hemently, and to provoke him to speak of many things ; 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.</p>	<p>ζειν αὐτὸν περὶ πλείονων, ⁵⁴ ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.</p>	<p>tions 'concerning many things ; 'lying in wait for him, 'seeking 54 to catch something out of his mouth, that they might accuse him.</p>
<p>CHAP. XII.</p>	<p>CHAP. XII.</p>	<p>CHAP. XII.</p>
<p>IN the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.</p>	<p>Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρι-</p>	<p>IN the mean time, *the crowd 1 'being gathered together *by ten thousands, *so that they *trod down 'one another, he began to say to his disciples ; *First, 'beware of the leaven of the Pharisees, which is hy-</p>

Norton, Camp, Sharpe ("to press—closely"), Angus. De Wette, "anszufragen." Bretsch. (Lex., in verbo): "Questionibus exercere aliquem."

* "concerning many things;" *περὶ πλείονων*. Angus.

d "lying in wait;" *ἐνεδρεύοντες*. So (E. V.) Acts 23 : 21. Wakef., Angus, M. See (E. V.) Ezra 8 : 31.

* Kai, before *ζητοῦντες*, in the Text. Recept., is canceled by Griesb., Lachm., Tischend., Knapp, Theile, Tittm., Scholz, and Schott, who says: "Quod vulgo ante *ζητοῦντες* additur καὶ perique recentiorum edit. cum Griesb. recte expungunt auctoritate plerorumque odd. (12 unc.) verss., Pesch., Pers. pol. Memph., Slav., It."

a "the crowd;" *τοῦ ὄχλου*. See ch. 3 : 7, note. Sharpe, Camp, Angus.

b "being gathered together;" *ἐπισυναχθεισῶν*. The participial construction is adopted by Wesley, Thom., Penn, Norton, Sawyer, Kend.

* "by ten thousands;" *τῶν μυριάδων*. So (E. V.) Matt. 18 : 24. 1 Cor. 4 : 15; 14 : 19. Jude 14. Sawyer, Sharpe ("by tens of thousands"). Camp and Dick, "in myriads;" Angus, "myriads;" Belgic, "viele duizenden;" S. Fr., "par myriades;" Iberian, "à decenas de millares;" De Wette, "Tausende;" Ital., "a migliaia;" Montanus, "myriadibus;" Dan., "ved mange tusinde." Heb. N. Test., מֵרִבְבֵּי. If we regard the language of the text as hyperbolic, still the rendering of the E. V., "innumerable" (introduced by Tyndale from Erasmus' "innumera"), extends the hyperbole beyond the original. Hence a more literal expression is adopted. I should have used "myriads" which has been *naturalized* in our language, had it been employed in the E. V. The phraseology might then have been, *strictly* literal, thus, "the myriads of the crowd being gathered together."

d "so that;" *ὥστε*. Wesley, Scarlett, Penn, Norton, Dick., Wakef., Sawyer, Kend., Rob. (Lex.). So (E. V.) Matt. 8 : 28; 13 : 2. Mark 3 : 20; 4 : 1, 32, 37. Luke 5 : 7, etc.

* "trod down;" *καταπατεῖν*. Rob. (Lex., in verbo), "to

tread down;" Liddell, "to tread, or trample down;" Bretsch., "pedibus proculco, niedertreten." So (E. V.) Luke 8 : 5. "Κατὰ, in composition, *downtowards, down*," Liddell. Dick. and Angus, "trampled;" Iber., "se atropellaban." The E. V. is deficient in strength, and fails to bring out the full force of the text. Vulg., Mont., Beza, Eras., Göschen, Schott, "conculcatur."

e "one another;" *ἀλλήλους*. See ch. 2 : 15, note. Thom., Scarlett, Kend.

* "First;" *πρῶτον*. Wesley, Sharpe, Thelwall, M. The punctuation of Eras., Griesb., Theile, Schott, and Kuinel places a colon after *αὐτοῦ*, and is deemed most accurate. Tittmann and Scholz follow the Text. Recept., and place a comma after *πρῶτον*. Kuinel remarks: "Sine omni idonea ratione nonnulli interpret. *πρῶτον* ad antecedentia referunt, hoc sensu discipulos ante omnia ita admonit." "First of all" would require *πρῶτον πάντων*, as in 1 Tim. 2 : 1. The punctuation of Griesbach is followed by Thom., Scarlett, Sharpe, Norton, Dick., Wakef., Camp, Sawyer. So Erasmus has, "ad Discipulos suos: Primum cavete." Beza, "discipulis suis, Inprimis cavete." Castalio, "ad suos discipulos verba facere: Inprimis cavete." Schott, "discipulis suis: ante omnia cavete." Belg., "Discipelten: Vooer eerst wacht." Luther, "zu seinen Jüngern: Zum ersten, hütet euch." De Wette, "zu seinen Jüngern zu sagen: Vor allen Dingen hütet euch." G. Fr., "disciples: Donnez-vous de garde surtout." S. Fr., "disciples: Avant tout, gardez-vous." Span., "discipulos. Primeramente guardaos." Diodati and Ital., "a suoi discepoli: Guardatevi imprima." Schott has the following note on this passage: "Permulti odd. (in his A.C.D.E.) verss. Memph. et Slav. *πρῶτον* antecedentibus jungunt, quod interpretibus haud paucis probatum. Parum recte patet, quare Lucas scripserit *ἤρξατο λέγειν πρῶτον*." De vobis *πρῶτον* imperativum præcedente conf. Luc. 9 : 61; 10 : 5." Should the punctuation of the Text. Recept. be retained, then the rendering ought to be, "he began to say first to his disciples." (Scholef.)

h "beware;" *προσέχετε*. "Ye," which follows this verb in the E. V., is superfluous. It is omitted by Wesley, Thom., Scarlett, Penn, Wakef., Camp., Kend., M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.	σις. ² οὐδὲν δὲ συγκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.	pocrisy. ² Now there is nothing covered which will not be revealed, nor hidden which will not be known.
3 Therefore, whatsoever ye have spoken in darkness, shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops.	. ³ ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. ⁴ Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντα περισσώτερόν τι ποιῆσαι.	Therefore, whatsoever ye have spoken in the dark, will be heard in the light; and that which ye have said in the ear in closets, will be proclaimed on the house-tops.
4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.	. ⁵ ὑποδείξω δὲ ὑμῖν τίνα φοβηθήτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.	And I say to you, my friends, Fear not those who kill the body, and after that, have no more that they can do.
5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.	. ⁶ Οὐχὶ πέντε στρουθία πωλεῖται ἄσφαρον δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνόπιον τοῦ Θεοῦ. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρί-	But I will show you whom ye should fear; fear him who after he hath killed, hath authority to cast into hell; yea, I say to you, fear him.
6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?	. ⁷ ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡρί-	not five sparrows sold for two farthings? and yet not one of them is forgotten before God.
7 But even the very hairs of your head are all numbered. Fear not	. ⁸ οὐδὲν δὲ συγκαλυμμένον ἐστίν, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται.	But even the hairs of your head are all numbered. Fear not

² "Now"; δὲ is merely continuative.

¹ "nor"; καὶ. M., Thom., Scarlet, Kend., Angus. See ch. 8 : 17, note.

¹ "in the dark"; ἐν τῇ σκοτίᾳ. Thom., Sharpe, Camp., Murdock. By using "dark," which is found in the E. V. ("in the dark;" Job 12 : 25; 24 : 16. Ps. 88 : 12. Isa. 29 : 15. Ezek. 8 : 12), we can render the article, as is done with that belonging to the next clause (ἐν τῷ φωτὶ), and thus preserve the symmetry of the sentence. The phrase is common in our language, especially in conversation.

¹ "ye have said"; ἐλαλήσατε. Aorist as perfect.

¹ "I will show"; ὑποδείξω. Tyndale, Cranmer, Rheims, Sharpe, Wesley, Wakef., Camp., Sawyer, M. Syriac, ܩܘܪܝܢܐ (Murd., "I will show you"). Vulg., Mont., Eras., Göschen, Schott, "ostendam." Rob. (Lex., in verbo) : "In N. Test. tropically, to show by word, or example." De Wette, "Ich will—zeigen;" S. Fr., "je monterai;" Diodati and Ital., "io—mostro;" Dan., "jeg vil vise."

¹ "ye should fear"; φοβηθήτε. Thomson, Scarlett, Penn, Sharpe, Dick., M.

¹ "authority"; ἐξουσίαν. Thelwall. So John 5 : 27, καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίναν ποιῆν, ὅτι υἱὸς ἀνθρώπου ἐστίν, (E. V.), "And hath given him authority to execute judgment also, because he is the Son of man." Compare John 5 : 22, οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίναι πᾶσαν δίδωκε τῷ

υἱῷ, (E. V.), "For the Father judgeth no man; but hath committed all judgment unto the Son." Compare Acts 17 : 31. See Luke 4 : 6, note.

¹ "two farthings?" ἄσφαρον δύο; The interrogation point is placed after farthings (or the word used as the equivalent of that word) by Tyndale, Cranmer, Thom., Scarlett, Penn, Sharpe, Norton, Dick., Wakef., Camp. This punctuation agrees with Bagster's Text. Recept., Eras. (Greek), Elzevir, and the critical Editions of Griesb., Lachm., Knapp, Theile, Tittm., Tischend., Göschen, Schott. So Eras., Beza, the Lat. versions of Göschen and Schott; Belg. Luther, De Wette, G. and S. Fr., De Sacy, Iber., Diodati, Ital. Dan., Syriac, Murdock. In the parallel, Matt. 10 : 29, the E. V. places the interrogation point thus, "a farthing?"

¹ "and yet"; καὶ. See ch. 8 : 13, note. Beza, "et tamen;" Castal. ("tamen"); Wakef. ("yet even"). Wesley, Thomson, Scarlett, Penn, Camp. render καὶ adversatively by "yet." Schott, "vero."

¹ In the E. V. "very" is inserted before "hairs." This is not demanded by the text, which is ἀλλὰ καὶ αἱ τρίχες. In the parallel, Matt. 10 : 30, δὲ καὶ αἱ τρίχες is rendered in the E. V., "but the very hairs," instead of the more correct phrase, "but even the hairs." Wesley renders the passage before us, "but even the hairs." So Scarlett, Sharpe, Dick., Sawyer, Kend. Beza, "quin etiam capilli;" Eras., "quin et capilli;" Vulg., Mont., "sed et capilli;" Göschen, "sed etiam;" De Wette,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
not therefore: ye are of more value than many sparrows.	βιμηνται. μη ουν φοβείσθε· πολλῶν στρουθίων διαφέρετε. ⁸ Δέ- γα δὲ ὑμῖν, Πᾶς ὃς ἀν' ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀγγέλων παν, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ. ⁹ ὁ δὲ ἀρνησάμενος με ἐνώπιον τῶν ἀν- θρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. ¹⁰ καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ Ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσε- ται. ¹¹ ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ με-	therefore; ye are of more value than many sparrows. And I ⁸ say to you, whoever shall confess me before men, him ⁹ will the Son of man also confess before the angels of God: but he who ⁹ denieth me before men, will be denied before the angels of God. And whoever shall speak ¹⁰ a word against the Son of man, it will be forgiven him, but to him who ¹⁰ "revileth against the Holy Spirit, it will not be forgiven. And when they bring ¹¹ you ¹¹ before the synagogues, and ¹¹ magistrates, and ¹¹ authority- ¹¹ ors, be not anxious how or

"aber auch die Haare;" S. Fr., "même aussi les cheveux;" Iberian, "mas aun los cabellos;" Belgic, "ja ook de hairen." "Very" was copied from Tyndale.

* "And;" δὲ. Wesley, Sharpe, Penn, Norton, Wakef., Sawyer, Kend. Belg., "ende;" Iber., "i." Were it not that the particle "now" would be ambiguous—being sometimes an adverb of time, and at others, a *continuative*—it would be preferable to "and," in this instance. G. and S. Fr., Diodati and the Ital. have "or" (= "now").

* "will—confess;" ὁμολογήσει. Scarlett, Sharpe, Penn, Sawyer, Kend., M.—Wakef., Thom., and Norton, "will acknowledge."

† "will be denied;" ἀπαρνηθήσεται. Scarlett, Penn, Wakefield, Kend., M. The auxiliary "will" is employed also by Norton and Dick.

* "will be forgiven;" ἀφεθήσεται. Scarlett, Sharpe, Penn, Kend., M. As an alternative rendering, "may be forgiven." This is adopted by Wakef., Penn, Norton. It may be maintained on the ground, that the fut. indicative is often used with the force of the subjunctive, or English potential mode. Kühner (§255, 3, p. 343) says: "The Greeks very often use the fut. indie. in subordinate clauses, even after a Historical tense, to express that which *shall, should, must, or can be*, where the Latin employs the subjunctive." Stuart (Gram., §136, 7, b): "The future often expresses *obligation, necessity, duty*, and may be translated by the auxiliaries, *may, must, ought, can, etc.*" Winer, §34, 5: "The future is sometimes employed to express the idea which the Latins convey by the present of the subjunctive, and the English by the potential mode; both of which, in their nature, are closely related to the general idea of the future." The thought obviously is not that the sin of reviling the Son *shall* always be pardoned, but that such sin *may* be pardoned.

"revileth;" βλασφημήσαντι. See ch. 5: 21, note.

* "will not be forgiven;" οὐκ ἀφεθήσεται. See last note. In case the alternative rendering (suggested in that note), "it may be forgiven," is deemed appropriate, then this sentence ("will not be forgiven") should be rendered, "it can not be forgiven."

* "before the synagogues;" ἐπὶ τὰς συναγωγὰς. So ἐπὶ (E. V.) Matt. 10: 18. Mark 13: 9. Acts 10: 17. Rob. (Lex., *in verbo, cum accus.*): "Also (spoken) of magistrates, judges, tribunals, upon, unto, i. e. *up before*, Matt. 10: 18. Luke 12: 11, 58, etc." Thus Scarlett, Sharpe, Penn, Wakef., Norton, Dick., Camp, Kend., Angus, Thelwall, M. De Wette, "vor die Synagogen;" S. Fr., "devant les congregations." As an alternative, "to the synagogues."

* A supplementary preposition before "magistrates" (like "unto" of the E. V.) is superfluous. Not employed by Thom., Scarlett, Sharpe, Penn, Wakef., Norton, Dick., Camp., Sawyer, Kend., Thelwall, M.

* "authorities;" ἐξουσίας. Sharpe, Penn, Angus, M. Rob. (Lex., *in verbo*): "Authorities, i. e., rulers, magistrates, Luke 12: 11." Our idiom agrees with that of the Greek in the use of "authorities," employing the abstract for the concrete, i. e. "authority" for those invested with "authority." "Power" is the equivalent of *δύναμις*, as in (E. V.) Matt. 24: 29. Luke 21: 27. Rom. 8: 38. The proper distinction between these words is made by the E. V., 1 Pet. 3: 22, ὑποταγέτων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων, "angels, and authorities, and powers being made subject unto him." There is much confusion and looseness in the rendering of *ἐξουσία* and *δύναμις* in the E. V., which has followed the earlier Eng. Versions, without making the proper corrections. See ch. 4: 6, note.

* "be not anxious;" μὴ μεριμᾶτε. See ch. 10: 41, and

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
no thought how or what thing ye shall answer, or what ye shall say:	ριμάτε πῶς ἢ τί ἀπολογήσηθε, ἢ τί εἴπητε. ¹² τὸ γὰρ Ἄγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ᾠρᾷ, ἃ δεῖ εἰπεῖν.	what* ye shall answer for yourselves, or what ye shall say: for the Holy Spirit will teach
12 For the Holy Ghost shall teach you in the same hour what ye ought to say.	¹³ Ἐἶπε δὲ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. ¹⁴ Ὁ δὲ εἶπεν αὐτῷ Ἀνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;	you in that hour what ye ought to say. And one of the crowd ¹³ said to him, Teacher, bid my brother divide the inheritance
13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.	Ἐἶπε δὲ πρὸς αὐτοὺς, Ὁράτε καὶ φυλάσσετε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τῆς ζωῆς αὐτοῦ ἔστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. ¹⁶ Ἐἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἀνθρώπου τινος πλουσίου εὐφρόρησεν ἡ χώρα. ¹⁷ καὶ διελογίζετο ἐν εαυτῷ, λέγων, Τί	with me. And he said to him, ¹⁴ Man, who made me a judge, or a divider over you? And he ¹⁵ said to them, Take heed and keep yourselves from covetousness; for a man's life consisteth not in the abundance
14 And he said unto him, Man, who made me a judge, or a divider over you?		of his possessions. And he ¹⁶ spoke a parable to them, saying, The ground of a certain rich man brought forth plentifully: and he reasoned within
15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.		himself, saying, What shall I
16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:		himself, saying, What shall I
17 And he thought within himself, saying, What shall I do, be-		himself, saying, What shall I

8 : 14, notes. Thom., Penn, Wakef., Norton, Sawyer, Kend., Angus, M.

* "thing" is omitted as superfluous. So M., Kend., Thom., Wesley, Sharpe, Penn, Norton.

† "ye shall answer for yourselves;" ἀπολογήσηθε. Rob. (Lex., *in verbo*): "Mid. dep., to plead, or answer for ones self." So (E. V.) Acts 25 : 8, ἀπολογουμένον αὐτοῦ, "while he answered for himself;" 26 : 1, ἀπολογετο, "answered for himself;" 26 : 2, μέλλον ἀπολογεσθαι, "I shall answer for myself;" 26 : 24, αὐτοῦ ἀπολογουμένου, "as he thus spoke (properly, "answered") for himself." As an alternative, "how or what ye shall say in your defense." S. Fr., "ce que vous repondrez pour votre defense;" De Wette, "wie oder was ihr zu eurer Vertheidigung sprechen sollet;" Iber., "por cómo ó qué en vuestra defensa responderéis."

• "will teach;" διδάξει. Thom., Sharpe, Penn, Wakefield, Norton, Camp, Kend.

• "bid;" εἶπε. Penn, Sharpe, Wakef., Kend. Rob. (Lex., εἶπον): (Spoken) of what is said with authority, to direct, to bid, to command." So (E. V.) Matt. 16 : 12; 23 : 3. Luke 10 : 40. Acts 11 : 12; 22 : 24.

• "divide;" μερίσασθαι. By our idiom, "to" is omitted after "bid." So Kend. and Scarlett.

† "keep yourselves;" φυλάσσετε. Rob. (Lex., *in verbo*): "Middle, and once reflexive, to keep oneself from, or as to any thing." "Mid., Luke 12 : 15, often rendered by 'keep' in E. V." "Beware" is nearly synonymous with "take heed," and hence there is a tautology in the rendering of the E. V.

• "from;" ἀπὸ (*cum genit.*). This is the appropriate rendering. Rob. (Lex., *in verbo*).

• "covetousness." The reading of the Textus Receptus, τῆς πλεονεξίας, is, to say the least, dubious. Πάσης πλεονεξίας ("all covetousness") is marked by Griesbach as equal, if not superior, while it is adopted by Lachmann, Tischendorf, Schott. Kuinzel says: "Pro ἀπὸ τῆς multi iidemque prestantissimi libri exhibent ἀπὸ πάσης, quæ lectio omnino preferenda videtur." The Syriac follows this reading (ܩܘܪܕܢܐ ܕܩܘܪܕܢܐ) and the Vulg., "ab omni avaritia." It is that of the uncial MSS. A.B.D.K.L.M.Q.X. Schott has this note: "Auctoritate multorum codd. (8 unc.) vers., Pesh. Philox., Memph. Sahid, Arr., Pers., Æth., Arm., Vulg., It., cum Lachm. et Meyero edidd. πάσης ante πλέον pro vulg. τῆς." Knapp, Theile, Titm., and Scholz follow the Text. Recept. The weight of authority in favor of πάσης is therefore such, that "from all covetousness" is submitted as an alternative rendering.

† "of his possessions;" ἐν τῶν ὑπαρχόντων αὐτοῦ. See ch. 8 : 3, note. Penn, Scarlett, Wakefield, Norton, Kend. Heb. N. Test., יְהִי לְךָ בְּיָדְךָ בְּעַלְמְךָ Belg., "nit zijne goederen;" De Wette, "unter seinen Gütern;" S. Fr., "ses biens." "Which he possesseth" (first used by Tyndale) is a literal translation from the Vulgate, "quæ possidet." It is less exact than the rendering of the Geneva Version, "his riches."

† "he reasoned;" διελογίζετο. Thomson, Wesley, Norton, Dick., Camp., Sawyer, Angus, Thelwall, M. This verb occurs seventeen times in the N. Test. In twelve of these it is rendered by "reason." Rob. (Lex.).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
cause I have no room where to bestow my fruits?	ποιήσω, ὅτι οὐκ ἔχω πῶς συναξάω τοὺς καρπούς μου; ¹⁸ καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μοῦ τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συναξάω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθὰ μου, ¹⁹ καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀνεπαύου, φάγε, πίε, εὐφραίνου. ²⁰ εἶπε δὲ αὐτῷ ὁ Θεός, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαίτουσιν ἀπὸ σοῦ· ἃ δὲ ἴηοίμασας, τίμιν ἔσται; ²¹ οὕτως ὁ	*do? for I have no place where =I can gather together my fruits. And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years, take thine ease, eat, drink, & be merry. But God 20 God said to him, Unwise man! this night this soul is required of thee; now who will have 21 what thou hast provided?

* The interrogation point is placed after "do" by Thom., Wesley, Scarlett, Norton, Dick., Camp., Wakef. So Beza, "Quid faciam?" Belg., "Wat zal ik doen?" De Wette, "Was soll ich thun?" Dan., "hvad skal jeg giøre?" Iber., "¿Qué haré?"

1 "place." Penn, Dick. G. Fr., "place;" De Sacy, "point de lieu." There is an ellipsis of τόπου here. Kuinzel (*in loco*): "Ὁμῶν ἔχω σελ. τόπων." Michaelis (notes on Bos' Gr. Ellipses, p. 301): "Lucas in Evangel. 12 : 17, οὐκ ἔχω (τόπων) πῶς συναξάω." Agreeably to our idiom, the ellipsis should be supplied. Tyndale felt the necessity of this, and employed "room," which was copied by the E. V., though in that, the translators (or, to speak more correctly, the revisers) did not italicize the word.

"I can gather together;" συναξάω. The future here may be properly rendered by the potential. See ch. 12 : 9, note. The proper signification of the verb is "to collect," "to gather together." This latter is one of its ordinary renderings in the E. V. See Matt. 13 : 2; 18 : 20; 22 : 34. Luke 15 : 13. John 11 : 52. So "I can gather together" is the rendering (by the Lat. subj.) of the Vulgate and Eras., "congregem;" Göschen, "colligam;" Castalio, "cogam." Penn renders this verb by the potential, "where I can store." G. Fr., "je puisse assembler." Rob. (*Lex.*, συναγω) : "To gather together." If, after all, the rendering by the potential should not be deemed appropriate, then the indicative future, "I shall gather together," is suggested as an alternative. "Bestow," in the sense demanded here, is obsolete.

"I will gather together;" συναξάω. See last note. So Thelwall.

"produce;" γεννήματά. Norton, Camp., Wakef., Sawyer. Castalio, Göschen, Schott., "proventus;" Vulg. and Eras., "quæ nata sunt;" De Wette, "Erzeugnisse;" S. Fr., "produits;" Rob. (*Lex.*, in verbo) "produce." Bretsch.: "Apud seriores, ut Polybium, Diodorum (dicuntur) de proventus agrorum, arborum, etc." Lidd. (*Lex.*): "That which is produced." Webster (*Dict.*, art. "Produce"): "That which is produced, brought forth, or

yielded, as the produce of a farm," etc. Kuinzel: "Γεννήματα sunt proventus agrorum." This word should not be confused with καρπούς, which occurs in v. 17.

"many;" πολλά. So in the next member of the sentence. "Much goods" does not accord with our present *usus loquendi*. So Angus, Sawyer, Wakef., Sharpe, Scarlett, Penn, Thom., M. As an alternative rendering of πολλά ἀγαθὰ, "many good things." So Scarlett, Thom., Penn, M., Sharpe.

"and," supplementary in the E. V., is superfluous, and weakens the force of the thought. Omitted by Wesley, Scarlett, Norton, Camp., Wakef., Kend., Angus, Thelwall.

"Unwise man!" ἄφρων. Thelwall. See ch. 11 : 40, note. Syriac, ܐܦܪܘܢ ("inops mentis").

"is required;" ἀπαίτουσιν. Kend. There is no necessity for rendering the present tense here as a future. The former is most exact and forcible. Bloomf. (*in loco*): "Ἀπαίτουσι may, with Gataker, and others, be regarded as personal for impersonal." Pasor (*Lex.*, in loco): "Hæc ipsa nocte animam suam repetant à te." By a common usage, especially in Scriptural phraseology, events which are to transpire in the future, are described by verbs in the present tense, and this is especially the fact in the language of prediction. The certainty of the fulfillment is thus made prominent. In such cases, a literal translation is altogether preferable. Thus Matt. 3 : 10, πᾶν ὄν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. This is properly rendered in the E. V.,—"is hewn (cut) down, and cast—" So Matt. 26 : 2, μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται.—E. V., "after two days is the feast of the passover, and the Son of man is betrayed." Kühner, § 255, R. 3. Trollope, Gram., § 50, Obs. 5, 3.

"now;" δε. This particle is simply *continuative*. In cases of this kind, it is rendered (Rob., *Lex.*) "but, now, and further, and the like." De Wette, "nun."

"who will have;" τίμιν ἔσται; Sawyer, Kend. ("shall have"). Iber., "¿quién tendrá?" Rob. (*Lex.*, εἰμί): "With the dative of a noun or pronoun as predicate, to be to any one,

KING JAMES' VERSION.

21 So is he that layeth up treasures for himself, and is not rich toward God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens: for they neither sow nor reap: which neither have store-house nor barn; and God feedeth them. How much more are ye better than the fowls?

GREEK TEXT.

θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς θεὸν πλουτῶν.

22 Ἐπεὶ δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσθησθε. 23 ἡ ψυχὴ πλείων ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἐστὶ ταμῆιον οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτοὺς· πόσῳ μᾶλλον ὑμεῖς δια-

REVISED VERSION.

*Thus will it be with him, who 21 layeth up treasure for himself, and is not rich towards God. And he said to his disciples, 22 Therefore I say to you, 'Be not anxious for your life, what ye shall eat; nor for the body, what ye shall put on. The life 23 is more than the food, and the body, than the raiment. Con- 24 sider the ravens; for they neither sow nor reap; they have neither store-house nor barn, and yet God feedeth them; of how much more value are

* "Thus;" οὕτως. Thom., Norton, Dick., Wakef., Kend., Thelwall.

† "will it be with him." There is an ellipsis here. Tyndale supplied it with "is it with him." In this, he was copied by Cranmer, and the Geneva. Luther and De Wette, "gehelt es" (= our colloquial "so goes it"); Belg., "is het met dien;" G. and S. Fr., "il en est ainsi de celui;" De Sacy, "c'est ce qui arrive a celui;" Diodati, "così avviene a chi;" Italian, "così avviene di colui, che." Wakef. and Norton, "Thus [it is with him]." Camp., "So [it fareth it with him]." There is something harsh and obscure in the phrase of the E. V., "So is he." Kuinzel (*in loco*): "Ha eveniet, hac est sors (οὗτος sc. ἔσται) hominis, qui sibi bona, caduca, et peritura congerit, etc." Bloomf. (*in loco*): "Meaning, such is the case with."

‡ "Be not anxious;" μὴ μεριμνᾶτε. See ch. 10 : 41, and 8 : 14, notes. Kend., Angus, Thom., Penn, Scarlett, Norton, Wakef., Sawyer, M.

§ "nor;" μηδὲ. M., Thom., Penn, Scarlett, Sharpe, Norton, Wakef., Camp., Kend., Thelwall. See ch. 8 : 17, note.

¶ "the food;" τῆς τροφῆς. The article should not be omitted before τροφῆς. The reason for retaining it before ψυχῇ, is equally valid here. "Meat," as a generic term for whatever we eat, is obsolete. So (E. V.) Acts 14 : 17. Jas. 2 : 15. It is rendered "food" by Thom., Penn, Norton, Dick., Wakef., Camp., Sawyer, Rheims. Belg., "het voedsel;" De Wette, "die Nahrung;" G. and S. Fr., "la nourriture;" Iber., "el alimento;" Diodati, "il nudrimento;" Ital., "il cibo." Heb. N. Test., בְּלֶחֶם. Danish, "Maden."

⋄ "The supplement of the E. V., "is more," after "body," is

implying possession, or property.—By inverting the construction, it may be rendered *to have*; Luke 7 : 41, δύο χρωματέλαι ἦσαν δανειστῇ τινι, "a certain creditor had two debtors" (E. V., "There was a certain creditor which had two debtors"). Luke 6 : 32, ποία ὑμῖν χάρις ἐστὶ; (E. V., "what thank (thanks) have ye?" John 18 : 39, ἔστι δὲ συνήθεια ὑμῖν (E. V., "but ye have a custom." Scarlett, Dick., "shall possess.")

superfluous. Dropped by Camp., Thom., Penn, Norton, Sawyer, M., Kend., Sharpe.

⋄ "the raiment;" τοῦ ἐνδύματος. The article is properly retained here by Penn, Sawyer, Rheims, Belg., De Wette, G. and S. Fr., Iber., Ital., Heb. N. Test., and Dan. See last note.

⋄ "they;" οἷς. M., Cranmer, Kend., Thom., Sharpe, Norton, Wakef., Sawyer, M.

⋄ A comma is placed after "barn," in conformity with the text. So Penn, Sharpe, Norton.

⋄ "and yet;" καὶ. For this use of καὶ, see ch. 8 : 13, note. Stuart (Gram., § 185, Rem. p. 185) says: "The student need not hesitate, sometimes to render καὶ but, or, moreover, etc.; but let him remember that this liberty is due to the nature of the sentiment which is connected with καὶ, and not to the varying signification of the particle itself. Connecting, as it does, clauses of all hues, either synonymous, or adversative, either parts of the same generic sentence, or parts of the same discourse (καὶ continuative), the actual relations that exist may be properly expressed in a translation, although καὶ, in and by itself, does not really and properly designate them."

⋄ "of how much more value are ye;" πόσῳ μᾶλλον ὑμεῖς διαφέρετε. "To be of value" is the rendering of this verb in (E. V.) Matt. 10 : 31, πολλῶν στρονθίων διαφέρετε ὑμεῖς, "ye are of more value than many sparrows." So in the parallel (same words), Luke 12 : 7. Though I retain, "the life is more than," in v. 23, it is on the ground that the verb there is simply ἐστὶ (ἢ ψυχῇ πλείων ἐστὶ). The adjunct πόσῳ is in favor of this rendering. Connecting it with the verb, we have the thought, "how much do you surpass the birds in value," or, in other words,

† "what;" ἄ. Norton, Dick., Kend. Iber., "lo que." Our idiom corresponds with the Greek in omitting the antecedent, in cases like this. The expression is equally clear, more concise and forcible, than it would be if "those things" should be inserted. De Wette, "was."

‡ "thou hast provided;" ἤτοιμασας. As an alternative rendering, "thou hast prepared." So usually in the E. V.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
25 And which of you with taking thought can add to his stature one cubit?	φέρετε τῶν πετεινῶν; ²⁵ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁶ εἰ οὖν οὕτε ἔλα-	ye than 'the birds? 'Now which of you *by being anxious, 'can add a cubit 'to his life? If ²⁶ then 'ye can not *do 'what is
26 If ye then be not able to do		

"how much more valuable are ye than the birds?" Rob. (Lex., *in verbo*): "With a gen. to differ from, to be other than; and so to be more, or better than, to surpass, to excel." As an alternative rendering (as De Wette), "how much do ye surpass the birds?" Thom., "of how much greater value are ye?" Scarlett and Camp, "how much more valuable are ye?" Iber, "Cuánto mas valeis vosotros!"

¹ "the birds?" τῶν πετεινῶν; So (E. V.) Matt. 8 : 20; 13 : 32. Luke 9 : 58. Rom. 1 : 23. Jas. 3 : 7. Penn, Wesley, Norton, Dick., Kend., Sawyer, Thom.

¹ "Now;" δὲ. Wakef. Rob. (Lex., δὲ): "Continuative, now."

* "by being anxious;" μεριμνῶν. Kend., M. Alternative rendering (as De Wette, "mit seinen Sorgen"), "by his anxiety." See ch. 10 : 41, note.

¹ "can add a cubit;" προσθεῖναι—πῆχυν ἓνα. This arrangement is more in accordance with our ordinary *usus loquendi*. So Thom., Penn, Wesley, Sharpe, Norton, Dick., Wakef., Sawyer, Kend.

"to his life?" ἐπὶ τὴν ἡλικίαν. Rob. (Lex., *in verbo*): "Specially age, life, Matt. 6 : 27, et Luke 12 : 25." Rob. remarks, that "those who have translated the word 'stature,' in these cases, have done it against the context." "Life" is the rendering of Thom., Norton, Wakefield, Camp., Kend., Pechy (note on Angus), M. Schott and Kuinöel, "vitæ suæ;" De Wette, "seiner Lebenslänge." Wesley, Dickinson, Thelwall, "age." The primary sense of *ἡλικία*, in classic authors, is *time of life, age, Lat. ætas*, generally *age, time*. It has also been applied to the body, *stature, growth*, as being a sign of age. Lidd. (Lex.). There is little probability that translators would ever have thought of rendering the word by "stature" but from the fact of its connection with πῆχυν. We have an idiomatic expression of the same kind, "a span of time." So in a well known hymn :

"My span of life will soon be o'er."

Bloomf. (N. Test.) makes the following remark on this phrase, which occurs in the parallel, Matt. 6 : 27 : "The ancient commentators, and most modern ones, assign to this term the sense of *stature*; others, however, more properly (I think) interpret it *ætatis mensuram*; a sense surely far more suitable; the admonition being directed against excessive anxiety as to food and clothing; which while they have a necessary connection with the *preservation of life*, can have nothing in common with *stature*. According to the latter interpretation, then, the argument is most forcible and conclusive, to show the uselessness of man's care, by the helplessness of his condition; because no care of man, however anxious, can materially add to the age of man.—Πῆχυν, like other measures of extent, is not unfrequently applied to duration

of time." See Ps. 39 : 5, (E. V.), "Behold, thou hast made my days as an handbreadth." Heb., יָמַי כַּחֲמַת רֹמְחַת סַנְדְּנָחַמְכּוּס, *ὡς σπειραμαῖς ἔδωκας τὰς ἡμέρας μου*. Watts has well paraphrased this metaphor :

"A span is all that we can boast,
An inch or two of time."

Trench, after remarking that Erasmus was the first who suggested the rendering of *ἡλικία* not by "stature," but by "length of life," assigns the following reasons in favor of this interpretation : "1. That natural rhetoric of which our Lord was the great master, He would have adduced some very small measure, and reminded his hearers that they could not add even this to their stature; He would not have adduced a cubit, which is about a foot and a half; but He would have demanded, 'Which of you with all your carling and care can add an inch, or a hair's breadth to his stature?' 2. Men do not practically take thought about adding to their stature; it is not an object of desire to one in a thousand to be taller than God has made him; this could scarcely therefore be cited as one of the vain solicitudes of men. On the other hand, every thing exactly fits, when we understand our Lord to be asking this question about the length of life. The cubit, which is much when compared with a man's stature, is infinitesimally small, and, therefore, most appropriate, when compared to his length of life," etc. Kuinöel (on parallel, Matt. 6 : 27) : "Nostro—loco *ἡλικία* ætatem, vitæ cursum notat, est enim sermo de re, quam avide desiderare homines solent, et in præcedentibus dictum est de cura vitæ et corporis; de posteriori agit v. 28, de priori ergo v. 27, ad vitam vero sustentandum, corpus, que vestiendum, nihil facit stature incrementum." The E. V. renders the word by "age," John 9 : 21, 23, and Heb. 11 : 11; and by "stature," Matt. 6 : 27. Luke 2 : 52; 12 : 25; 19 : 3. Eph. 4 : 13, which are the only instances in which it occurs, in the N. T.

"ye can not;" οὐτε—δύνασθε. M., Kend., Thom., Norton, Dick., Wakef., Camp., Sawyer, Thelwall. This rendering of the verb, before an infinitive, is more concise and accordant with our *usus loquendi*, while it is equally accurate with that of the E. V.

"do." Here "do" is italicized (as by Wesley) on the ground that *ποιεῖν* is not expressed in the text, but understood. Bos (*ποιεῖν*, p. 403) : "Apud Lacam in Evang. 12 : 26, *Εἰ οὖν οὐτε ἐλάχιστον δύνασθε* (sc. *ποιεῖν*). *Si igitur ne minimum quidem possitis* (facere)." Rob. (Lex., *δύναμαι*) : "Absolutely, or with an infin. implied and readily suggested by the context, e. g. Matt. 16 : 3. Mark 6 : 19, etc."

p "what is least;" ἐλάχιστον. M. This word may be rendered "least thing." Still, as readers would frequently emphasize "thing," rather than "least," the first rendering is preferable, and has the advantage of conciseness.

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that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the king-

GREEK TEXT.

χριστον δύνασθε, τί περι τῶν λοιπῶν μεριμνᾶτε; ²⁷ Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβόλετο ὡς ἐν τούτῳ.

²⁸ εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ²⁹ Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ ὑμεῖς μετεωρίζεσθε. ³⁰ ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῆζετε τούτων. ³¹ πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ,

REVISED VERSION.

least, why are you anxious for the rest? Consider the lilies ²⁷ how they grow: they toil not, nor spin; yet I say to you, even Solomon in all his glory was not arrayed like one of these. But, if God so clotheth the grass which to-day is in the field, and to-morrow is cast into an oven; how much more will he clothe you, O ye of little faith! And seek ye ²⁹ not what ye shall eat, or what ye shall drink, nor be in anxious suspense. For all these ³⁰ things the nations of the world are seeking after; and your Father knoweth that ye need these things. But rather seek ³¹ the kingdom of God, and all

⁹ "are ye anxious;" *μεριμνᾶτε*. Thomson, Penn, Scarlett, Norton, Dick., Camp., Sawyer, Kend., M. See ch. 10 : 41, note.

¹⁰ "nor;" *οὐδὲ*. Thomson, Penn, Scarlett, Sharpe. See ch. 8 : 17, note.

¹¹ "spin;" *νήθει*. Sharpe, Scarlett. There is no necessity for using "do" with this verb, as *νήθει* is no more emphatic than *κοπιᾷ*.

¹² "that." This word is unnecessarily introduced in the E. V. before "Solomon." In the parallel, Matt. 6 : 29, *ὅτι* occurs before *οὐδὲ Σολομῶν*, and is there properly represented by "that" in the E. V.

¹³ "even—not;" *οὐδὲ*. These words, the equivalents of *οὐδὲ*, are separated, according to the general usage.

¹⁴ "But, if;" *εἰ δὲ*. Gray (note on Angus), Penn, Thelwall. "If then" is the appropriate equivalent of *εἰ οὖν*, as at the commencement of v. 26. Rob. (*Lex.*, *εἰ*, III : 1, c): "*Εἰ δὲ*, where *δὲ* has its usual adversative, or continuative power, but *if*, and *if*." So (E. V.) Matt. 12 : 7, 28. Mark 11 : 26. Luke 11 : 20. John 10 : 38; 18 : 23. Acts 5 : 39; 18 : 15; 19 : 39. Rom. 3 : 5; 11 : 6, etc. Vulg., Mont., Eras., "si autem;" De Wette, "Wenn aber."

¹⁵ "clotheth;" *ἀμφιέννυσι*. See ch. 4 : 3, note.

¹⁶ "an oven;" *κλίβανον*. This noun is *anarthrous*. So Thom., Norton, Wakef., Gray (on Angus).

¹⁷ "seek ye not." This is the natural order of the sentence. So Kend., M. The *inversion* of the E. V. originated in Cranmer's "ask not ye."

¹⁸ "nor." See ch. 8 : 17, note. Thom., Dick., Angus, M.

¹⁹ "be in anxious suspense;" *μετεωρίζεσθε* (*ἄπαιξ λέγόμεν*). Angus, M. Marg. of E. V., "live not in anxious suspense." Rob.

(*Lex.*, *in verbo*): "In N. T. pass., or mid., 'to be in suspense, to be of doubtful mind,' fluctuating between hope and fear." Bloomf. (*N. T.*, *in loco*): "Meaning, 'Be not anxiously fluctuating between hope and fear, as to the supply of your daily wants.' *Μετεωρίζε*, signifies properly (literally) to be lifted on high: being used especially of vessels tossed aloft at sea, and then depressed to its very depths; an apt image of anxiety." Horace, *Ep.* I : 18, 109, 110:

—"*provisis frugis in annam
Copia; neu flattem dubie ape pendulus horæ.*"

Quincof: "(Dicitur) *de fluctuatione animi, inter spem metumque dubii aque suspensi, de iis, qui animo sollicito, suspensio, dubio, sunt, ut metaphora petita sit a navibus, quæ vento et fluctibus in alto jactantur.*"

²⁰ "are seeking after;" *ἐπιζητεῖ*. This rendering is a *literal* expression of the present tense of the Greek. It brings out the thought with proper accuracy and force. Greene (Gram., p. 9): "The essential time signified by the present and imperfect tenses is that of a continued, or habitually repeated action." *Ἐπι*, in composition here, is *intensive*, hence "seeking after," not "seeking."

²¹ "ye need;" *χρῆζετε*. Wesley, Scarlett, Camp., Sawyer, Wakef., Kend., Thelwall. "To have need" is an ordinary rendering of *ἔχειν χρεία*, in the E. V. See Matt. 3 : 14. Mark 2 : 25; 11 : 3. Luke 9 : 11; 15 : 7; 19 : 31. John 13 : 29. *Χρῆζω* is rendered simply to need (E. V.) Luke 11 : 8. 2 Cor. 3 : 1. It should be so in Matt. 6 : 32. Rom. 16 : 2, which (with Luke 12 : 30, and the passages already cited) comprise all the cases where it occurs.

²² "seek;" *ζητεῖτε*. "Ye," which occurs in the E. V., is superfluous. It is dropped by Kend., Angus, Scarlett, Norton, Dick., Wakef., Sawyer, M., Thelwall. "Ye" was copied from Wielik.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
dom of God, and all these things shall be added unto you.	καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ³² μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.	these things *will be added to you. Fear not, little flock; ³²
32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.	ἵνα ὑμεῖς ἀποκτήσῃτε τὴν βασιλείαν τῶν οὐρανῶν, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	for it is your Father's good pleasure to give you the kingdom. Sell your 'possessions, ³³
33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.	ἵνα ὑμεῖς ἀποκτήσῃτε τὴν βασιλείαν τῶν οὐρανῶν, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	and give alms; provide yourselves *purses which *become not old, 'an unfailling treasure in the heavens, where no thief approacheth, 'nor moth *de-
34 For where your treasure is, there will your heart be also.	ἵνα ὑμεῖς ἀποκτήσῃτε τὴν βασιλείαν τῶν οὐρανῶν, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	stroyeth. For where your treas- ³⁴
35 Let your loins be girded about, and your lights burning;	ἵνα ὑμεῖς ἀποκτήσῃτε τὴν βασιλείαν τῶν οὐρανῶν, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	ure is, there will your heart be also. Let your loins be girded ³⁵
36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.	ἵνα ὑμεῖς ἀποκτήσῃτε τὴν βασιλείαν τῶν οὐρανῶν, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	about, and your lamps burn- ³⁵
37 Blessed are those servants, whom the lord when he cometh	ἵνα ὑμεῖς ἀποκτήσῃτε τὴν βασιλείαν τῶν οὐρανῶν, ὅπου κλέπτῃς οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει. ³⁴ ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.	ing; and ye ¹¹ yourselves like ³⁶

* "will be added;" προστεθήσεται. Thom., Penn, Sharpe, Norton ("will be given"), Wakef., Kend.

† "possessions;" ἐπάρχοντα. See ch. 8 : 3, and 11 : 21, notes. So Thom., Dick., Kend., M.

‡ "purses;" βαλάντια. So (E. V.) ch. 10 : 4. Thom., Wesley, Penn, Norton, Dick., Camp, Wakef., Sawyer, Kend., Rob. and Lidd. (Lexx.). Bretsch.: "Crumenæ,—Hesych., βαλάντιον μαρούπιον." In Luke 10 : 4 (E. V.); 22 : 35, 36, this word is properly distinguished from πήρα, which signifies a bag. See ch. 9 : 3, note. Beza, Kuinzel, "crumenas."

§ "become not old;" μὴ παλαιούμενα. Rob. (Lex., in verbo), Sawyer. Revision of Hebrews, 1 : 11. "Wax," in the sense of "become," is obsolete.

¶ "an unfailling treasure;" Θησαυρὸν ἀνεκλείπτου. Sharpe, Kend., Gray (note on Angus). Rob. (Lex., ἀνεκλείπτου), "unfailling." This adjective can be most appropriately rendered by the Eng. participial adjective. This is not the case with the participle παλαιούμενα, in the first member of the sentence, as we have no single word corresponding to it, and must *ex necessitate rei*, render it by the relative and verb.

⊖ "nor;" οὐδέ. M., Kend., Angus, Penn, Sharpe, Scarlett, Dick., Sawyer. See ch. 8 : 17, note.

⊗ "destroyeth;" διαφθείρει. So (E. V.) Rev. 8 : 9; 11 : 18. Norton, Dick., Sawyer. Rob. (Lex., in verbo) "To destroy utterly." The sense is not that of corroding, or eating away gradually, but (with *δὲ intensive*) that of *ruining, or destroying*.

⊘ "lamps;" λύχνου. Thom., Wesley, Penn, Sharpe, Scarlett, Norton, Dick., Camp, Wakef., Angus. See ch. 11 : 33, note. Rob. (Lex., λύχνος, in loco), "lamps."

⊙ "yourselves" is a supplement.

⊚ "to return;" πότε ἀναλύσει. Scarlett. This rendering is adopted on the ground that it harmonizes with our *usus loquendi*, while that of the E. V. unecessarily introduces a Greek idiom into the text. If it is deemed important to retain that idiom, it may be modified for the better, if we say, "when he shall return." "Cometh" is incorrect, as "the idea of returning home is implied." Rob. (Lex., ἀναλύω). The phraseology of the E. V. originated in that of the Vulgate, "quando revertatur." The latter is, however, more correct than the first, inasmuch as *revertatur* signifies "he may return," not, "he will come." Kuinzel (in loco) : "Dominum—redeuten."

⊛ "wedding-feast;" γάμων. Rob. (Lex., γάμος) : "Specially, the *wedding-feast*, marriage-festival, which continued seven days; see Judges 14 : 12. Tobit 11 : 19."

⊜ "Happy;" μακάριοι. See ch. 1 : 45, note. Thom., Wesley, Scarlett, Norton, Camp, Wakefield, Kendrick, M. Ther., "felices."

⊝ "their lord;" ὁ κύριος. Kend., Sawyer, Murdock.—Thom., Norton, Dick., Camp., "their master." The E. V., by using the article "A," and beginning "lord" with a capital, makes this language refer directly to Christ; whereas in fact the phrase is a part of the "parable." The explanation commences at v. 40.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.	σει γρηγορούντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλιεῖ αὐτοὺς, καὶ παρελθὼν διακοῦσεί αὐτοῖς. ³³ καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὗρη οὕτω, μακάριοί εἰσιν οἱ δούλοι ἐκείνου. ³⁹ τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης ποῖα ἄρα ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν ἀφήκε διорυγῆναι τὸν οἶκον αὐτοῦ. ⁴⁰ καὶ ὑμεῖς οὖν γίνεσθε ἔτοιμοι· ὅτι ἢ ἄρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀθρώπου ἔρχεται. ⁴¹ Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; ⁴² Εἶπε δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος,	when he cometh, shall find watching: "truly, I say to you, that he will gird himself and "make them recline at table, and "will come and serve them." And if he shall come in the ³³ second watch, or shall come in the third watch, and find <i>them</i> "doing thus, "happy are those servants. And this "ye know, ³⁹ that if "the master of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; ⁴⁰ for in an hour when ye think not, the Son of man cometh. "And Peter said to him, Lord, ⁴¹ speakest thou this parable to us, or "also to all "others? And ⁴² the Lord said, Who, then, is "the faithful and wise steward,
38 And if he shall come in the second watch, or come in the third watch, and find <i>them</i> so, blessed are those servants.		
39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.		
40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.		
41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?		
42 And the Lord said, Who then is that faithful and wise		

Hence *ὁ* is used in place of the possessive pronoun (see ch. 6: 1, note), and "lord" (without a capital) conforms to that, and in v. 36. So M. has "lord." Compare v. 43, *ὁ κύριος*, (E. V.), "his lord."

* "truly;" *ἀμὴν*. See ch. 4: 24, note.

* "he will gird;" *περιζώσεται*. M., Thom., Wesley, Penn, Scarlett, Sharpe, Norton, Dick., Camp., Wakef., Sawyer.

* "make them recline;" *ἀνακλιεῖ*. See ch. 7: 36, note.

* "will come;" *παρελθὼν*. Thomson, M., Wesley, Norton, Sawyer, Kend. As an alternative, "will draw near." See Rob. (Lex., *παρέχουμαι*).

* "doing thus;" *οὕτω*. As *οὕτω* refers to the act of *watching* (*γρηγορούντας*, v. 37), the supplement "doing" renders the sentence complete both in form and signification. It is demanded by our *usus loquendi*. *Οὕτω* is rendered, as it usually is in the E. V., by "thus." So in v. 43, we have *ποιούντα οὕτως*, (E. V.), "so doing."

* "happy;" *μακάριοί*. See v. 37, note.

* "ye know;" *γινώσκετε*. The imperative and indicative of this verb in the second person plural have the same form. It is rendered as an indicative by Wakef., G. and A. Camp., Penn, Norton, M., Bengel. As an alternative rendering, "But know this."

* "the master of the house;" *ὁ οἰκοδεσπότης*. So (E. V.) Matt. 10: 25. Luke 13: 25; 14: 21. Wesley, Penn, Scarlett, Sharpe, Norton, Camp., Kend., Angus, Thelwall, M. It is to be

regretted that the fine old Anglo-Saxon term used by Tyndale, "the good man of the house," has become obsolete.

* "for in an hour;" *ὅτι ἢ ἄρα*. This is the order of the text. There is no necessity for abounding in it. It is equally perspicuous, and more forcible than that of Tyndale, copied by the E. V. So Wiclif, Rheims, Syriac, Vulg., Eras., Beza, Göschen, Schott, Thom., Penn, Norton, Dick., Wakef., Sawyer, Murdock, M. *ἢ* is rendered *literally* here. See note on *ἐν*, v. 46. So Wesley, Wakef., Penn, Norton, Sawyer.

* "And;" *δέ*. Penn, Sharpe, Sawyer. Iber., "i;" Belgic, "ende." Heb. N. Test., *ו*.

* "also;" *καὶ*. Wesley, Kend., Sawyer, M., Thelwall, Murd. De Wette, "auch;" S. Fr., "aussi;" Iber., "tambien;" Dan., "ogsaa."

* "others?" This *supplement* renders the sentence complete, according to our *usus loquendi*; and brings out the thought distinctly.

* "the;" *ὁ*. Penn, Sharpe, Thom., Camp., Kend., Angus, Thelwall. Greene (Gram., p. 203): "The article is never used in the New Testament as a demonstrative or relative pronoun." Scholefield, p. 7: "Our translators appear to me to have frequently erred in rendering the article by the pronoun *this*, or *that*. In no case can it be accurately rendered so; though there are instances in which the license may be admitted for the sake of perspicuity." It will hardly be supposed that perspicuity demands the *license* in the present instance. De Wette, "der;" G. and S. Fr., "le;" Iber., "el;" Belg., "de."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
steward, whom <i>his</i> lord shall make ruler over his household, to give <i>them</i> their portion of meat in due season?	ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδονα ἐν καιρῷ τὸ σιτομέτριον; ⁴³ μακάριος ὁ δούλος ἐκείνος, ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρησει ποιοῦντα οὕτως. ⁴⁴ ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁵ Ἐὰν δὲ εἴπῃ ὁ δούλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριος μου ἔρχεσθαι καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. ⁴⁶ ἧξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γνώσκει καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπί-	whom <i>his</i> lord 'will set over his household to give <i>them</i> their 'portion of food in due season? 'Happy is that servant, whom ⁴³ his lord, when he cometh, shall find 'doing thus. 'Truly, I say ⁴⁴ to you, that 'he will set him over all his 'possessions. 'But, ⁴⁵ if that servant 'shall say in his heart, My lord delayeth 'to come; and shall begin to beat the men-servants, and 'maid-servants, and to eat and drink, and 'be drunken; and the lord of ⁴⁶ that servant will come in a day when he looketh not for <i>him</i> , and 'in an hour 'which 'he knoweth not, and 'will cut him in pieces, and 'appoint him his portion with the "unfaithful.

^a "will set;" *καταστήσει*. Penn, Sharpe, Scarlett ("shall set"), Camp, Wakef., Kend., Angus, M. Belg., "zal zetten;" S. Fr., "établira;" Iber., "pondrá;" Eras, Beza, "constituet;" Sehott, "præficiet;" Dan., "skal sötte." Rob. (Lex., καθίστημι): "Um acc. et ἐπι cum gen., to set one over anything." So (E. V.) *κατέστησας*, "didst set."

^b "portion of food;" *σιτομέτριον*. "Meat," in the generic sense of *vituals*, is obsolete. "Food" is the rendering of Thom., Wesley, Penn, Norton, Angus, Dick., Sawyer, Kend.

^c "Happy;" *μακάριος*. See ch. 1 : 45, note.

^d "doing thus;" *ποιοῦντα οὕτως*. Scarlett ("doing so"). The order of the text is preferable to that of the E. V. See v. 38, note. Wielik's rendering (copied by Tyndale and E. V.) originated in the language of the Vulgate, "ita facientem."

^e "Truly;" *ἀληθῶς*. Sharpe, Camp, Sawyer, Thelwall, M. So (E. V.) Matt. 27 : 54. Mark 15 : 39. "Verily" is obsolete.

^f "he will set;" *καταστήσει*. See v. 42, note.

^g "possessions;" *ὑπάρχουσιν*. See ch. 8 : 3, and 11 : 21, notes.

^h "But, if;" *Ἐὰν δὲ*. Thom., Wesley, Sharpe, Penn, Scarlett, Wakef., Sawyer, Angus, Kend., M., Thelwall. In conformity with the punctuation of Wakef., Penn, and Scarlett, a comma is placed after "but."

ⁱ "shall say;" *εἴπῃ*. Penn. This orist subj. has the force of the future. Kühner, Gram., §257, 1 (a). Rob. (Lex., ἐν).

^k "to come;" *ἔρχεσθαι*. Scarlett, Sawyer. Belgic, "te komen;" De Wette, "zu kommen;" G. and S. Fr., "a venir." The literal rendering is preferred, as it does not violate our *usus loquendi*.

^l "maid-servants;" *παιδίσκας*. Thomson, Penn, M. I copy

the note on this word from the Revision of Mark, ch. 14 : 66 : "of the maid-servants; τῶν παιδισκῶν. Wakef., Pecky, Thom., Camp., Dick. The correlative *πᾶσι* is a common term for 'a man-servant.' See (E. V.) Matt. 8 : 6, 13. Luke 7 : 7, etc. Bretsch., 'ancilla, serva.' 'Maid' is too general. Comp. Galat. 4 : 22, 23, 30, 81."

^m "be drunken;" *μεθύσκεσθαι*. "To," before "be," is superfluous. It is omitted by Wesley, Scarlett, Penn, Norton, Camp. It may be proper to remark here, that "drunken" is no longer used as the participle of "drink." Webster (Dict.): "In modern usage, *drank* has taken its place; and *drunk* is now used chiefly as an adjective." Though the phraseology of the E. V. is retained, I suggest as an alternative rendering, "become drunk."

ⁿ "in;" *ἐν*. So this preposition is properly rendered in the preceding member of the sentence (*ἐν ἡμέρᾳ*). The translation should be uniform. So Sharpe, Wakef., Norton, Angus. Uniformity has been observed in G. and S. Fr., Span., Iber., Diodati, Ital., Dan. So the parallel, Matt. 24 : 50, *ἐν ὥρᾳ ἣ οὐ γνώσκει*, (E. V.), "in an hour;" etc.

^o "which;" *ἣ* (dat. by attrac.). Thom., M., Thelwall.

^p "he knoweth;" *γνώσκει*. Wesley, Penn, Angus, M.

^q "will cut—in pieces;" *διχοτομήσει*. Rob. (Lex., *in verbo*): "In N. Test. tropically to cut in pieces, to punish severely." Compare Matt. 24 : 50, 51, and 25 : 30. The reference is to a punishment among ancient nations. See 1 Sam. 15 : 33. 2 Sam. 12 : 31.

^r The auxiliary "will" (before "appoint") is superfluous. Omitted in the parallel (E. V.), Matt. 24 : 51, and by Thomson, Wesley, Scarlett, Wakef., Penn.

^s "unfaithful;" *ἀπίστον*. This is obviously *antithetic* to

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
47 And that servant which knew his lord's will, and prepared not <i>himself</i> , neither did according to his will, shall be beaten with many stripes.	στανθήσει. 47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοίμασας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς. 48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ὃ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὃ παρέθεντο πολὺ, περισσώτερον αἰτήσουσιν αὐτόν. 49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω; εἰ ἦδη ἀνήψθη. 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι	And that servant who knew 47 his lord's will, and prepared not, nor did according to his will, will be beaten with many stripes. But he who knew 48 not, and did things worthy of stripes, will be beaten with few.* *For from every one to whom much is given, much will be required; and from him to whom men have committed much, they will ask the more. I came to send fire on the 49 earth, and "what do I desire? *Would that it were already kindled! But I have 'an immersion 50 to be immersed with, and how am I distressed till

παντός, in v. 42. Thom., Wesley, Penn, Dick., Kend., Angus, M. See Rob. (Lex., ἀπιστος).

* The supplement "himself," after "not" (E. V.), is superfluous. It is omitted by M., Wesley, Penn, Dick., Angus.

† "nor;" μηδὲ. Kend., M., Thom., Thelwall, Penn, Norton, Dick., Camp., Sawyer, Angus. See ch. 8 : 17.

‡ "will be beaten;" δαρήσεται. Norton, Wakef., M.

§ "it." There is an obvious reference to θέλημα in γνοὺς, and this authorizes the use of "it," as a supplement. The supplement is demanded by our idiom; the preceding verse (where "will" is found) being closed with a period. Thus Thom., Penn, Camp., Norton, Dick., M. S. Fr., "I;" Iber., "la."

¶ "stripes" (supplementary), after "few" (E. V.), is dropped as unnecessary. So Thom., Wesley, Norton, Wakef., Campbell, Sawyer, Thelwall.

■ "For from every one to whom much is given, much will be required;" παντὶ δὲ ὃ ἐδόθη πολὺ, ζητηθήσεται παρ' αὐτοῦ. This arrangement, while it is exact in presenting the thought of the text, is more perspicuous than that of the E. V. So Thom., Penn, Norton, M. On παντὶ, Bloomfield (N. Test.) remarks: "This is not, as Winer imagines, a dative absolute, but is put for παντός, being accommodated, by attraction, to ὃ." In other words, it has the force of παρὰ παντός.

♣ "from him to whom men have committed much;" ὃ παρέθεντο πολὺ. M. This member of the sentence should correspond with that which precedes it. See last note. As the nominative of παρέθεντο is not expressed, "men" is italicized.

• "I came;" ἦλθον. Norton, Wakef., Camp., Kend. See ch. 4 : 34, note.

♦ "what do I desire?" τί θέλω; M. This position of the interrogation point corresponds with that of the text. Scarlett, "what do I wish?" Wakef., "what will I?" There seems to be no necessity for departing from the usual sense of θέλω, in the indicative. The verb is rendered "desire" (E. V.) Mark 9 : 35. Luke 5 : 39; 8 : 20; 10 : 24; 23 : 8, etc.

* "Would that it were already kindled!" εἰ ἦδη ἀνήψθη. M.—Scarlett and Angus, "Oh, that it were already kindled!"

On the entire sentence, τί θέλω; εἰ ἦδη ἀνήψθη, Trollope (Analecta) remarks: "The commentators have experienced no little difficulty in interpreting these words."—"But that a wish is intended to be expressed is sufficiently evident from the corresponding clause in the very next verse; and it is, therefore, preferable to render the particle by *utinam*."—"The import of the passage is this: 'Since the advancement of true religion must be attended by such unhappy divisions and persecutions, I can not but wish that they, together with my passion, which must precede them, had already taken place.'" On the sense of εἰ, in this passage, the following extract is made from a note in the Revis. of Mark (16 : 44): "Rob. (εἰ) quotes this passage in illustration of a peculiar usage as to εἰ, and renders it by *that*." According to this usage, "it is spoken of things not merely possible, but certain, and dependent on no condition. This is especially the case after verbs expressing emotion. Butt., § 139, m. 60." It may be added that Rob. quotes the passage in question as one of his illustrations. Acts 26 : 8, τὶ; ἄπιστον κρίνεται παρ' ὑμῶν εἰ (that) ὁ θεὸς νεκροὺς ἐγείρει; In view of this passage from Acts, I suggest the following alternative rendering, "What do I wish?—that it were already kindled!" As an illustration, εἰ = *utinam*, see Sept., Joshua 7 : 7, εἰ κατεμείναντες καὶ κατοικήσθημεν, "would that we had remained and dwelt," etc., where it is equivalent to εἰ, "O that, would that." Gesen. (Lex.): "Job 6 : 2, εἰ γὰρ τις (55)," "O that one."

† "an immersion;" βάπτισμα. See ch. 3 : 3, note. Kend., A. Camp. De Wette, "eine Taufe;" Iber., "una immersion;" Dan., "en Daab;" Ital., "una immersione;" Belg., "eenen doop." § "to be immersed with;" βαπτισθῆναι. See ch. 3 : 7, note. To obviate the use of an idiom which belongs to the Hebraistic Greek, "to undergo" (as Kend.) may be properly substituted for this phrase. So De Wette, "zu überstehen;" Iber., "de experimentar."

‡ "and—I distressed;" συνέχομαι. Kend., Wakefield, Rob.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:</p>	<p>ἔως οὐδὲ τελεσθῆ; ⁵¹ δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῆ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. ⁵² ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ⁵³ διαμερισθῆσεται πατὴρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρὶ μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.</p>	<p>it is accomplished! I think ye 51 that I came to give peace on the earth? I tell you, nay; but rather division: for hence- 52</p>
<p>52 For from henceforth there shall be five in one house divided, three against two, and two against three.</p>	<p>ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ⁵³ διαμερισθῆσεται πατὴρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρὶ μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.</p>	<p>forth there will be five in one house divided, three against two, and two against three.</p>
<p>53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.</p>	<p>ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί. ⁵³ διαμερισθῆσεται πατὴρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρὶ μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρὶ· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.</p>	<p>“Father will be divided against 53 son, and son against father; mother against daughter, and daughter against mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law. And 54</p>
<p>54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.</p>	<p>⁵⁴ Ἐλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθὺς λέγετε, Ὁμβρος ἔρχεται· καὶ γίνετα οὕτω. ⁵⁵ καὶ ὅταν νότον</p>	<p>he said also to the crowds, When ye see the cloud rising 54 from the west, immediately ye say, A shower is coming; and so it cometh to pass. And 55</p>
<p>55 And when ye see the south</p>	<p>καὶ ὅταν νότον</p>	<p>when ye perceive the south wind</p>

(Lex., *συνέλω*): “Pass, to be distressed.” Lidd. (Lex.). Bretsch. (in loco): “Quam vehementer angor.” The verb “to straiten” is obsolete.

“is accomplished!” *τελεσθῆ*. Kendrick. Present usage demands “is.”

“Think ye;” *δοκετε*. Sharpe, Penn, Norton, Scarlett, Wakef., Kend., Thelwall, M. So often in E. V. See Rob. (Lex., *δοκέω*).

“henceforth;” *ἀπὸ τοῦ νῦν*. Thom., Norton, Wakefield, Kend., Thelwall, M. “From” is useless here, and “from henceforth” entirely wrong. There is an ellipsis; *ῥρόνον* being understood. Rob. (Lex., *ῥῆν*).

“will be;” *ἔσονται*. See ch. 1 : 13, note. Thom., Sharpe, Penn, Norton, Scarlett, Wakef., Camp., Dick., Kend., M.

“Father;” *πατὴρ*. This word is anarthrons, as well as the nouns which follow it,—*υἱὸς* (son), *υἱὸς* (son), *πατὴρ* (father), *μήτηρ* (mother), *θυγατρὶ* (daughter), *μητρὶ* (mother), *πενθερὰ* (mother-in-law), and *νύμφη* (daughter-in-law). The insertion of “the” before the words diminish the force of the language. Hence a literal rendering is preferable—the article of the E. V. being dropped. So Thom., Sharpe, Camp., Kend., M., Peck (note on Angus).

“the cloud;” *τὴν νεφέλην*. Thom., Norton, M., Gray (note on Angus), Thelwall, M. S. Fr., “la nuée;” Iber., “la nube;” Ital., “la nube;” De Wette, “die Wolken.” This language alludes to a well known phenomenon which his hearers had often witnessed. Hence the use of the article. See 1 Kings 18 : 43–45. Horne’s Introd., Vol. 2, p. 24: “Very small clouds are—the forerunners of violent storms in the East as well as in the West; they rise like a man’s hand (1 Kings 18 : 44) until the whole sky becomes black with rain, which descends in torrents, that rush

down the steep hills, and sweep every thing before them. In our Lord’s times, this phenomenon seems to have become a certain prognostic of wet weather.” This author refers to the passage before us. See *Iliad*. IV : 275–279. Greene (Greek N. Test., p. 148), after noticing the use of the article with “words signifying objects, or phenomena of nature which exist singly, and entire natural substances,” quotes Luke 12 : 54, and says: “*Νεφέλην* has the article, because it is here used to signify the particular cloud of singular conformation, which in those countries is the immediate forerunner of a considerable fall of rain.”

“rising;” *ἀνατέλλουσαν*. Thom., Wesley, Sharpe, Penn, Norton, Wakef., Camp., Kend., Angus, M., Thelwall, Murdock, Wiclif, Rheims.

“from;” *ἐπὸ*. Thom., Penn, Norton, Wakef., Dick., Kend., Wiclif, Rheims. The rendering of the E. V., “out of” (= *ἐκ*) taken from Tyndale, is not exact.

“is coming;” *ἔρχεται*. The progressive form of the Eng. verb corresponds with the radical sense of the Greek present, and also with our *usur loquendi*. Murdock, Thom., Sharpe, Penn, Scarlett. See v. 30, note.

“it cometh to pass;” *γίνετα*. So this verb is rendered in the E. V., v. 55. Scarlett, Angus, Thelwall, M. Vulg., Mont., Eras., Beza, Castal., Göschen, “fit;” Belg., “het geschied;” De Wette, “es geschieht;” S. Fr., “cela arrive;” Iber., “sucede;” Dan., “det skeer.”

“ye perceive.” Scarlett. This supplement is required by our *usur loquendi*, instead of “ye see,” which can not be properly used when “wind” is the object. *ἴδητε* is supposed to be understood here; it may be properly represented by “ye perceive,” as it is employed to indicate perception by the senses, generally. Wesley has, “ye find.”

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
wind blow, ye say, There will be heat; and it cometh to pass.	πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. ⁵⁶ ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν τὸν δὲ καιρὸν τούτων πῶς οὐ δοκιμάζετε; ⁵⁷ τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;	'blowing, ye say, There will be heat; and it cometh to pass. ⁵⁶ Hypocrites! ye can discern the 56 face of the earth and of the sky; but how is it that ye do not discern this time? ⁵⁷ and why, 57 even of yourselves, judge ye not what is right? When ⁵⁸ thou 58 art going with thine adversary to a magistrate, ⁵⁹ endeavor ⁵⁹ on the way ⁵⁹ to be delivered from him; lest ⁵⁹ he should drag thee to the judge, and the judge ⁵⁹ deliver thee up to the officer, and the officer cast thee into prison. I tell thee, thou ⁵⁹ wilt ⁵⁹ not come out thence, till thou ⁵⁹ hast paid ⁵⁹ the very last mite.
56 Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it, that ye do not discern this time?	ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι, καὶ ὁ πρᾶκτωρ σε βάλλῃ εἰς φυλακὴν.	58 art going with thine adversary to a magistrate, ⁵⁹ endeavor ⁵⁹ on the way ⁵⁹ to be delivered from him; lest ⁵⁹ he should drag thee to the judge, and the judge ⁵⁹ deliver thee up to the officer, and the officer cast thee into prison. I tell thee, thou ⁵⁹ wilt ⁵⁹ not come out thence, till thou ⁵⁹ hast paid ⁵⁹ the very last mite.
57 Yea, and why even of yourselves judge ye not what is right?	59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὐ καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.	59 I tell thee, thou ⁵⁹ wilt ⁵⁹ not come out thence, till thou ⁵⁹ hast paid ⁵⁹ the very last mite.
58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.		
59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.		

† "blowing;" πνέοντα. Wesley, Sharpe, Penn, Scarlett, Thelwall.

‡ "Ye," which occurs before "hypocrites!" in the E. V., is superfluous. It is dropped by Thomson, Norton, Camp, Dick, Sawyer, Kend. The exclamation sign is placed after "hypocrites" by Thom., Norton, Scarlett, Wakef, Kend., S. Fr.

¶ "of the earth and of the sky;" τῆς γῆς καὶ τοῦ οὐρανοῦ. This is the order of the text, which was properly followed by Tyndale and Geneva. The Vulgate, however, having "*calli et terræ*," Cramer adopted the *inversion* ("of the sky and of the earth"), and was copied by the E. V. The order of the text is adopted by Thom., Wesley, Kend., Sharpe, Norton, Scarlett, Dick, Sawyer, Angus, Thelwall. The reading of the Vulg. is a corruption. The Amiatean MS. has "*terræ et cali*."

* "and;" δὲ. Thom., Sharpe, Penn, Camp, Dick, Sawyer, Kend., Angus, M. "Yea" is not authorized by the text. It is dropped in all the above cited versions, and also by Thelwall. Nothing corresponding to it in Vulg., Mont., Eras, Beza, Castal., Göschen, Schott, Belg., Lather, De Wette, Dan., G. or S. Fr., De Sacy, Iber., Span., Diodati, Ital., Syriac, Heb. N. Test., Rheims, Wiclif. It was copied from Tyndale.

‡ "thou art going;" ὑπάγεις. Thom., Wesley, Penn, Norton, Scarlett, Wakef, Angus, M. See v. 30, note.

¶ "a magistrate;" ἄρχοντα. Norton (Sawyer, "a ruler"). As the noun is *anarthrous*, and there is nothing in the context to make it definite, it is unnecessary to suppose that there is an ellipsis of the article, produced by the preposition *ἐν*. Where nouns are not linked together by conjunctions—and there is no

exigentia loci—there are very few cases where we are authorized to introduce the definite article. In fact, unless we translate by an idiomatic phrase, in which "the" may be indispensable, close adherence to *the letter* is preferable.

‡ The supplement of the E. V., "*as thou art*," is unnecessary. It is dropped by Thom., Wesley, Sharpe, Penn, Scarlett, Wakef, Camp, Dick, Sawyer, Kendrick, Angus, Thelwall, M. It was introduced by Tyndale.

* "endeavor;" δὸς ἐργασίαν. This phrase is a Latinism equivalent to *date operam* (literally, "give labor"). See Rob. (Lex., *διδωμι*), Kuinzel (*in loco*). Thom., Scarlett, Campbell, Kend., Angus, M.

¶ "on the way;" ἐν τῇ ὁδῷ. Kend., Thom., Sharpe, and Camp. ("on the road"), Penn, Norton, Sawyer, M.

‡ "to be delivered;" ἀπηλλάχθαι. Wesley, M., Scarlett, Thelwall, Kend. Rendered in the infinitive by Sharpe, Penn, Norton, Dick, Wakef, Angus.

‡ "he should drag;" κατασύρῃ. Sharpé, Scarlett, Camp, Kend., Angus, Robinson (Lex., *in verbo*). "Hale," *to drag*, is superseded by "haul" in present usage. See Webster (Dict., art. "Hale").

‡ "deliver thee up;" παραδῶ. M. See ch. 9: 44, note.

† "wilt—come out;" ἐξέλθῃς. M., Sharpe, Penn, Norton, Wakef.

‡ "the very last mite;" καὶ τὸ ἔσχατον λεπτὸν. As an alternative rendering, the more literal expression, "even the last mite." So Kend., Sawyer.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XIII.	CHAP. XIII.	CHAP. XIII.
THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.	<p><i>ΠΑΡΗΣΑΝ</i> δέ <i>τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.</i> ² <i>καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;</i> ³ <i>οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὡσαύτως ἀπολείσθε.</i> ⁴ <i>ἢ ἐκείνοι οἱ δέκα καὶ ὀκτῶ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε, ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ;</i> ⁵ <i>οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολείσθε.</i> ⁶ <i>Ἐλάγε δὲ ταύτην τὴν παραβολὴν, Συκὴν εἶχε τις ἐν τῷ ἀμ-</i></p>	<p>AND there were *some present, at that *time, who told him *concerning the Galileans, whose blood Pilate had mingled with their sacrifices. And ² Jesus, answering, said to them, *Think ye that these Galileans were sinners *above all the Galileans, because they *have suffered such things? I tell ³ you, nay; but except ye repent, *ye will all *in like manner perish. Or, those eighteen, on ⁴ whom the tower in Siloam fell, and *killed them, think ye that they were sinners *above all men who dwelt in Jerusalem? I tell you, nay; but except ye ⁵ repent, ye *will all *in like manner perish. And he spoke ⁶ this parable: "a certain man had a fig-tree planted in his</p>

* "some present." This is the most usual and natural arrangement of the sentence, according to our *usus loquendi*.

^b "time;" *καιρῷ*. Wakef, M. As the entire phrase is *ἐν αὐτῷ τῷ καιρῷ* ("eo ipso tempore," Beza), it would seem that "season" is not sufficiently definite to be the equivalent. De Wette, "zu selbiger Zeit;" S. Fr., "dans ce même temps;" Iber., "al mismo tiempo."

^c "concerning;" *περὶ* (*cum genit.*). Wakefield. Rob. (Lex., *περὶ*): "When there is only a mere general reference, or allusion to the person or thing denoted by the genitive, *concerning*, as to, touching, in relation to." There is an ellipsis of the object of *ἀπαγγέλλοντες*—(τὸ πρῶγμα). The idea would be expressed in English thus, "who told him the affair (or news) concerning the Galileans." "Of" does not bring out the thought with proper distinctness. Dick., "respecting."

^d "Think ye;" *δοκεῖτε*. Kend, Sharpe, Thelwall, Penn, M., Norton, Scarlett ("do ye think?"), Wakef., Camp, and Sawyer ("do you think?"). See ch. 12 : 51, note.

^e "above;" *παρὰ* (*cum accus.*). As an alternative rendering, "beyond" Bloomf. (N. Test.).

^f "have suffered;" *πεπόνθασιν*. Trench. This author, in his late work on Bible Revision, makes the following judicious remark on this verb: "Our Lord contemplates the memorable

catastrophe by which they perished, not as something belonging merely to the historic past; but as a fact reaching into the present; still vividly presenting itself to the mind's eye of his hearers."

^g "ye will—perish;" *ἀπολεισθε*. Sharpe, Penn, M., Norton, Scarlett, Wakef., Dick., Kend, M. See ch. 1 : 13, note.

^h "in like manner;" *ὁσαύτως*. Thom., Norton, Sawyer, Kend., Angus, M. "Likewise" is ambiguous, as it not only signifies "in like manner," but "moreover," "to." Trollope (Analect., *in loco*): "In like manner; as *ὁμοίως*, in v. 5. This declaration partakes not only of an admonition, but of a prediction which was literally fulfilled about forty years afterward in the destruction of Jerusalem. During the siege, the temple was frequently the seat of war, and multitudes of the priests who were offering the sacrifices, were slain, and their blood mingled with that of the victims." See Josephus' Jewish War, B. II., IV., V., VI.

ⁱ "killed;" *ἀπέκτεινεν*. Thom., M., Norton, Sawyer, Angus.

^j "above all men;" *παρὰ πάντας ἀνθρώπων*. See v. 2 note e.

^k "will—perish;" *ἀπολεισθε*. See v. 3, note g.

^l "in like manner;" *ὁμοίως*. See v. 3, note h. Thom., Norton, Kend., Sawyer, M., Angus.

^m "a certain man;" *τις*. As the noun is understood in the

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
came and sought fruit thereon, and found none.	πελώνι αὐτοῦ πεφυτευμένην καὶ ἤλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εἶδεν.	vineyard, and he came seeking fruit on it, and found none.
7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumberest thou the ground?	ἔειπε δὲ πρὸς τὸν ἀμπελοουργὸν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὗρισκω ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ;	And he said unto the vine-dresser, Behold, for three years I come seeking fruit on this fig-tree, and find none: cut it down, why doth it also render the ground barren?
8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:	ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφεσ αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ἔστου σκάψω περὶ αὐτήν, καὶ βάλω κοπρίαν·	And he, answering, said to him, Lord, let it alone this year also, till I shall dig about it, and manure it:
9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.	καὶ μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.	and if it beareth fruit, well—but if not—afterwards thou shalt cut it down.
10 And he was teaching in one	10 Ἦν δὲ διδάσκων ἐν μιᾷ	was teaching in one of the

text, it is deemed most exact to *italicize* "man," as a supplement. So Penn, Scarlett.

▪ "seeking;" *ζητῶν*. So this participle is rendered in v. 7. Wakef., Thom., Wesley, Norton, Scarlett, Wakef., Camp., Dick., Sawyer, Kend., Angus, Thelwall, M.

▪ "And;" δὲ. Penn, Dick., Angus, Kend., M.

▪ "he said." This order is adopted by Thom., Norton, Scarlett, Camp., Dick., Sawyer, Kend., Angus, Thelwall, M.

▪ "to the vine-dresser;" *πρὸς τὸν ἀμπελοουργόν*. Sharpe, Penn, Kend., Scarlett, Camp., Thelwall.

▪ "for." This supplement is employed in conformity with our *idiom*. There is nothing in the text corresponding to the demonstrative "these," which was taken from Tyndale's version, "this three years." Wakef., having retained the word, properly marked it as supplementary. Though the thought would be sufficiently obvious without the use of "for," that is, if we say, "Behold, three years I come," still the sentence strikes the ear as something imperfect. Wesley and Kend. have no supplement.

▪ "doth it—render the ground barren?" *τὴν γῆν καταργεῖ*; Kuinzel (*in loco*): "Tamen reddi sterilem, dum succos e solo exsugit, καταργεῖν respondet ἕρπ, quod in conj. Kal, intransitive notat otiosum esse, cessare, ut Eccles. 12: 3, sed in conj. Piel, transitivam significationem habente, impedire, inutilem, inefficacem, otiosum reddere, id quod ἀργὸν ποιεῖν, v. Est. 4: 21; 6: 8. Gal. 3: 17, cum vero h. l. de terra sermo sit, significat καταργεῖν facere ut ea nihil ferat, terram reddere sterilem." Ἄργος is applied to barren, unproductive land, as in Diod. Sicul. B. 19, cap. 42, where the historian describes the battle-field where Eumenes was defeated by Antigonos, *Τοῦ δὲ πεδίου πολλὴν ἐθνικωρίαν ἔχοντος, καὶ πάντος ὑπάροχτος ἀργὸν διὰ τὴν ἐν αὐτῷ διήρσαν αἰμαρίδα, τοσοῦτον συνίβη ὑπὸ τῶν ἰππέων ἐξάρεσθαι κοπιῶντων κ. τ. λ.* As an alternative rendering, "why doth it also render the ground useless?" as Beza, "quorsum etiam terram

inutilem reddit?" and Belg., "waar toe beslaat hij ook onnuttelijk de aarde?" M., "has made the land unproductive;" De Wette, "warum macht er auch noch das Land unfruchtbar?" S. Fr., "pourquoi aussi rend-il la terre infertile?" Iber., "para qué ha de hacer tambien el terreno infructifero?"

▪ "also;" καὶ. Wesley, Wakef., Kend., Thelwall, M. Vulg., Mont., Beza, Erasmus, Göschen, "etiam;" Schott, "insuper;" Belg., "ook;" De Wette, "auch noch;" S. Fr., "aussi;" Iber., "tambien." As the thought presented in the text is, that the tree not only bore no fruit, but likewise rendered the ground unproductive, the propriety of rendering καὶ by "also," is obvious.

▪ "manure;" *βάλω κοπρίαν*. Camp., M., Murdock. There is the highest probability, that *κοπρία* (plural of *κόπριον*) is the true reading. So Griesbach, Lachm., Tischend., Knapp, Theile, Scholz, Bloomf. *Kopria* must, therefore, be used generally for any articles which render a soil fertile; in other words, it is equivalent to "manure." A more literal rendering (though I think not preferable to that of the text) would be, "apply manure."

▪ "but;" δὲ. Wesley, Angus, Sharpe, Penn, Scarlett, Dick., Sawyer.

▪ The supplement "then" is quite unnecessary. It was copied from Tyndale, who, however, pointed the sentence thus, "and if it bear not then, after that, cut it down." This supplement is omitted by Kend., Wesley, Sharpe, Penn, Scarlett, Wakef., Camp., Dick., Thelwall, Sawyer, M.

▪ "afterwards;" *εἰς τὸ μέλλον*. Wakef., Camp., Kend., M., Penn, Scarlett. "Hereafter" can not be properly used, as it would indicate a space of time commencing in the present *ab hoc instanti*. But the vine-dresser purposes that the experiment of digging and manuring shall be made, and that in the result—if the tree is unfruitful—then (*i. e. thereafter*) it shall be cut down. It may be added, that, unless in the language of jurisprudence, "thereafter" is obsolete.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
of the synagogues on the sabbath.	τῶν συναγωγῶν ἐν τοῖς σάββασι· ¹¹ καὶ ἰδού, γυνὴ ἦν πνεῦμα	synagogues on the 'sabbath; And behold, there was a wo-
11 And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.	ἐχούσα ἀσθενείας ἑτη δέκα καὶ ὀκτῶ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. ¹² ἰδὼν δὲ αὐτὴν ὁ	man, 'who had had a spirit of infirmity eighteen years, and was 'bent together, and 'unable 'to raise herself up 'at all. And 12 Jesus, seeing her, called her 'to
12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.	Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσα τῆς ἀσθενείας σου. ¹³ Καὶ ἐπέθηκεν	him, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands 13
13 And he laid his hands on her: and immediately she was made straight, and glorified God.	αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. ¹⁴ Ἀποκριθεὶς δὲ ὁ ἀρχισυνά-	on her; and immediately she was made straight, and glorified God. And the ruler of 14
14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.	γωγος, ἀναγκᾶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, εἶπε τῷ ὄχλῳ, Ἐξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι ἐν ταύταις οὖν ἐρχόμενοι θεραπεύσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ¹⁵ Ἀπεκρίθη οὖν αὐτῷ	'the synagogue, 'being much displeased, 'because Jesus had healed on 'the sabbath, 'answered and said to the crowd, There are six days in which 'it is right to work; in them, therefore, come and be healed, and not on the sabbath-day. The 15
15 The Lord then answered him, and said, Thou hypocrite,	ὁ Κύριος, καὶ εἶπεν, Ὑποκριτᾶ,	Lord then answered him, and said, 'Hypocrite! doth not

¹ In conformity with the punctuation of the text, and the thought which it conveys, a *semicolon* has been placed after "sabbath" (Gr. *σάββατον*). Penn and Scarlett (:), Norton, Wakef, Thom., Camp., and Sawyer (.).

² "who had had;" *ἔχουσα*. Wesley, Murdock, Penn ("that had had"), Dick. ("had possessed"), Sawyer ("who had been subject to"). Our *usus loquendi* demands that this participle should be rendered by the pluperfect. We may, however (with Kuinöel), regard *ἦν* as used for *παρῆν*, and modify the sentence thus, "a woman was there (i. e., present), who for eighteen years had a spirit of infirmity, and was bent," etc. This is suggested as an alternative rendering.

³ "bent together;" *συγκύπτουσα*. Penn, Kend., M. Rob. (Lex., in *verbo*): "To be bent double." Bretsch. (in *loco*): "Ἦν συγκύπτουσα, intell. *ἐκστῆν*, erat prorsus incurvata, morbo." Etymology sustains this rendering, as *οὖν*, in composition, is often used in the sense of *quite*, "wholly," *prorsus*. Lidd. (Lex.).

⁴ "unable;" *μὴ δυναμένη*. Wesley, Penn, Norton, Scarlett, Dick., M., Angus.

⁵ "to raise herself up;" *ἀνακύψαι*. Thomson and Scarlett ("raise herself upright"), Norton and M. ("to raise herself"). Bretsch. (in *loco*): "*Corpus erigo*. See *ἀνωρθώθη*, in v. 13. Kuinöel: "Se erigere, caput et corpus attollere."

⁶ "at all;" *εἰς τὸ παντελές*. Wakef., Angus, M., Sawyer. So Rob. (Lex., in *loco*, *παντελής*), Bretschneider, "omnino"; Kuinöel, "*prorsus, omnino*." This phrase is construed with *ἀνακύψαι*, not with *δυναμένη*.

⁷ "to him." See ch. 6: 13, note.

⁸ "being much displeased;" *ἀναγκᾶν*. Wesley, Scarlett, Angus, M. So (E. V.) Matt. 21: 15 ("sore"). Mark 10: 14, 41. This should be the uniform rendering in the N. Test. In a metaphorical sense, the verb signifies *to be grieved, displeased, vexed, angry*. Liddell.

⁹ "because;" *ὅτι*. The particle "that," after "because" (in the E. V.) is superfluous. It is dropped by Thomson, Wesley, Sharpe, Penn, Wakef., Camp., Dick., Angus, M.

¹⁰ "the sabbath;" *τῷ σαββάτῳ*. Sharpe, Norton, Wakef., Camp., Kendrick, M. The supplement "day" of the E. V. is unnecessary here. "Day" is properly added in the next member, where the text has *τῇ ἡμέρᾳ τοῦ σαββάτου*. In v. 10, *ἐν τοῖς σάββατον* is rendered in the E. V., "on the sabbath." See ch. 6: 2, note.

¹¹ "answered and said;" *ἀποκριθεὶς—εἶπε*. This is the natural order in English. It is that of Thom., Wesley, Penn, Scarlett, Dick., Kend., Angus, M. The E. V. copies the arrangement of Tyndale.

¹² "it is right;" *δεξ*. Rob. (Lex., *δεξ*); "(Spoken) of what is right, or prescribed by law, custom, reason—it is right, or proper." Bretsch.—"id quod permittit esse, necessitatum incompletam, indicat, est: *debet, licet*." Vulg., Mont., Beza, Eras., Göschen, Schott, "oportet;" S. Fr., "il faut;" Iber., "se debe." The rendering of the E. V. is too loose.

¹³ The supplement "Thou," before "hypocrite!" is superfluous. See ch. 6: 42, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
doth not each one of you on the sabbath loose his ox or <i>his</i> ass from the stall, and lead <i>him</i> away to watering?	ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ¹⁶ ταύτην δέ, θυγατέρα Ἀβραάμ ὄσαν, ἣν ἔδρασε ὁ Σατανῶς, ἰδοῦ, δέκα καὶ ὀκτῶ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; ¹⁷ Καὶ ταῦτα λέγοντος αὐτοῦ, κατασχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ἐν αὐτοῦ.	teach of you, on the sabbath, loose his ox or his ass from the stall, and, "leading him away, "water him? And ought not ¹⁶ <i>this woman</i> , being a daughter of Abraham, whom Satan hath bound, lo, <i>for</i> eighteen years, ¹⁷ to be loosed from this bond on the sabbath? And when he ¹⁷ had said <i>this</i> , all his adversaries were ashamed, and all the crowd rejoiced for all the glorious things which were done by him. And ¹⁸ he said, <i>To what</i> is the kingdom of God like? and to what ¹⁸ shall I liken it? It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew and ¹⁹ became a great tree, and ²⁰ the birds of the air lodged ²⁰ among ²⁰ its branches. And ²⁰ 20
16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?	¹⁸ Ἐλεγε δέ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; ¹⁹ Ὅμοια ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἤῤῥησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. ²⁰ Καὶ πάλιν	is the kingdom of God like? and to what ¹⁸ shall I liken it? It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew and ¹⁹ became a great tree, and ²⁰ the birds of the air lodged ²⁰ among ²⁰ its branches. And ²⁰ 20
17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.		ed ²⁰ among ²⁰ its branches. And ²⁰ 20
18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?		
19 It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.		

¹ "each;" *ἕκαστος*. Wesley, Sharpe, Penn, Scarlett, Sawyer, Kend., M. ("each one"). Rob. (Lex.). The literal rendering best accords with our present usage.

² "leading *him* away;" *ἀπαγαγὼν*. The participial construction is not only literal, but best adapted to precede the verb *ποτίζει*.

³ "water *him*;" *ποτίζει*. The literal rendering of this verb accords with the usage of our language. We speak of *watering* cattle to convey the idea of *letting them drink*. So (E. V.) Gen. 29 : 3, "watered the sheep;" Septuag., *ἐπότισον τὰ πρόβατα*. V. 10, *ἐπότισε τὰ πρόβατα*, E. V., "watered the flock." Exod. 2 : 17, *ἐπότισε τὰ πρόβατα αὐτῶν*, E. V., "watered their flock."

⁴ "for eighteen years;" *δέκα καὶ ὀκτῶ ἔτη*. Norton. De Wette, "schon achtzehn Jahren." There is nothing in the text corresponding to "these." For the insertion of the supplement "for," in this passage, see v. 7, note.

⁵ "to be loosed;" *λυθῆναι*. Thom., Sharpe, Penn, Wesley, Angus, M. According to our idiom, "ought" is not one of these verbs which are followed by the infinitive without the ordinary sign of that mode, i. e., "to." Hence "be loosed" (first used by Tyndale) is ungrammatical.

⁶ "this;" *ταῦτα*. Thom., Camp., Angus. Belg., "dit." See ch. 5 : 27, note.

⁷ "And;" *δέ*. "Then," in this passage, would be understood by most readers as a particle of "time," which is not the fact in

reference to *δέ*. It is merely *continuative*, and is more properly rendered by "and." See Rob. (Lex., *in verbo*).

⁸ "he said;" *ἔλεγε*. The inversion of the E. V. (copied from Tyndale) is unnecessary. It is not adopted by Thom., Sharpe, Scarlett, Penn, Norton, Camp., Angus, Kend., or Thelwall.

⁹ "To what;" *Τίνι*. So in first member of the sentence. Thom., Sharpe, Penn, Wesley, Wakef., Scarlett, Dick., Sawyer, Kend., Angus, M.

¹⁰ "shall I liken;" *ὁμοιώσω*. So E. V., v. 20. Matt. 7 : 24, 26; 11 : 16; 18 : 23; 25 : 1. Mark 4 : 30. Kend., Sharpe, Sawyer, Angus, M., Thelwall. "Whereunto shall I resemble it?" is ungrammatical.

¹¹ "became;" *ἐγένετο*. Thom., Sharpe, Penn, Wesley, Camp., Scarlett, Dick., Kend., Angus, M., Thelwall. The radical sense of the verb (*γεν*) is entirely appropriate here. See ch. 12 : 33, note.

¹² "the birds;" *τὰ πετεινὰ*. See ch. 12 : 24, note. Thom., Penn, Norton, Wesley, Camp., Scarlett, Dick., Sawyer, Kend., Angus, M.

¹³ "among;" *ἐν*. Thomson. See (E. V.), Ps. 104 : 12, "the fowls (birds) which sing among the branches." The preposition here is equivalent to *ἐν μέσῳ*, "in the midst of." See Rob. (Lex., *ἐν*, I. d.). It is, therefore, properly rendered by "among."

¹⁴ "its branches;" *τοὺς κλάδους αὐτοῦ*. Kend., Thom., Sharpe, Penn, Norton, Camp., Scarlett.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
20 And again he said, Whereunto shall I liken the kingdom of God?	εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; ²¹ ὁμοία ἐστὶ ζύμη, ἣν λαβούσα γυνὴ ἐνέκρυσεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.	again he said, To what shall I liken the kingdom of God? It ²¹ is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.	22 ΚΑΙ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. ²³ εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοὺς, ²⁴ Ἀγανίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν. ²⁵ Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἄνοιξον ἡμῖν καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πότεν ἐστέ. ²⁶ τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς	And he went through ²² cities and villages, teaching, and journeying towards Jerusalem. *And ²³ one said to him, Lord, are there few who are saved? And he said to them, Strive to enter in ²⁴ through the narrow gate; for many, I say to you, will seek to enter in, and will not be able. When ²⁵ once the 'master of the house' hath risen, and ²⁶ shut fast the door, and ye begin to stand without, and ye begin to knock at the door, saying, Lord, Lord, open to us; and he will answer, and say to you, I know you not, whence ye are; then ye will begin to say, We ate and drank in thy presence, and
22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.		Dick., Tyndale, Cranmer, Geneva, Coverdale, Rheims, or the E. V. of 1611.
23 Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in, and shall not be able.		f "hath risen;" ἐγερθῆ. Norton, Scarlett, Wakef., Kend., Penn ("hath risen up"), M. ("has arisen"). See ch. 5 : 23, and 7 : 16, notes.
24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.		g "shut fast;" ἀποκλείσῃ. Rob. (Lex., in verbo) : "In N. T. to shut fully, to shut fast." Bretsch., ^h <i>occludo</i> ." So Tyndale. De Wette, "verschlossen hat."
25 When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:		h "knock;" κρούειν. The close connection of this verb with "to stand" requires (according to present usage) that "to" should be omitted. So Thom., Penn, Norton, Wesley, Scarlett, Sawyer.
26 Then shall ye begin to say, We have eaten and drunk in thy		i "will answer;" ἀποκριθεὶς. Kend., Thom., Sharpe, Norton, Wakef., Camp., Sawyer, Angus.
presence, and we have eaten and drunk in thy presence, and		j "ye will begin;" ἄρξασθε. Thom., Sharpe ("will ye begin"), Penn, Dick., Kend., M.
presence, and we have eaten and drunk in thy presence, and		k "We ate and drank;" Ἐφάγομεν—καὶ ἐπίομεν. Kend. These aorists are properly rendered, according to their usual force, by the English imperfect. The perfect of the E. V. was taken from Tyndale, who followed the Vulgate, "manducavimus—et bibimus." The Latin perfect, however, has a wider range than the English tense of the same name, being often equivalent to our imperfect.

* "cities;" πόλεις. This noun is *anarthrous*. There is no necessity for the insertion of an article in the English. No article in Tyndale (1st Edition, 1526), Coverdale, Thomson, Sharpe, Wesley, Camp., Kend., M., De Wette ("zog durch Städte und Dörfer"), Iber. ("iba por ciudades i aldeas"), Dan. ("han gik igienem Stoeder og Byer").

* "and;" δέ. Thom., Sharpe, Penn, Norton, Camp., Dick., Sawyer.

^b "one said;" εἶπε—τις. This is the more appropriate order. So Kend., Thom., Sharpe, Penn, Norton, Scarlett, Wakef., Sawyer, Thelwall, M. The E. V. copied Tyndale's arrangement. Compare ch. 13 : 18, note.

^c "through;" διὰ (*cum genit.*). Thom., Sharpe, Penn, Norton, Wesley, Camp., Dick., Kend., Thelwall, M. Rob. (Lex., διὰ) : "Implying motion *through* a place, and put after verbs of motion." De Wette, "durch."

^d "narrow;" στενῆς. Thom., Sharpe, Penn, Norton, Dick., Sawyer, Murd. "Strait" is *obsolescent*. It is also objectionable as liable to be confounded with another word ("straight"), which has the same pronunciation.

^e "master;" οἰκοδεσπότης. This word is improperly made to commence with a capital in the E. V. The capital is not employed by Thom., Sharpe, Penn, Norton, Wesley, Wakef., Camp.,

Dick., Tyndale, Cranmer, Geneva, Coverdale, Rheims, or the E. V. of 1611.

f "hath risen;" ἐγερθῆ. Norton, Scarlett, Wakef., Kend., Penn ("hath risen up"), M. ("has arisen"). See ch. 5 : 23, and 7 : 16, notes.

g "shut fast;" ἀποκλείσῃ. Rob. (Lex., in verbo) : "In N. T. to shut fully, to shut fast." Bretsch., ^h *occludo*." So Tyndale. De Wette, "verschlossen hat."

h "knock;" κρούειν. The close connection of this verb with "to stand" requires (according to present usage) that "to" should be omitted. So Thom., Penn, Norton, Wesley, Scarlett, Sawyer.

i "will answer;" ἀποκριθεὶς. Kend., Thom., Sharpe, Norton, Wakef., Camp., Sawyer, Angus.

j "ye will begin;" ἄρξασθε. Thom., Sharpe ("will ye begin"), Penn, Dick., Kend., M.

k "We ate and drank;" Ἐφάγομεν—καὶ ἐπίομεν. Kend. These aorists are properly rendered, according to their usual force, by the English imperfect. The perfect of the E. V. was taken from Tyndale, who followed the Vulgate, "manducavimus—et bibimus." The Latin perfect, however, has a wider range than the English tense of the same name, being often equivalent to our imperfect.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
presence, and thou hast taught in our streets.	πλατείας ἡμῶν ἐδίδαξας. ²⁷ καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς,	thou didst teach in our streets. But he will say, I tell you, I
27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.	πῶθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.	27 know you not whence ye are; depart from me, all ye workers of iniquity. "There will be 28
28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.	²⁸ ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ,	weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and "yourselves "cast out.
29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.	²⁹ καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ³⁰ καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσχατοι.	And they "will come from the 29 east "and west, and from the north and south, and "will recline at table in the kingdom of God. And behold, there are ³⁰
30 And behold, there are last, which shall be first; and there are first, which shall be last.	³⁰ καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσι πρῶτοι οἱ ἔσονται ἔσχατοι.	last, who will be first; and there are first, who will be last.
31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and de-	³¹ Ἐν αὐτῇ τῇ ἡμέρᾳ προσήλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐν-	"That very day, there came ³¹ some Pharisees, "and said to him, "Go out, and depart hence;

1 "didst teach;" ἐδίδαξας. This aorist is rendered by the imperfect, on the principle stated in the last note. Kendrick, "taughtest."

"There will be;" ἐκεῖ ἔσται. The verb is rendered "will be" by Thom., Sharpe, Penn, Norton, Scarlett, Wakef., Dick., Kend., M. The rendering of ἐκεῖ ("there") has been retained, and yet not without much hesitation. Ἐκεῖ is very generally an adverb of time. But in the English phrases, "there will be," "there are," etc., the adverb is merely euphonic, and has no reference to place. To bring out that idea, the order must be changed, thus, "Weeping and gnashing of teeth will be there, when," etc. But it may be questioned, whether ἐκεῖ is not here used to indicate "time" instead of "place," as we have in the apodosis, ὅταν ὀψησθε κ. τ. λ. ("when ye shall see," etc.). Liddell (Lex., ἐκεῖ) says: "III. also, but rarely, of time = τότε, then. Anecdota Beckeri. Schäf., Appar. Dem., p. 531." Kuinöl regards ἐκεῖ here as an adverb of time: "Ἐκεῖ, Hebr. כִּי h. l. est adverb temporis, adeoque reddi debet tunc. Hebræi enim adverbia loci ponere solent pro adverbis temporis, v. Hos. 2:16. Ps. 36:13; 132:17 (כִּי, Sept., ἐκεῖ)." Gesen. (Lex., כִּי): "(Spoken) of time, then, like Gr. ἐκεῖ, Lat. ibi, illico, Ps. 14:5; 132:17. Judg. 5:11." Hence the following alternative rendering is suggested, "Then there will be," etc. The adverb is rendered "then" by Norton, Camp., Gray (note on Angus, in loco). The Vulg., Mont., Beza, and Schott have "ibi," which signifies either "there," or "then."

"yourselves;" ἑαυτοῖς. Tyndale, Geneva, Penn, Norton, Wes-

ley, Wakef., Camp., Dick., Angus, M. The rendering of the E. V. was taken from Cramer.

"cast out;" ἐκβαλλομένους ἔξω. Rob., (Lex., ἐκβάλλω). Thomson, Penn, Sawyer, Thelwall, M. So usually in E. V. it is rendered; "thrust out" only here, and in ch. 4:29. Comp. (E. V.) Jer. 7:15; 15:1; 16:13. Matt. 8:12, "the children of the kingdom shall be cast out into outer darkness: (οἱ—νιοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ ὀκνότεν τὸ ἔξώτερον) there shall be weeping and gnashing of teeth."

"will come;" ἤξουσιν. Thom., Norton, Scarlett, Wakef., Camp., Dick., Kend., M.

"and west;" καὶ δυσμῶν. Angus, Kend., M., Thom., Penn, Wakef., Sawyer. It is unnecessary to insert the article here. If used, it is really a supplement.

"will recline at table;" ἀνακλιθήσονται. See ch. 7:36, note. So Kend., M.

"That very day;" Ἐν αὐτῇ τῇ ἡμέρᾳ. See ch. 7:21, note.

"some Pharisees;" τινες Φαρισαῖοι. Thomson, Wakefield, Angus. Τινες is rendered "some" also by Sawyer and Murdock. It accords better with our usus loquendi than "certain." Φαρισαῖοι is incorrectly translated in the E. V. (after Tyndale) as if it were a genitive, "of the Pharisees."

"and said;" λέγοντες. Tyndale, Thom., Murdock, Wakef., Camp., Dick.

"Go out;" Ἔξελθε. Penn, Wesley, Scarlett, M., Sawyer

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
part hence; for Herod will kill thee.	τεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτείνει. ³² Καὶ εἶπεν αὐτοῖς,	for Herod *wisheth* to put thee to death. And he said to them, ³²
32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.	Πορευθέντες εἶπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον, καὶ αὔριον, καὶ τῇ τρίτῃ τελειούμαι. ³³ πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι ὅτι οὐκ ἐνδέχεται προφήτῃν ἀπολέσθαι ἔξω Ἱερουσαλήμ. ³⁴ Ἱερουσαλήμ, Ἱερουσαλήμ, ἣ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξει τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἐαυτῆς νοστίαν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ³⁵ ἰδοὺ, ἀφίεται	Go, tell that fox, Behold, I cast out demons, and perform cures to-day, and to-morrow, and the third day *I finish my work*. Nevertheless, I must walk to- ³³ day, and to-morrow, and the day following; for it can not be that a prophet *should perish out of Jerusalem. O Jerusa- ³⁴ lem, Jerusalem, that killest the prophets, and stonest those who are sent to thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold, your ³⁵
33 Nevertheless, I must walk to-day and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.		
34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!		
35 Behold, your house is left		

Rob. (Lex., ἐξέρχομαι): "The place whence being not expressed but implied, to go out, i. e., to go away, to depart."

* "wisheth;" *θέλει*. Robinson (Lex.): "To will, i. q., to wish, desire, to choose." So Penn, Kendrick, M., Sawyer. The E. V., copying Tyndale, has "will," which, in this case, appears to be merely a sign of the future tense. It is obvious from the text that these Pharisees did not expect that Christ would regard their message as a mere prediction as to the danger in question. On the contrary, they wished to alarm him with the intelligence that Herod was determined to put him to death. Several late Eng. translators have used the term "intends" as the equivalent of *θέλει*. This gives the thought, though the exactness of the rendering may be questioned. It may be remarked here, that though there are cases where *θέλω* serves merely as a sign of the future, like the Eng. *shall*, or *will*, thus giving the infinitive a future sense; this occurs only when inanimate things are spoken of. See Acts 2 : 12; 17 : 20. Rob. (Lex., *θέλω*).

* "to put thee to death;" *σε ἀποκτείνει*. See ch. 9 : 22, note. Kaibel (h. l.): "Iodem die Pharisei nonnulli ad Jesum accedebant, eumque monebant, ut ex illa regione discederet, quod Herodes vite ipsius insidias strueret. Scilicet cum numerus sectatorum Jesu quotidie cresceret, omnisque populus ab ore ejus penderet; timebat Herodes Antipas, ne populus ob interemptum Johannem, ipsi iratus, et ad defectionem pronus, res novas moliretur, atque seditionem moveret. Optabat igitur, ut Jesus quam longissime removeretur, neque tamen ei violentas manus injicere audebat, metuens populum. Experiri ergo volebat, an Jesum, meta incenso, e Galilæa atque Perææ, his enim regionibus Herodes Antipas præerat (*ἐντεῦθεν, ex his terris*) pellere posset. Itaque subornabat Phariseos, quos sciret Jesu adversarios aceri-

mos, ut eum minis terrenter, eique per speciem amicitia consilium, abeundi in Judæam darent," etc. The verb, used in this instance, is an appropriate term to express the thought of death inflicted under legal forms. The eagerness of the multitude to make Christ a king *by force* (John 6 : 15) rendered him an object of jealous hatred to Herod, who looked only at "the things which are seen."

* "I finish my work;" *τελειούμαι*. Some interpreters have maintained that this verb is really a future; it being, as they assert, an Attic contract from *τελειώομαι*, that being put for *τελειώω*. Bloomf. remarks on this supposition: "Borne-mann with reason objects that the penult of this verb is long; and notices similar errors in the forms of other verbs in the classics. Here certainly the present seems required by the correspondent verbs foregoing, *ἐκβάλλω*, and *ἐπιτελῶ*." Robinson (Lex.) regards the verb (h. l.) as present middle with *ἔργον* implied, and renders it, "I finish the work." The above rendering, "I finish my work," is employed from a comparison with John 4 : 34, *καὶ τελειώσω αὐτοῦ τὸ ἔργον*, "and that I may finish his work." John 5 : 36. John 17 : 4, *ἔγωγε ἐδοξάσα ἐπὶ τῆς γῆς τὸ ἔργον ἐτελείωσα ὃ δίδωκάς μοι ἵνα ποιῶμαι*. E. V., "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The language of Christ in these passages, containing this verb, and referring specially to the "work," seems decisive as to the sentence in question.

* "should perish;" *ἀπολέσθαι*. Norton, Murdock. This rendering accords with the present usage of our language. Beza, Eras., "peret." A more literal rendering would be, "for it is not possible for a prophet to perish." This, however, is less appropriate than that given above.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
unto you desolate. And verily, I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.	ὕμῶν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μὴ με ἴδητε ἕως ἂν ἦξῃ, ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.	house is left to you desolate. ^b And I say to you, Ye will not see me, till the time cometh when ye shall say, Blessed be he that cometh in the name of the Lord.
CHAP. XIV.	CHAP. XIV.	CHAP. XIV.
AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.	ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτω φαγεῖν ἄρτον, καὶ αὐτοὶ ᾔσαν παρατηρούμενοι αὐτόν. ² καὶ	AND it came to pass, as he went into the house of one of the rulers, who were Pharisees, to eat bread on a sabbath, that they were watching him. And ²

* "desolate;" *ἔρημος*, is canceled by Griesbach, Lachmann, Tischendorf, Knapp, Theile, Kuinzel, Scholz. This last Editor says: "Suspectum *ἔρημος*. Deest in edd. A.B.K.L.S.N. minusc. permultis. verss., Memph. Sahidic. Arm., Sax., Vulg. ms. 6 libris lat. Addebatur facile ad conformandum Lucam Mattheo 23 : 38, quanquam etiam fieri potuit, ut propter similitudinem syllabarum præcedd. ὑμῶν mature textu excideret." In the Amiatine MS. of the Vulg., "deserta" is not found. On the other hand, the various printed Editions of the Vulg. read "relinquetur vobis domus vestra deserta." So the Syriac translation was made from a Greek MS. which had *ἔρημος*, as it reads *قَدَحُ صَدَحَتْ سِدْحًا*. It is retained by Tittmann. As the sentence is obviously imperfect without *ἔρημος*, I retain it, in rendering, and place this note in the margin: "Zerhoms ("desolate") is wanting in several early MSS. and Versions."

^b "And;" ἀμὴν ("verily") of the Text. Recept. is rejected by Griesb., Lachm., Tischend., Knapp, Theile, Kuinzel, Scholz, Tittmann, and Schott, who has this note: "λέγω δὲ cum Griesb. alisque auctoritate plerumque odd. (11 unc. verss., Pesch. Philox., Pers., Memph., Sahid., Arm., Slav., Vulg., edidimus λέγω sine dē in paucis edd. et verss.) pro vulg. ἀμὴν δὲ λέγω. Additamentum ἀμὴν libris familiarē." Beyond a doubt, ἀμὴν is spurious.

^c "cometh;" ἐν ἡξῃ, for ἡξεί, that is the subj. aorist instead of the indicat. future. See Rob. (Lex., 87c). In cases of this kind, when we express the thought in our language, we can say "cometh," or "shall come;" though the first expression is usually preferred for the sake of conciseness.

^d "be." This supplement is used rather than *is* on the following grounds: In Ps. 118 : 26 (Sept., 117 : 26), from whence the sentence is quoted, the Sept. has the same words, *Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου*, E. V., "Blessed be he that cometh in the name of the Lord." In Mark 11 : 10, *εὐλογημένη ἢ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου*, E. V., "Blessed be the kingdom that cometh in the name of the Lord." Luke 19 : 38, *Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου*, E. V., "Blessed be the king that cometh in the name of the Lord." So

also Eph. 1 : 3. This supplement should be used in Matt. 21 : 9, and John 12 : 13. "Be" is employed by Norton, Camp.

* "of one of the rulers;" *τινος τῶν ἀρχόντων*. Kendrick, Camp., Sawyer,—Thomson ("of one of the chiefs"). Compare Acts 4 : 8, *ἄρχοντας τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραὴλ*, "Rulers of the people and elders of Israel." Luke 23 : 13, 35, Acts 4 : 5. Rob. (Lex., ἀρχων):—"In a Jewish usage, e. g., *c* ruler of a synagogue. Luke 8 : 41. Matt. 9 : 18, 23. So of persons of weight among the Pharisees, and other sects who were members of the sanhedrim. Luke 14 : 1." Kuinzel (h. l.): "*Postquam se die sabbati contulerat ad assessorem quandam synedrī e secta Pharisæorum, ut cœna interesset.*"

^b "who were Pharisees;" *τῶν Φαρισαίων*. Thom. Bloomf. has this note: "By *τινος τῶν ἀρχόντων τῶν Φαρισαίων* is meant (as Grotius, Hammond, Whitby, Pearce, and Campbell have shown) 'one of the rulers [of a synagogue] who was a Pharisee;' *τῶν Φαρισαίων* being for *ἐκ τῶν Φαρισαίων*, or in *apposition*. Comp. John 3 : 1. For that such rulers were not all Pharisees, appears from John 7 : 48." In conformity with this view, Norton has, "of a ruler who was a Pharisee;" Wakef., "of one of the rulers, a Pharisee;" Camp., "of one of the rulers who was a Pharisee." G. Campbell remarks that "ἀρχοντας properly denotes persons in authority, rulers, magistrates; and that any other kind of eminence, or superiority would have been distinguished by the term *πρώτοι*, as in Luke 19 : 47. Mark 6 : 21. Acts 13 : 50; 17 : 4; 25 : 2; 28 : 17." Kuinzel (*in loco*) "Ἄρχων indicat, vel archisynagogam, archisynagogi enim dicebantur etiam ἀρχοντας, Matt. 9 : 18. Coll. Marc. 5 : 22, vel assessorem synedrī oppidam: eum præterea additum legatur τῶν Φαρ. patet eum e secta Pharis. fuisse."

^c "a sabbath;" *σαββάτω*. In conformity with the text, "the" (of the E. V.) is dropped. So Tyndale, Wakef., Scarlett, Camp., Dick, Thelwall. So "day," which occurs in the E. V., and is a supplement (though not *italicized*) is omitted as superfluous. See ch. 6 : 2, note.

^d "they were watching;" *ᾔσαν παρατηρούμενοι*. Thomson, Norton, Wesley, Scarlett, Angus, Thelwall. The tense here indicates *continued action*.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
2 And behold, there was a certain man before him which had the dropsy.	ἰδοὺ, ἀνθρώπος τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. ³ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομίμους καὶ Φαρισαίους, λέγων,	behold, there was a certain man before him who had the dropsy. And Jesus, answering, spoke ³
3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?	Ἐὶ ἔξεστι τῷ σαββάτῳ θεραπεύειν; Οἱ δὲ ἠσύχασαν. ⁴ καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε. ⁵ καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; ⁶ Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.	to the lawyers and Pharisees, saying, Is it lawful 'to cure on the 'sabbath? ⁴ 'But 'they were ⁴ silent. And 'taking hold of ⁵ him, he healed him, and let 'him go. And he answered them, ⁵ saying, 'If an ox, or an ass of any one of you 'shall fall into a pit, will he not 'then 'immediately pull it out on the sabbath-day? And they could not ⁶
4 And they held their peace. And he took him, and healed him, and let him go:	Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, ⁸ Ὅταν κλη-	replied against him 'as to 'this. And he spoke a parable to ⁷ those 'who had been invited, when he marked how 'they were choosing out 'the first places; saying to them, When ⁸
5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?		6 'reply against him 'as to 'this. And he spoke a parable to ⁷ those 'who had been invited, when he marked how 'they were choosing out 'the first places; saying to them, When ⁸
6 And they could not answer him again to these things.		
7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,		

* "to cure;" *θεραπεύειν*. M., Norton, Camp, Sawyer. This rendering preserves the verbal distinction of *θεραπεύειν*, and *ἰάσασθαι*, in the next member of this verse.

† "sabbath." See v. 1, note.

‡ "But;" *δέ*. Thom., Scarlet, Thelwall, M., Angus, Wesley, Penn.

§ "they were silent;" *ἠσύχασαν*. Kend., Norton, Wakef., Penn, Scarlet, Sawyer, Dick. The phrase "to hold one's peace" is obsolete.

|| "taking hold of;" *ἐπιλαβόμενος*. Kend., M., Dick., Thelwall. The verb "took hold of" is employed by Campbell and Penn. Rob. (Lex., *in verbo*): "To take hold upon." The expression is elliptical; *τῆς χειρὸς* being understood. The ellipsis is supplied Mark 8 : 23, *ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ*. So Acts 23 : 19. Compare Matt. 9 : 25. Mark 1 : 31. Luke 8 : 54.

¶ "him." This supplement is necessary to complete the sentence.

‡ "If an ox, or an ass of any one of you;" *Τίνος ἐμῶν ὄνος ἢ βοῦς*. Kuhncl.: "Si enjuscum vestrum asinus vel bos," etc. This rendering is more strict than that of the E. V. (copied from Tyndale). It is deemed sufficiently perspicuous in presenting the thought of the text. As *ὄνος* and *βοῦς* are *anarthrous*, "the" is dropped; so Wakef. As an alternative rendering, "Who of you, if an ox, or an ass shall fall into a pit, will not immediately," etc. De Wette, "Wer von euch, dessen Esel oder Ochse in die Grube fiel, würde ihn nicht alsbald herausziehen—?"

§ "shall fall;" *ἐμπεσεῖται*. Penn, Sharpe, Sawyer. Alternative, "should fall." So Norton.

|| "then;" *καὶ*. See ch. 10 : 29, note.

¶ "immediately;" *εὐθέως*. See ch. 5 : 39, note.

‡ "reply against;" *ἀνταποκριθῆναι*. So Rom. 9 : 20, *ὁ ἀντιποκρινόμενος τῷ Θεῷ* (E. V.), "that repliest against God." Rob. (Lex., *in verbo*). The verb occurs only here, and the passage cited from Romans. "Reply," or "answer again," fails to bring out the force of the preposition *ἀντι*.

§ "as to;" *πρὸς*. Rob. (Lex., *in verbo*): "Toward, i. e., in reference to, in respect to, as to, implying the direction, or remote object of an action." After verbs of replying, Matt. 27 : 14. Rom. 8 : 31.

¶ "this;" *ταῦτα*. See ch. 5 : 27, note.

‡ "who had been invited;" *τοὺς κεκλημένους*. Penn, Norton, Beza, "quo vocati fuerunt." Our *usus loquendi* demands the pluperfect tense here. See Trollope, § 50, 6, p. 133. "Invited" corresponds with our present usage. Rob. (Lex., *καλέω*): "Specially, to call, i. q., to invite." See ch. 7 : 39, note.

§ "they were choosing out;" *ἐξελέγοντο*. Wakef. Trench, p. 126: "Read 'how they were choosing out' (*ἐξελέγοντο*)—; the sacred historian placing the Lord's utterance of the parable in the midst of the events which he is describing."

¶ "the first places;" *πρωτοκλισίας*. Rob. (Lex., *in verbo*): "The first reclining-place at table, the chief place at meals, the middle place on each couch of the triclinium." De Wette, "die ersten Plätze;" G. and S. Fr., "les premières places;" Iber., "los primeros puestos." This word should be distinguished from *πρωτομαθηδρία*, which properly signifies "first seat." See Revised of Mark 12 : 39, where both terms occur.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him ;	θῆς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῆς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ, ⁹ καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. ¹⁰ ἄλλ' ὅταν κληθῆς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκὼς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. ¹¹ ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.	thou art invited "by any one to "a marriage-feast," "do not recline <i>at table</i> in "the first place, lest a more honorable man than thou "may have been invited "by him; and he who "invited thee and him "should come, and say to thee, "Give place to this man; and "thou wilt begin with shame to take the lowest "place. But when "thou art invited, go and "lie down <i>at table</i> in the lowest "place, that when he "who hath invited thee cometh, he may say to thee, Friend, go up higher; then "thou wilt have honor in the presence of those "who recline <i>at table</i> with thee. For "every one who exalteth himself, "will be humbled, and he who humbleth himself,
9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.		
10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.		
11 For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.		

" by; " *ὑπό*. See ch. 10 : 22, note.

" a marriage-feast; " *γάμους*. Scarlett, Wesley, Wakefield, Kend., M. See ch. 12 : 36, note. The plural (*γάμους*) seems to be used from the fact that the entertainment continued for several days.

" do not recline *at table*; " *μὴ κατακλιθῆς*. This verb has the same signification with *ἀνακλινο*, when the reference is to the posture at meals. See Rob. (Lex.) Luke 7 : 36, note.

" the first place; " *τὴν πρωτοκλισίαν*. See v. 7, note.

" may have been invited; " *ἢ κεκλημένος*. A literal rendering accords with our *visus loquendi*. The thought may be presented by this alternative phrase, "should have been invited." See v. 7, note.

" by him; " *ὑπ' αὐτοῦ*. So in first member of the sentence. See note u.

" invited." See v. 7, note.

" should come; " *ἔλθων*. Sharpe. Present usage demands this rendering.

" Give place to this man; " *Δὸς τούτῳ τόπον*. Thomson, Norton, M., Sharpe. S. Fr., "cède à celui-ci la place." "Man," not represented by an equivalent in the text, is italicized.

" then; " *τότε*. Thom., Scarlett, Wesley, Camp., Sawyer, Thelwall, M.

" thou wilt begin; " *ἄρξῃ*. The verb has this form both in the 1st fut. ind. mid., and the 1st aorist subj. middle. Critics are divided as to its classification, in this instance. Scarlett, Wesley, Wakef., Norton, and Gray (note on Angus) render it as a 1st fut. middle. The above rendering is made on this ground. As an alternative (on the supposition that the verb is 1st aorist subj.),

" thou shouldst begin." Kuinzel, and some others, regard *ἄρξῃ* as pleonastic.

" place; " *τόπον*. So (E. V.) in the preceding member of the sentence. Thom., Sharpe, Penn, Wesley, Norton, Wakef., Camp., Sawyer, Angus, Kend., M.

" thou art invited; " *κληθῆς*. See v. 7, note.

" lie down *at table*; " *ἀνάπεσον*. Sharpe. See ch. 11 : 37, note.

" place; " *τόπον*. See v. 9, note f.

" who hath invited; " *ὁ κεκληκὼς*. As the literal rendering involves no violation of our idiom, it is preferred for the sake of exactness. Thelwall renders this verb by the perfect.

" thou wilt have; " *ἔσται σοι*. Thom., Sharpe, Penn, Scarlett, Wakef., Kend., M.

" honor; " *δόξα*. Penn, Thom., Wesley, Scarlett, Kendrick, Camp., Sawyer, Angus, M.

" who recline *at table* with; " *τῶν συνανακειμένων*. See ch. 7 : 49, note.

" every one; " *πᾶς*. So (E. V.) ch. 11 : 10; 18 : 14. Sharpe, Penn, Wesley, Wakef., Dick., Sawyer, Kend., Gray (in Angus). M. Murdock (Syr., ٤٢). Heb. N. Test., ٢٢. Vulg., Erasmus, "omnis."

" will be humbled; " *ταπεινωθήσεται*. Sharpe, Scarlett, Norton, Kendrick, M. The verb is rendered by "humble," by Wesley, Thomson, Campbell, Thelwall, Sawyer, Angus, Rhems.

So in next member of the sentence, *ὁ ταπεινῶν* (E. V.), "that humbleth;" and Matt. 18 : 4. Philip. 2 : 8. Jas. 4 : 10. 1 Pet. 5 : 6. Valgate, Montanus, "humiliabitur;" Iber., "será humil lado."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.	12 Ἐλεγε δὲ καὶ τῷ κεκληκῶτι αὐτὸν, Ὅταν ποιῆς ἄριστον ἢ δεῖπνον, μὴ φάνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίου· μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηται σοι ἀναπόδομα. 13 ἄλλ' ὅταν ποιῆς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς·	¶ will be exalted. And he said 12 also to him who had invited him, When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kindred, nor thy rich neighbors, lest they also should invite thee again, and a recompense be made thee. But when 13 thou makest a feast, invite the poor, the maimed, the lame, the blind; and thou wilt be happy; 14 because they can not recompense thee; for thou wilt be recompensed at the resurrection of the righteous. And 15 one of those who reclined at table with him, hearing this, said to him, Happy is he who shall eat bread in the kingdom of God. And he said to him, 16 A certain man made a great supper, and invited many. And 17 he sent his servant at supper-
14 And thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.	14 καὶ μακάριος ἔσῃ ὅτι οὐκ ἔχουσιν ἀναποδοῦναί σοι· ἀναποδοθήσεται γὰρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.	14 because they can not recompense thee; for thou wilt be recompensed at the resurrection of the righteous.
15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.	15 Ἀκούσας δὲ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, Ἀνθρώπος τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλοὺς· 17 καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῷ ὄρῳ τοῦ δεῖπνου	one of those who reclined at table with him, hearing this, said to him, Happy is he who shall eat bread in the kingdom of God. And he said to him, 16 A certain man made a great supper, and invited many. And 17 he sent his servant at supper-
16 Then said he unto him, A certain man made a great supper, and bade many:		
17 And sent his servant at supper-time, to say to them that		

¶ "will be exalted;" ἄνωθθήσεται. Sharpe, Penn, Scarlett, Norton, Wakef, Dick, Kend, M.

α "And;" δὲ. Kend, Sharpe, Penn, Norton, Sawyer.

β "he said also;" Ἐλεγε—καὶ. Kend, Sharpe, Penn, Norton, Wakef, Sawyer. This arrangement is the simplest, and from the position of "also," no room is left for any ambiguity. The pronoun is placed before the verb by Thom., Scarlett, Dick, Camp., Thelwall, and M.

γ "who had invited him;" τῷ κεκληκῶτι. Kend, M., Sawyer ("that had invited"). See v. 7, note.

δ "a dinner, or a supper;" ἄριστον ἢ δεῖπνον. See ch. 11:37, note.

ε "nor;" μηδὲ. See ch. 8:17, note.

ς "kindred;" συγγενεῖς. M. See ch. 1:58, note. Liddell (Lex.). "Kindred," in the sense of relations, often occurs in the E. V.

ζ "should invite—again;" ἀντικαλέσωσι. Rob. (Lex., in verbo). Wesley, Penn, M. See v. 7, note. "Should invite again" accords with present usage.

η "invite;" κάλει. See v. 7, note.

θ "happy;" μακάριος. Thom., Scarlett, Wakef, Campbell, Kend, M. See ch. 1:45, note.

ι "because;" ὅτι. Scarlett, Wesley, Robinson (Lex., ὅτι): "Conj. causal, for that, because." This rendering is necessary to

distinguish the word from "for," the equivalent of γάρ, in the next member of the sentence.

κ "will be recompensed;" ἀναποδοθήσεται. Scarlett, Wakefield, Kend.

λ "of the righteous;" τῶν δικαίων. Thom., Norton, Dick., G. and A. Camp., Kend., M. The generic sense of δικαίος is the appropriate one here. Compare John 5:29. See Luke 1:17, and 2:25, notes.

μ "when" of the E. V. is omitted by Thom., Wesley, Penn, Scarlett, Norton, Dick., Camp., Sawyer, Kend., M., Thelwall.

ν "who reclined at table with;" τῶν συνανακειμένων. See ch. 7:49.

ξ "hearing;" ἀκούσας. Penn, Thom., Wesley, Norton, Dick., Camp., Kend., Sawyer, M., Thelwall.

ο "this;" ταῦτα. Thom., Kend., Camp., Norton,—Tyndale, "that." Ταῦτα is rendered in the singular (E. V.) Mark 16:12. Luke 12:4. John 5:1; 19:38. Acts 13:20; 15:16. Rev. 7:9. See Luke 5:27, note.

π "Happy;" Μακάριος. See v. 14, and ch. 1:45, notes.

ρ "And;" δὲ. Penn, Norton, Kend. Iber., "I."

σ "he said;" εἶπεν. Thomson, Penn, Scarlett, M., Kend.,—Norton, Wakef., and Camp., "Jesus said." The inversion of the E. V. was copied from Tyndale. See v. 12, note.

τ "invited;" ἐκάλεσε. See v. 7, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
were bidden, Come, for all things are now ready.	εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστι πάντα.	time to say to those ¹ who had been invited, Come, for all things are now ready. And 18
18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.	18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραρτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελεῖν καὶ ἰδεῖν αὐτόν. ἔρωτῶ σε, ἔχε με παρητημένον. 19 καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά: ἔρωτῶ σε, ἔχε με παρητημένον. 20 καὶ ἕτερος εἶπε, Ἰνναῖκα ἐγγίμα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλεῖν. 21 καὶ παραγεγόνεμος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 Καὶ εἶπεν ὁ δούλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἔξελθε εἰς τὰς ὁδοὺς	they all with one consent began to excuse themselves. The first said to him, I have bought ² a field, and ³ "I must go out and see it; I pray thee have me excused. And another said, I 19 have bought five yoke of oxen, and ⁴ "I am going to prove them; I pray thee have me excused. And another said, I have mar- 20 ried a wife, and, therefore, I can not come. ⁵ And that ser- 21 vant came, and ⁶ told his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and ⁷ maimed, and lame, and blind. And the servant 22 said, Lord, it is done as thou ⁸ didst command, and yet there is room. And the Lord said to 23 the servant, Go out into the
19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.		
20 And another said, I have married a wife: and therefore I cannot come.		
21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the half, and the blind.		
22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.		
23 And the Lord said unto the servant, Go out into the high-		

* "who had been invited;" τοῖς κεκλημένοις. See v. 7, note.

1 "to excuse themselves;" παραιτεῖσθαι. Sharpe, Penn, Wakef., Dick., Sawyer, Kend., Bloomf., M. De Wette, "sich zu entschuldigen;" S. Fr., "à s'excuser." This is the appropriate sense of the verb in the middle voice. Rob. (Lex.): "Mid.—spec. to excuse oneself—absol., Luke 14:18." Bretsch. (in verbo): "De excusante sese, quod invitatus ad cœnam non venerit, παραι. legitur etiam Joseph., Antiq. 7, 8, 2, παραιτησόμενος (scil. Δαυίδου) ὃς ἂν μὴ βαρὺς αὐτῷ γένοιτο, τοὺς ἀδελφοὺς ἀποστεῖλαι παρεκάλει." Beza, Castal., Göschen, "se excusare."

"a field;" ἄγρον. Sharpe, Thom., Wesley, Scarlett, Norton, Dick., Camp., Kend., Thelwall, M. This word occurs thirty-six times in the N. T. In twenty-two of these, it is rendered "field" in the E. V.; in three, "lands;" in six, "country;" in one instance by "farm," and in the passage before us, only, by "piece of ground." The earlier translators, Tyndale, Coverdale, Cranmer, Geneva have used "farm." Syr., ܐܘܪܐܘܐ ("field"). De Wette, "einen Acker;" S. Fr., "un champ;" Dan., "en Ager."

"I must;" ἔχω ἀνάγκη. Thom., Sharpe, Norton, Wakef., Camp., Kend., M.

"go out;" ἐξελεῖν. Rob. (Lex., in verbo): "To go, or

come out of any place." Often rendered by "come out," and "go out," in the E. V. Vulg., Mont., Beza, Eras., Göschen, "exire;" Belg., "dat ick uitga;" De Wette, "hinausgehen;" S. Fr., "de m'en aller;" Iber., "de salir;" Diodati and Ital., "audar fuori;" Dan., "at gaæ ud."

"I am going;" πορεύομαι. See ch. 12:30, note. Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Camp., M.

"And;" καί. Penn, Norton, Dickinson, Thelwall, Belg., "ende;" De Wette, "und;" Iber., "i;" Dan., "og."

"told;" ἀπήγγειλε. See ch. 7:18, note. So (E. V.) Matt. 14:12; 28:9. Mark 16:10. Luke 24:20; 18:9. Acts 5:22, etc. Thom., Sharpe, Penn, Norton, Wakef., M.

"maimed;" ἀναπήρους. The three terms, ἀναπήρους, χωλοῦς, and τυφλοῦς have no article. Our idiom, in cases where the conjunction closely unites nouns, is similar to that of the Greek. When the leading word has the article, it is not expressed before those which follow. Gray (in Angus) cancels the three latter articles of the E. V.

"didst command;" ἐπέταξας. The acorist should have its usual force here, both for accuracy, and ease of enunciation in the English equivalent. So Wakef., Kend., M., Belg., De Wette.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ways and hedges, and compel <i>them</i> to come in, that my house may be filled.	καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος μου. ²⁴ λέγα γὰρ υμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γέυσεται μου τοῦ δείπνου.	highways and hedges, and "constrain them to come in, that my house may be filled. For I say ²⁴ to you, that none of those men, who have been invited, shall taste of my supper. And great ²⁵ crowds "were going with him; and he turned, and said to them,
24 For I say unto you, that none of those men which were bidden, shall taste of my supper.	25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς, ²⁶ Ἔτις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναται μου μαθητὴς εἶναι. ²⁷ καὶ ὅς τις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. ²⁸ τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οικοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀρτισμόν;	If "any one "cometh to me, and ²⁶ "hateth not his father, and mother, and wife, and children, and brethren, and sisters, "and further, even his own life, he can not be my disciple. And ²⁷ whoever doth not bear his cross, and come after me, "he can not be my disciple. For ²⁸ who of you "wishing to build a tower, "doth not first sit down, and count the cost, whether "he hath "enough "to complete
25 And there went great multitudes with him: and he turned, and said unto them,		
26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.		
27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.		
28 For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?		
" "constrain;" ἀνάγκασον. Wiclif, Norton, Angus, Thelw., M. So (E. V.) Matt. 14 : 22. Mark 6 : 45. Acts 28 : 19. Gal. 6 : 12. Murdock (Syr., ܩܚܝܢ). Heb. N. Test., רוצץ ("press," "urge"). Kuinöl: "Verbum—ἀναγκάζειν, ut Lat. cogere, Cic. ad Div., v. 6 notat, rationibus et persuasionibus repetitis, aliquem permove, vid. ad Matt. 14 : 22." As an alternative, "urge." The allusion is to the exercise of moral force.	"adhuc autem et;" Göschen, "atque adeo etiam;" Sawyer, "and still more—also;" Iber., "i aun tambien." Heb. N. Test., ܩܚܝܢ. The rendering of the E. V. was copied from Cranmer. Tyndale, more accurately, "moreover and." Rob. (Lex., ͵͵͵): "Ἐτι δὲ καὶ, 'and further also.'" " "he." Wakef., Kend.	" "wishing;" θέλων. Sharpe, Wakefield ("that wisheth"), Kend., Thelwall, M., Sawyer, Murdock (Syr., ܩܚܝܢ). The Vulg., Mont., Castal., "volens." Eras., Beza, Göschen, and Schott use "volo" in some of its inflections. Belg., "willende;" De Wette, "will;" G. and S. Fr., "voulant;" Diodati and Ital., "volendo." The E. V. has not given "intend" as the rendering of this verb in any other instance. See ch. 13 : 31, note. Bretsch. (θέλω): "Volo ex appetitu, desiderio, propensione animi, desidero, cupio, opto, ich wünsche."
" "who have been invited;" τῶν κεκλημένων. Thom., Norton. See v. 10, note. This rendering corresponds with our usus loquendi.	" "doth not first sit down;" οὐχὶ πρῶτον καθίσας. Thom., Penn, Dick., Kend., M., Sawyer. This order of the text is appropriate in English.	" "he hath;" ἔχει. Thom., Wesley, Scarlett, Dick., M., Sawyer. The indicative mode should be used here, in conformity with the text. See ch. 4 : 3, note.
" "were going with;" Συνεπορεύοντο. Bloomf. (N. Test.), Sharpe, Wakef.,—Norton, and Sawyer, Murdock, "were traveling." By using the progressive form of the Eng. verb, we have an exact equivalent of the Greek imperfect, implying continuance of action. So the Vulg., Montanus, Eras., "ibant;" Göschen, "proficebantur;" Schott, "proficebatur;" S. Fr., "allaiant;" Iber., "iban."	" "enough;" τὰ. Sharpe, Norton, Kendrick. De Wette, "genug."	" "to complete;" πρὸς ἀρτισμόν. Angus, Dick., Camp. This verb is employed to make a distinction corresponding with
" "any one;" τις. Rob. (Lex.), Thom., Sharpe, Penn, Scarlett, Wakef., Dick., Sawyer, Kend., Thelwall.		
" "cometh;" ἔρχεται. Thelwall, Penn, Murdock. The Greek indicative is properly represented here by the same mode in English. So the next verb, μισεῖ ("hateth"). See ch. 4 : 3, note.		
" "hateth;" μισεῖ. See last note.		
" "and further, even;" ἔτι δὲ καὶ. Kendrick. Vulg., Mont.,		

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>29 Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,</p> <p>30 Saying, This man began to build, and was not able to finish.</p> <p>31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?</p> <p>32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.</p> <p>33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.</p> <p>34 Salt is good : but if the salt have lost his savour, wherewith shall it be seasoned?</p>	<p>29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντες ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξονται ἐμπαίξαι αὐτῷ, 30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυεν ἐκτελέσαι. 31 Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἐτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται εἰ δύνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἐτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὗτος οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται μὲν εἶναι μαθητῆς. 34 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίμ ἄρτυθήσει-</p>	<p>it? "Lest perhaps, after he 29 hath laid a foundation, and is not able to finish it, all who behold it should begin to deride him, saying, This man began to 30 build, and was not able to finish. Or what king, going to 31 encounter another king in war, doth not sit down first, and consult whether he is able with ten thousand to meet him who cometh against him with twenty thousand? "But if not, 32 while the other is yet far off, he sendeth an embassy, and desireth conditions of peace. So therefore no one of you 33 who forsaketh not all his possessions, can be my disciple. Salt is good : but if the salt 34 becomeh tasteless, how shall its saltness be restored? It is 35</p>

the text between *πρὸς ἀγαρισμόν*, in this verse, and *ἐτετέλειαι*, in v. 30. So the Iber. has here, "para completar," and in v. 30, "acabar." As an alternative rendering, "for a completion."

² "Lest perhaps;" *ἵνα μήποτε*. Dick., Rob. (Lex., *μήποτε*). "Haply" is obsolete, and is often confounded with "happily" by common readers.

³ "a foundation;" *θεμέλιον*. As this noun is anarthrous, the definite article of the E. V. is omitted.

¹ "to deride;" *ἐμπαίξαι*. Scarlett, Dick., Kend., M., Murd. In more modern phraseology, we might say "to ridicule," which would express the force of the verb in this instance. "To mock" seems often to involve the idea of *injurious treatment* along with derision, as the context shows in several cases where *ἐμπαίξω* occurs in the N. Test.

¹ "to encounter another king in war;" *συμβαλεῖν—βασιλεὶ εἰς πόλεμον*. Thom. ("in battle"), Dick., M., Rob. (Lex., *συμβάλλω*). So this verb Acts 17:18, *συνέβαλον αὐτῷ* (E. V.), "encountered him." I suggest "battle," instead of "war." Kuinzel: "Est autem πόλεμος, h. l. id quod μάχη, prælium."

² "doth not sit down first;" *οὐχὶ καθίσας πρῶτον*. The order of the text is preserved here. It is different from that of v. 28. See note on that verse.

¹ "consult;" *βουλευέται*. As this verb is connected with "doth—sit" by "and," "consult" is proper.

² "is;" *ἴστω*. See ch. 4:34, note.

³ "But if not;" *εἰ δὲ μήγε*. See ch. 10:6, note.

² "far off;" *πόρρω*. Rob. (Lex., *in verbo*), Wakef., Thelwall, M. S. Fr., "loin;" Iber., "legos;" Belg., "verre;" De Wette, "ferne;" Diodati and Ital., "lontano;" Dan., "langt borte."

³ "embassy;" *πρεσβείαν*. Thom., Sharpe, Penn, Scarlett, Norton, Wakef., Camp., Angus, Kend., Sawyer, M. "Ambassage" is obsolete.

⁴ "therefore;" *οὖν*. Sharpe, Penn, Dick., Sawyer, Thelwall, M. Rob. (Lex., *in verbo*): "Denoting the consequence of one clause upon another, as an effect from a cause, therefore, then, consequently."

² "no one;" *πᾶς—οὐδὲν*. Kend., Norton. Our idiom demands that the negative should be joined to *πᾶς*, in translation. If "he" is expressed before the equivalent of *δύναται*, then the equivalent of *πᾶς* is a nominative without a verb. This mistake occurs in the E. V., and in some later translations, where *πᾶς* is rendered "every one." If we drop "he," and render "every one—can not," the language implies, that still "some one" can.

³ "possessions;" *ἐπάρχουσιν*. See ch. 8:3, note.

⁴ "becometh tasteless;" *μωρανθῇ*. Angus, M.—Kend., Searlett, and Campbell ("became insipid"), Sharpe ("have lost its taste"). Rob. (Lex., *in verbo*): "To become insipid, tasteless." See ch. 4:3, note.

⁵ "how;" *ἐν τίμ*. Dick. Alternative, "with what?"

⁶ "shall its saltness be restored?" *ἀρτυθήσεται*; The following note from the Rev. of Mark (9:50), which this verb occurs, is in point: "Season, though literal, does not give the thought,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>35 It is neither fit for the land, nor yet for the dunghill; <i>but</i> men cast it out. He that hath ears to hear, let him hear.</p>	<p>ται; ³⁵ οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν ἕξω βάλλουσιν αὐτό. Ὁ ἔχων ἅτα ἀκούειν ἀκούετω.</p>	<p>fit neither for the land, nor yet for "the manure-heap; they cast it out. He who hath ears to hear, let him hear.</p>
<p>CHAP. XV.</p>	<p>CHAP. XV.</p>	<p>CHAP. XV.</p>
<p>THEN drew near unto him all the publicans and sinners for to hear him.</p>	<p>³ ἩΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. ² καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, Ὁ τοῦ οὐδοῦ ἁμαρτωλοῦ προσδέχεται, καὶ συνεσθίει αὐτοῖς. ³ Ἐἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, ⁴ Τίς ἀνθρώπος ἐξ ἑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἑννεηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὔρη αὐτό; ⁵ καὶ εὐρῶν ἐπιτίθισιν ἐπὶ τοὺς ὄμους ἑαυτοῦ χαίρων, ⁶ καὶ ἔλθων εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγγάργητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.</p>	<p>*AND all the ¹tax-gatherers and ²the sinners ³were drawing near to him, ⁴to hear him. And ⁵the Pharisees and ⁶the scribes murmured, saying, This ⁷man receiveth sinners, and eateth with them. And he spake this ⁸parable to them, saying, What ⁹man of you, having a hundred sheep, ¹⁰and losing one of them, doth not leave the ¹¹'ninety-nine in the ¹²'desert, and go after that which is lost, until ¹³he findeth it? And when he hath found ¹⁴it, he layeth it on his own shoulders, rejoicing. And when he cometh home, he calleth together ¹⁵his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.</p>
<p>which is that of restoring the quality (saltness) which had been lost."</p>	<p>* "for," which occurs in the E. V., is dropped by all later Eng. translators. It is now ungrammatical.</p>	<p>1 "tax-gatherers;" κοπρίαν. This euphemism is no departure from the thought presented in the text; the word (κοπρία) being used generically for all articles employed to fertilize land, like the Latin stercus and fimus. See ch. 13 : 8, note.</p>
<p>^a "And;" δὲ. Kend., Penn, Norton, Angus, Sawyer, Murd., Wiclif, Rheims.</p>	<p>^b "tax-gatherers." See ch. 3 : 12, note. Sharpe, Scarlett, Norton, Wakef.</p>	<p>^c "the;" οὐ. The article should be expressed here, as it is before "tax-gatherers." The two classes are specified by it.</p>
<p>^d "were drawing near;" ἐγγίζοντες. The progressive form of the verb has been adopted by Thom., Norton, Wakef., Angus, Thelwall, and M. As "to draw near," or "nigh," occurs so frequently in the E. V. in the sense of our modern term "approach," it is preferred to "come." The nominative is placed before the verb, as being the simplest and most usual arrangement in declarative sentences. So Norton and Penn.</p>	<p>^e "man." As this word has no expressed equivalent in the text, it is italicized. So Wakef.</p>	<p>^f "ninety-nine;" ἑννεηκονταεννέα. See v. 7, note p.</p>
<p>^g "and losing;" ἀπολέσας. Sharpe, Wesley, Scarlett, Sawyer, Angus, Thelwall, M. Belgic, "ende—verliezende;" Iberian, "i habiendo perdido."</p>	<p>^h "desert;" ἐρήμῳ. See ch. 3 : 2, note. Scarlett, Sharpe, Dick., Camp., M.</p>	<p>ⁱ "he findeth;" εὔρη. Sawyer ("finds"). So N. Webster (Bible with Amendments). See ch. 4 : 3, note.</p>
<p>^j "his own shoulders;" τοὺς ὄμους ἑαυτοῦ. Thelwall, Angus, M. Vulg., Montanus, Beza, Eras., "humeros suos;" Göschen, Schott, "humeris suis."</p>	<p>^k "his;" τοῦ. This being one of the cases where the article is used with the force of the possessive (see ch. 5 : 3, note), it is not italicized.</p>	<p>^l "his friends and neighbors, saying, Rejoice with me; for I have found my sheep</p>

KING JAMES' VERSION.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his

GREEK TEXT.

⁷ λέγα ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοῶντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίους, οἱ τινες οὐ χρεῖαν ἔχουσι μετανοίας. ⁸ Ἡ τίς γυνὴ δραχμὰς ἔχουσα δέκα, εἰάν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἀπτεῖ λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὔρῃ; ⁹ καὶ εὑρούσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχαρήτέ μοι, ὅτι ἔδρον τὴν δραχμὴν ἣν ἀπάλεσα.

¹⁰ οὕτω, λέγα ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοῶντι.

¹¹ Εἶπε δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς. ¹² καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. ¹³ καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρ-

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which was lost. I say to you, that thus there will be joy in heaven over one sinner who repenteth, more than over ninety-nine righteous persons who need no repentance. Or, what woman, having ten pieces of silver, if she loseth one piece, doth not light a lamp, and sweep the house, and seek carefully till she findeth it? And having found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Thus, I say to you, There is joy in the presence of the angels of God over one sinner who repenteth.

And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of property which falleth to me. And he divided his living between them. And not many 13 days after, the younger son gathered all together, and went abroad into a distant country, and there wasted his

* "thus;" οὕτω. Sharpe, Wesley, Thom., Norton, Camp., Kend., Gray (in Angus), Thelwall, M.

* "will be;" ἔσται. Kend., Penn, Scarlett, Thom., Dick., Sharpe, M.

* "and" (E. V.). There is nothing in the text corresponding to "and." It is omitted by Thom., Scarlett, Norton, Dick., Camp., Sawyer, M., Kend.

* "righteous;" δικαίους. See ch. 14 : 14, note. So Thom., Scarlett, Norton, Wakef., Dick., Campbell, Sawyer, Gray (in Angus). Compare ch. 5 : 32, καλέσει δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν (E. V.), "to call the righteous, but sinners to repentance."

* "persons." As the equivalent of this word is not in the text, it is italicized. So Wakef.

* "Or;" Ἡ. Thom., Sharpe, Wesley, Penn, Norton, Camp., Kend., Angus, Thelwall, M.

* "loseth;" ἀπολέσῃ. See v. 4, note k.

* "carefully;" ἐπιμελῶς. Sharpe, Norton, Dick., Campbell, Sawyer, Angus, Kend, M., Thelwall, Rob. (Lex., in verbo).

* "she findeth;" εὑρούσα. See v. 4, note k.

* "Thus;" οὕτω. See v. 7, note n.

* "sinner who repenteth;" ἁμαρτωλῷ μετανοῶντι. Alternative rendering, "repenting sinner." So Sharpe, Scarlett.

* "of property;" τῆς οὐσίας. The article should not be disregarded. It is retained in Belg., De Wette, G. Fr., Dan., Camp., Dick., Scarlett, Sharpe, Thom., Sawyer, Tyndale, Cran., Genevan, Thelwall. "Property" is the rendering of Norton, Wakef., Kend., M. Robinson (Lex., in verbo): "In N. T., and usually, what is to any one, what he has, i. e., substance, property." Liddell, "one's property."

* "his living;" τὸν βίον. Scarlett, Dick. This is the more familiar and natural arrangement in English. It is that of Thom., Sharpe, Norton, Wakef.

* "between them;" αὐτοῖς. Thom., Scarlett, Wakef., Dick., Angus, M. Our idiom demands "between" after "divided." We say "allotted," "apportioned," or "distributed to," but not "divided to." Angus remarks: "'Divided, and gave them' is the full idea."

* "went abroad;" ἀπεδήμησεν. M., Sawyer. Liddell (in verbo): "To go abroad." So the adjective ἀπόδημος (ἀπὸ and δήμος) signifies away from one's own people, or country, from hence, abroad. Liddell. Bretsch., "peregrine, proscriber."

* "a distant country;" χώραν μακρὰν. Thom., Penn, Scar-

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his substance with riotous living.	πισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. ¹⁴ δαπανήσαντος δὲ αὐτοῦ	*property *by dissolute living. And when he had spent all, ¹⁴
14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.	πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. ¹⁵ καὶ πορευθεὶς ἐκολλήθη ἐπὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἐπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. ¹⁶ καὶ ἐπέθύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν	there 'rose a mighty famine ¹⁴ throughout that ^b country, and he began to be in want. And ¹⁵ he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he ¹⁶ longed to fill ¹⁶ his ^b stomach with the ^b pods
15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.		
16 And he would fain have filled his belly with the husks		

Jett, Camp., Sawyer, Kend, M. Vulg., Mont., Erasmus, Beza, Castalio, "regionem linguamq;" G. Fr., "un pays éloigné;" Iber., "un pais lejano;" Diodati, "paese lontano;" Bretsch. (μακρός), "longe remotus, dissitus."

¹ "longed;" ἐπέθυμει. Penn, M., Norton, Murdock. Rob. (Lex. in verbo): "To long for." Lidd., "to long after." "Fain" is obsolete. The simple verb "desire" is not sufficiently strong, to bring out the meaning, which is that of "desiring earnestly." Heb. N. Test., פָּרַחַרְרָ. So 2 Sam. 23 : 15, יָרַחַרְרָ פָּרַחַרְרָ. Sept., ἐπεθύμησε Δαυὶδ κ. τ. λ. (E. V.), "David longed, and said, Oh that one would give me drink of the water of the well of Bethlehem." Ps. 119 : 40 (Sept. 118), Ἰδοὺ, ἐπεθύμησα τὰς ἐντολάς σου (E. V.), "Behold, I have longed after thy commandments." Gen. 31 : 30, ἐπιθυμία γὰρ ἐπεθύμησας ἀπελθεῖν εἰς τὸν οἶκον τοῦ πατρὸς σου (E. V.), "because thou sore longedst after thy father's house." The preposition ἐπι is often intensive. As ἐπιποθεῖω is translated by "long," Rom. 1 : 11. 2 Cor. 9 : 14. Phil. 1 : 8; 2 : 26, I submit "eagerly desired," as an alternative rendering.

^a "property;" οὐσίαν. See v. 12, note y.

¹ "stomach;" κοιλίαν. Sawyer. The following note on this word is copied from the Revis. of Mark (7 : 19) : "The stomach; τὴν κοιλίαν. Dick., A. Camp., 'his stomach.' Rob. (κοιλία) : 'Often as in English, for the stomach, either in men, or animals. Mark 7 : 19. Luke 15 : 16, γεμίσει τὴν κοιλίαν αὐτοῦ.' Literally, the word signifies 'a hollow' of any kind, 'a cavity,' *avium*. Bretsch., 'venter quum superior tunc inferior.' As an anatomical term, it is applied to any *ventricle*, or chamber, as *κοιλία ἐγκεφάλου*, *καρδίας*, etc. Liddell. So the Latin *venter* is the cavity containing the stomach and intestines. Leverett (Lat. Diet.)."

^a "by dissolute living;" ζῶν ἀσώτως. Norton. "Riotous," in the sense required by the text, is obsolete. Bloomfield has this note on ἀσώτως—"i. e., τρέφω ἀσώτου. Meaning, one who can not be saved, a prodigal, a dissolute person, one of whom Alexis in Athenues says, 'the goddess of salvation herself could not save.'" Bretsch. (in verbo, eodem), "dissolute, luxuriouse." The term is explained by the language of v. 30 (E. V.), "which hath devoured thy living with harlots." So 2 Maccab. 6 : 4 (where the noun ἀσασία occurs), Τὸ μὴν γὰρ ἱερὸν ἀσασίας καὶ κώμων ἐπλήρωτο ὑπὸ τῶν ἐθνῶν ῥαθυμοῖν μὲδ' ἐταρῶν, καὶ ἐν τοῖς ἱεροῖς περιβόλοις γυναιξὶ πλησιαζόντων. De Wette, "er üppig lebte;" S. Fr., "en vivant avec dissolution;" Diodati, "vivendo dissolutamente." Kuinzel (in loco) : "Ἀσώτως proprie est id. qd. ἄσωτος qui servari nequit—hinc sensu latiori ἀσώτως adhibetur de eo qui turpiter vivit, et ἀσασία est vita ad omnem turpitudinem projecta, ut Eph. 5 : 18. Tit. 1 : 6. Lex. Cyrilli Brem. ἀσασία, πορνεία. Deylingius Obs. Sacr., P. 3, 341, et Kyrius ad h. l. posteriori sensu in hac verborum complexione capiendum est, nam infra v. 30, legitur ε καταραγάν σου τὸν βίον μετὰ πορνῶν." As an alternative rendering, the literal one, "living dissolutely."

^f "rose." This word is preferred to "arose," as being now in general use. Both are found in various parts of the E. V. See ch 8 : 54, note.

^k "pods;" κερατίων. Kendrick, Norton. Murdock (Syriac, ܟܪܬܝܐ). G. and S. Fr., "gousses;" Vulg., Mont., Eras, Beza, Castal., Göschen, Schott, "siliquis." This word is applied to the fruit of the carob-tree. Leverett (Lat. Diet.). So Horace, Ep. II., 1, 123—"Vivit siliquis et pane secundo." Gesner has this note on the passage : "Immatris leguminum siliquis aque incoctis vescabantur." Anthon (Horace, note in loco) : "By siliquis are here meant the pods of the carob-tree, which in times of scarcity supplied the poor with food." Rob. (Lex., in κερατίων) : "In N. Test. a pod, carob-pod, Luke 15 : 16, i. e., the fruit of the carob-tree, the ceratonia siliqua of Linnaeus.—These pods are sometimes eight or ten inches long, and a finger broad. They are eaten with relish by the poorer classes in the East; and swine are often fed with them."

^e "throughout that country;" κατὰ τὴν χώραν. Wakefield. Rob. (Lex., κατὰ cum accus.) : "Of place, or of motion or extension, out over, through, throughout a place." So Luke 8 : 39, καθ' ὅλην τὴν πόλιν (E. V.), "throughout the whole city;" 8 : 1, κατὰ πόλιν (E. V.), "throughout every city." So 23 : 5. Acts 24 : 5, κατὰ τὴν οἰκουμένην (E. V.), "throughout the world." Mont. and Schott, "per regionem illam."

^b A comma is placed after "country," in conformity with the text.

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that the swine did eat; and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

GREEK TEXT.

ἦσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. ¹⁷ Εἰς ἑαυτὸν δὲ ἔλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρὸς μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι; ¹⁸ ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου. ¹⁹ καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποίησον με ὡς ἓνα τῶν μισθίων σου. ²⁰ καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγγνίσθη, καὶ δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. ²¹ εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἡμάρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου. ²² εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἔξενεγάτε τὴν στολήν τὴν πρῶτην, καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας. ²³ καὶ

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which the swine ate; and yet no one gave *any thing* to him. And when he came to himself, ¹⁷ he said, How many hired servants of my father have bread and to spare, but I am perishing with hunger! I will rise ¹⁸ and go to my father, and will say to him, Father, I have sinned against heaven, and before thee, and am no longer ¹⁹ worthy to be called thy son; make me as one of thy hired servants. And he rose, and ²⁰ went to his father. But while he was yet a great way off, his father saw him, and had compassion on him, and ran and fell on his neck, and kissed him. And the son said to him, ²¹ Father, I have sinned against heaven, and before thee, and am no longer worthy to be called thy son. But the father ²² said to the servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet;

¹ "ate;" ἦσθιον. "Did" is superfluous with this verb, as there is nothing emphatic. It is dropped by Sharpe, Wesley, Norton, Sawyer, Kend., M. As an alternative rendering, "were eating." So Thom., Sharpe, Wakef., Camp, Thelwall.

² "and yet;" καὶ. So E. V., John 9 : 30. Luke 8 : 13, note. Καὶ has this force in Matt 6 : 26; 10 : 29; 12 : 5. John 1 : 10; 6 : 70; 17 : 25. Stuart (Gram.), § 125, 4, 2, Rem., p. 285.

³ "any thing." There is an ellipsis of τι here. The sentence is obviously imperfect in English, without a supplement. The object of the verb, "gave," is expressed according to our *usus loquendi*.

⁴ "I am perishing;" ἀπόλλυμαι. See ch. 12 : 30, note. So Thom., Wesley, Penn, Scarlett, Norton, Wakef., Dick., M.

⁵ "rise." See v. 14, note. So Scarlett, Thelwall ("rise up").

⁶ "no longer;" οὐκέτι. Scarlett, Norton, Wakef., Camp, Sawyer, Kend. So (E. V.) Gal. 3 : 25. Rob. (Lex.), Liddel, Grove's Lex.

⁷ "rose." Thelwall. See v. 18, note.

⁸ "went;" ἦλθε. M., Gray (in Angus), Thom., Pean, Dick., Camp.

⁹ "while he was yet far off;" Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος. "While" signifies "during the time that." Webster (Dict.), Sharpe, Scarlett, Norton, Thelwall, Wakefield, Dick., Sawyer, "while." "Far off" (μακρὰν) is the rendering of Thelwall and Sawyer. Rob. (Lex.). So (E. V.) Eph. 2 : 13.

¹⁰ "on him." Tyndale (1st Edition), Wakef., Sawyer, Penn. This supplement is properly inserted Luke 10 : 33, where the text is the same (στολογισθῆναι) E. V., "had compassion on him." So Matt. 20 : 34, Σπλαγγνισθεὶς δὲ ὁ Ἰησοῦς (E. V.), "So Jesus had compassion on them." The sentence is harsh and imperfect without a supplement, as it does not accord with our idiom. If no supplement is used, the verb should be rendered "was moved with compassion," as in (E. V.) Matt. 18 : 27. Mark 1 : 41.

¹¹ "before;" ἐνώπιόν. So (E. V.), v. 18.

¹² "no longer;" οὐκέτι. So v. 19. See note.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

26 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in; therefore came his father out, and entreated him.

29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me; and all that I have is thine.

ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν. ²⁴ ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ²⁵ Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. ²⁶ καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν αὐτοῦ, ἐπυνθάνετο τί εἶη ταῦτα. ²⁷ ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ²⁸ Ὁργισθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολὴν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἕρινον, ἕνα μετὰ τῶν φίλων μου εὐφρανθῶ. ³⁰ ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. ³¹ ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμά

and bring^s the fatted calf, and ²³ kill it; and let us eat and be merry; for this my son was ²⁴ dead and is alive again; he was lost, and is found. And they began to be merry. Now his ²⁵ elder son was in the field. And as he came and 'drew near' the house, he heard music and dancing. And he called one ²⁶ of the servants, and asked him what these things meant. And ²⁷ he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and ²⁸ would not go in; therefore his father 'went out, and entreated him. And he, answering, said ²⁹ to his father, 'Behold, 'so many years do I serve thee, and 'never transgressed thy commandment; and yet thou never gavest me a kid, that 'I might be merry with my friends; but ³⁰ 'when this thy son came, who hath devoured thy living with harlots, thou hast killed 'the fatted calf for him. And he ³¹ said to him, 'Child, thou art ever with me, and all which I

* "hither," which occurs in the E. V., is not warranted by the text. In (E. V.) Matt. 17 : 17, "bring hither" is the equivalent of φέρετέ—ἴδε. So ἴδε occurs Matt. 14 : 18. "Hither" is dropped by Norton, Wakef., Camp., Sawyer, Kend., Thelwall. Nothing corresponding to it in Belg., De Wette, S. Fr., Iber., Ital.

γ "drew near;" ἤγγισα. Thom., Penn. "Near" is preferable for the sake of euphony.

* "to," in the E. V., is superfluous according to present usage. It is dropped by Norton, Wakef., Camp., Kend.

* "went out;" ἐξελθὼν. Thom., Norton, Penn, M., Murd. Vulg., Mont., Eras., Beza, Castal., Göschen, Schott, "egressus;" Belg., "ging;" De Wette, "ging;" Iber., "salíó."

β "Behold;" Ἰδοὺ. Thom., Dick., Angus, Thelwall, M. See ch. 1 : 44, note.

* "so many;" τοσαῦτα. Kend., Angus, Wesley, Penn, Norton, Wakef., Sawyer, Thelwall.

δ "never transgressed;" οὐδέποτε—παρήλθον. Kend. Οὐδέποτε is rendered "never" by Camp., Sawyer, M., Norton.

* "I might be merry;" εὐφρανθῶ. This word should be rendered as in v. 23. So M., Thom.

ε "when;" ὅτε. Kend., Sawyer, Thelwall. Rob. (Lex.).

ε "the fatted calf." This change in the order of the sentence gives it a construction more familiar and natural, harmonizing with our conversational style.

β "Child;" Τέκνον. Sharpe. Rob. (Lex., in verbo): "As a term of endearing address in the vocative, like English *my child*." See ch. 2 : 48, note.

KING JAMES' VERSION.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

GREEK TEXT.

σά ἐστιν. ³² εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὸς ἦν, καὶ εὐρέθη.

CHAP. XVI.

ἜΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. ² καὶ φανήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνησῃ εἶτι οἰκονομεῖν. ³ εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἔπαιτεῖν αἰσχύνομαι. ⁴ ἔγνων τί

REVISED VERSION.

have is thine. 'It was right 'to 32 be merry and be glad; for this thy brother was dead, and is alive again, 'he was lost, and is found.

CHAP. XVI.

AND he said also to his disciples, 1 There was a certain rich man who had a steward; and 'he was accused to him 'of 2 wasting his 'possessions. And he called him, and said to him, 'What is this that I hear of thee? 'render 'an account of thy stewardship; for thou 'canst be 'steward no longer. And 3 the steward said within himself, 'What shall I do? for my lord 'taketh away the stewardship from me; I can not dig, to beg I am ashamed. 'I know 4

¹ "It was right;," *ἔδει*. M. Rob. (Lex., *δει*): "Spoken of what is right in itself, or prescribed by law, custom, reason, it is right, or proper." "Meet" is obsolete.

² "to be merry and be glad;" *εὐφρανθῆναι—καὶ χαρῆναι*. This literal rendering presents all that the text contains. Should it be deemed advisable to introduce the *subjects*, this phrase might be employed (for *ἔδει εὐφραν. κ. τ. λ.*), "We ought to be merry and be glad." *ἔδει* has been paraphrased, "We ought," by Angus, and some later translators. Eras., "Lætari autem et gaudere." Beza, "Exhilarari verò et gaudere." Mont., "Oblectari autem et gaudere oportebat." Göschen, "Lætari autem et oblectari decebat."

³ "he was lost;" *ἀπολωλὸς ἦν*. Camp. So (E. V.) in v. 24. Thom. ("he was indeed lost").

⁴ "he;" *οὗτος*. Kendrick, Wesley, Dick., Sawyer. See ch. 9: 24, note. In such constructions, "the same" is not in use, at present.

⁵ "of wasting;" *ὡς διασκορπίζων*. Angus, Kend., Sharpe, Penn, Wakef., Camp., Sawyer, M. The more literal reading, "as wasting," is less proper, according to our *usus loquendi*.

⁶ "possessions;" *ὑπάρχοντα*. M. See ch. 8: 3, note.

⁷ "What is this;" *Τί τοῦτο*. Thom., Sharpe, Penn, Scarlett, Norton, Wakef., Dick., Camp., Kend., Angus, M., Sawyer, Murdock. Schott, "Quid hoc est;" G. and S. Fr., De Sacy; "Qu'est-ce." This is an elliptical phrase for *Τί ἐστὶ τοῦτο*; Rob. (Lex., *τί*). Compare Mark 1: 27.

⁸ "render;" *ἀπόδος*. Kend., Camp., Thelwall, Murdock, Sawyer. Rob. (Lex., *in verbo*): "Ἀποδίδοναι λόγον, to give account, to render an account for. Luke 16: 2." Bretsch., "rationem reddere." So (E. V.) Matt. 22: 41; 22: 21. Luke 20: 25. Rom. 13: 7, etc.

⁹ "an account;" *τὸν λόγον*. As an alternative rendering, "the account." So De Wette, "die Rechnung;" Iber., "la cuenta." To say the least, this is *fully* as accurate, as "an account."

¹⁰ "canst be;" *δύνησῃ*. Thom., Sharpe, Wesley, Penn, Scarlett, Sawyer, Angus, Kend., M., Thelwall.

¹¹ "steward no longer;" *εἶτι οἰκονομεῖν*. So Camp. This arrangement is more natural than that of the E. V., as the auxiliary is not separated from the principal verb. In point of euphony, it is decidedly preferable.

¹² "taketh away;" *ἀφαιρεῖται*. As an alternative, "is taking away." So Bloomfield (N. Test.). Wakefield ("is taking from me"). M.

¹³ "I know;" *ἔγνων*. Wesley, Sharpe, Angus, M., Thelwall, Penn, Scarlett, and Sawyer. Murdock (Syn., ΔΔΥ). So Tyndale, Cranmer, Geneva render this verb "I wot" (= "I know"); Rheims, "I know;" Valg., Mont., Eras., Castal., "scio;" Beza, Göschen, Schott, "novi;" Belg., "Ik weet;" De Wette, "Ich weiss;" G. and S. Fr., "je sais;" Iber., "Yo sé;" Dan., "jeg veed." Heb. N. Test., יָדַעַ. This verb is not rendered by *resolve*, in any other instance in the E. V.; nor does "resolve" occur except here.

KING JAMES' VERSION.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

GREEK TEXT.

ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξονται με εἰς τοὺς οἴκους αὐτῶν. ⁵ Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; ⁶ Ὁ δὲ ἔειπεν, Ἐκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πενήτηκοντα. ⁷ Ἐπειτα ἕτερόν εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἐκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. ⁸ Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν

REVISED VERSION.

what I will do, that when I am put out of the stewardship, they may receive me into their houses. And calling each one of his lord's debtors to him, he said unto the first, How much owest thou to my lord? And he said, "A hundred measures of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, A hundred measures of wheat. And he saith to him, Take thy bill, and write eighty. And the lord praised the unjust steward, because he had done prudently; for the children of this world are more prudent with respect to their own generation, than the children of

* "I will do;" ποιήσω. Gray and Pechy (in Angus), Penn, Searlett, Sawyer, Thelwall, M. Belg., "ik doen zal;" S. Fr., "je ferai;" Iber., "haré." "Will" is here expressive of determination, not simply a sign of future action. Gray (on Angus).

¹ "calling—to him;" προσκαλεσάμενος. See ch. 7:19, note. So Penn.

^m "each one;" ἕνα ἕκαστον. Bloomf. (Annot.), Kendrick, Thelwall, Sawyer. Murdock (Syr. ܡܫܝܚܝܢ). Mont., "unumquemque;" Belg., "een iegelijk;" De Wette, "einen jeglichen;" Iber., "cada uno."

ⁿ "A." When words commence with consonant sounds, "an" is improper.

^o "he saith;" λέγει. Sharpe, Wesley, Wakef, Dick., Thelwall, Vulg., Mont., Erasmus, Castalio, "inquit;" Göschen and Schott, "dicit." The E. V., following Tyndale, uses the imperfect instead of the present tense.

^p "eighty;" ὀγδοήκοντα. Thomson, Norton, Dick., Sawyer, Camp, Kend., Angus, M. "Four-score" is obsolete.

^q "praised;" ἐπήνεσεν. Sharpe, Sawyer, Thelwall, Rheims, Bengel, "laudavit." Rob. (Lex., in verbo): "To praise much, to applaud." Lidd. and Greenfield, "to praise;" Bretsch., "laudo." This verb occurs six times in the E. V. It is rendered "praise," 1 Cor. 11:2, 17, 22 (bis); in Rom. 15:11, "laud;" and only in the present instance "commend." The noun ἑπαισιός occurs eleven times in the Greek text. In all these cases, the E. V. renders it by the equivalent noun "praise." On the other hand

(with the exception occurring here), "commend" is the rendering of παρατίθημι, Luke 23:46. Acts 14:23; 20:32; of παραστήμι, 1 Cor. 8:8; of συνιστάω, 2 Cor. 3:1; 5:12; 10:12; of συνιστάς, Rom. 3:5; 5:8; 16:1. 2 Cor. 4:2; 10:18 (bis); 12:11.

^r "he had done;" ἐποίησεν. Alternative, "he had acted." So Searlett, Pechy (on Angus).

^s "prudently;" φρονίμως (ἄπαξ λεγ.). Sharpe, Penn, Kend., Searlett, Camp, Thelwall, M., Angus, Wiclif, Robinson (Lex., in verbo). De Wette, "klüglich;" G. and S. Fr., "prudence;" Iber., "prudentement;" Kuinzel, "prudenter." The Belg. has happily expressed the thought by "voorzichtelijk" ("with foresight"). So Norton, "with forethought." The following rendering is suggested for consideration, "he had acted with forethought—have more forethought than," etc.

^t "the children;" οἱ υἱοὶ. As an alternative rendering here, and in the next member of the sentence, "sons." So Thelwall.

^u "more prudent;" φρονιμώτεροι. See note supra, on this verse. This arrangement of the sentence is most simple and perspicuous. So Sharpe, Wakef., Wesley, Searlett, Penn.

^v "with respect to;" εἰς. M., Angus. So Robinson (Lex., γενεά, in loco): "In respect to their own generation, those with whom they live, and have to do." One of the significations of εἰς Rob. (Lex.) is "as to, in respect to." (More correctly, "with respect to.") Greswell (quoted by Bloomf., N. Test.), "unto, or for their own generation."

^w "their own;" ἑαυτῶν. Thelwall, Angus, Robinson (Lex.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.	ἐαυτῶν εἰσι. ⁹ Καθὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλήθητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ¹⁰ Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστί. καὶ ὁ ἐν ἐλαχίστῳ ἀδίκος καὶ ἐν πολλῷ ἀδίκος ἐστίν.	light. And I say to you, Make ⁹ for yourselves friends with the unrighteous mammon; that when ye fail, they may receive you into the everlasting habitations. He who is faithful ¹⁰ in the least, is faithful also in much, and he who is unjust in the least, is unjust also in much.
10 He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.	11 εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; ¹² καὶ εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; ¹³ Οὐδεὶς οἰκέτης δύναται δυοῖς κυριοῖς δουλεῖν ἢ	If, therefore, ye have not been ¹¹ faithful in the unrighteous mammon, who will entrust to you the true riches? And if ye have ¹² not been faithful in that which is another's, who will give you that which is your own? No servant can serve two mas- ¹³ ters; for he will either hate
11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?		
12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?		
13 No servant can serve two masters: for either he will hate		

γενεά, in loco. S. Fr., "leur propre generation;" Ital., "lor propria generazione."

* "for yourselves;" *ἑαυτοῖς* (dativus commodi). Thomson, Penn. "For" accords with present usage, when the preposition is expressed. We often omit it, in this construction. Such omission here would be attended with some obscurity to common readers.

† "with;" *ἐκ*. Thom., Penn. Scarlett, Camp., M., Murdock. Iber., "con." One of the significations of *ἐκ* is that of "the instrument or means, from, by, with which any thing is done." Rob. (Lex., *in verbo et loco*). Compare Rev. 3 : 18; 17 : 2, 6; 18 : 3, 19.

‡ "the unrighteous mammon;" *τοῦ μαμωνᾶ τῆς ἀδικίας*. This is a Hebraism for *μαμωνᾶ ἀδίκου*, and should be rendered as in (E. V.) v. 11. Compare *τὸν οἰκονόμον τῆς ἀδικίας*, v. 8, and *ὁ κρητὸς τῆς ἀδικίας*, ch. 18 : 6. So Cramer, Kend., M. De Wette, "dem ungerechten Mammon;" Iber., "las riquezas injustas;" Belg., "onrechtvaardigen Mammon."

§ "they may receive you;" *δέξωνται ὑμᾶς*. As an alternative rendering, "ye may be received." So Thom., Wakef., Dick., M. In this case, the verb is regarded as impersonal. In point of fact, as Kuinzel observes, "In aeterna autem domicilia recipit non nisi Deus." Verbal exactness demands the rendering "they may receive you," while the thought designed to be conveyed is, "ye may be received." Kuinzel: "Pluralis legitur, quoniam precepti *φίλους* ad quod referri debet, unde non necesse est, ut *δέξωνται* cum aliis impersonaliter positum paternus, hoc sensu ut recipiamini." Vulg., Mont., Eras., Beza, Schott, Göschen, "recipient vos;" Castal., "admittant vos;" Belg., "zij u mogen ontvangen;" De Wette, "sie euch aufnehmen;" S. Fr., "ils vous reçoivent;" Iber., "os recibian;" Ital., "vi ricevano."

|| "the everlasting habitations;" *τὰς αἰωνίους σκηνάς*. Thom., Sharpe, Wesley. The article is retained on the ground that *σκηνάς* is contrasted with *τοὺς οἴκους αὐτῶν*, in v. 4. In other words, the

steward expected that his lord's debtors would receive him in their houses. These houses were earthly, temporal. But the mansions into which those who obeyed the Saviour's command, would be received, were heavenly, eternal. The distinction is brought out with more force by the article *τὰς*. The article is retained by Norton, "the eternal habitations;" Sawyer and Rheims, "the eternal tabernacles;" Camp., "the eternal mansions;" Belg., "de eeuwige tabernakelen;" Luther and De Wette, "die ewigen Hütten;" G. Fr., "les tabernacles éternels;" S. Fr., "les tentes éternels;" Iber., "las habitaciones eternas;" Diodati, "ne' tabernacoli eterni;" Dan., "de ewige Boliger." G. Campbell remarks on this passage: "The article has been very improperly, in this passage, overlooked by our translators. It adds to the precision, and, consequently, to the perspicuity of the application."

¶ "in the least;" *ἐν ἐλαχίστῳ*. So (E. V.) in the next member of the sentence. Wesley, Kend., Tyndale, Cramer, Geneva, Rheims. Vulg., Mont., Eras., Göschen, "in minimo;" Castalio and Schott, "in re minima;" Belg., "in't minste." Alternative rendering, "in a very little," as (E. V.) Luke 19 : 17 (*ἐν ἐλαχίστῳ*). 1 Cor. 4 : 3. So Angus and M.

‡ "who will entrust;" *τίς—πιστεύσει*. Sharpe, Thom., Wesley, Penn, Norton, Camp., M.

§ "will entrust;" *πιστεύσει*. Kend., Angus, Thom., Sharpe, Wesley, Penn, Norton, Camp., Thelwall, M.

|| "to you;" *ὑμῖν*. Kend., Thom, Sharpe. Perhaps the phrase "entrust you with the true riches" would be preferable, as more idiomatic. So Wesley.

¶ "anothers;" *ἄλλοτρίῳ*. Thom., Sharpe, Wesley, Sawyer, Kend., Angus, M. Compare Matt. 25 : 14-29.

‡ "will give;" *δώσει*. Wesley, Scarlett, Norton, Wakefield, Dick., Camp., Kend., M.

|| "either;" *ἢ*. This is the appropriate place for the conjunction, according to our *usus loquendi*, as well as for *euphony*. See Kend., M., Thom., Dick., Sawyer.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.	γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀβέξε- ται, καὶ τοῦ ἑτέρου καταφρονή- σει. οὐ δύνασθε Θεῷ δουλεῦν καὶ μαμωνᾷ.	the one, and love the other; 'or he will hold to the one, and despise the other. Ye can not serve God and mammon. And 14
14 And the Pharisees also, who were covetous, heard all these things, and they derided him.	14 Ἠκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι	the Pharisees, *being 'lovers of money, *also heard all these things, and *they scoffed at him.
15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.	ὑπάρχοντες, καὶ ἐξεμκτῆρίζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὃ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστίν. 16 Ὁ νόμος καὶ οἱ προ- φήται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ ἐπαγγελί- ται, καὶ πᾶς εἰς αὐτὴν βιάζεται.	And he said to them, Ye are 15 *those who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is an abomination in the sight of God. The law and the proph- 16
16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.	ets were until John; since that time the kingdom of God is preached, and *every one press- eth into it. And it is easier 17	ets were until John; since that time the kingdom of God is preached, and *every one press- eth into it. And it is easier 17
17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.	17 Ἐυκόπωτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ	for heaven and earth *to pass away, *than for one tittle of the

1 "or;" ἢ. "Else" (copied by E. V. from Tyndale) is superfluous. It is omitted by Kend., Thom., Thelwall, M., Sharpe, Wesley, Norton, Wakef., Sawyer.

* "being;" ὑπάρχοντες. Thelwall. The participial construction is retained, as the phrase "who were lovers of money" is ambiguous. It may imply that a certain portion of the Pharisees were lovers of money, when in fact, the charge by the use of the participle is made general against the sect. Comp. Matt. 23 : 14. Scarlett has "being."

1 "lovers of money;" φιλάργυροι. Norton, Wakef., M.—Thom. and Camp., "who loved money;" Murdock, "they loved money." Syr., ܠܘܒܝܢܝܢܝܢ . Heb. N. Test., אֲהַבְיָהוּ . Rob. (Lex., in verbo), "money-loving;" Bretschneider, "argenti amans." In 2 Tim. 6 : 10, the noun φιλαργουα is rendered in the E. V. "love of money." Φιλάργυρος occurs only here, and 2 Tim. 3 : 2, where it is rendered "covetous." In all other cases where "covetous" occurs (1 Cor. 5 : 10, 11 ; 6 : 10. Eph. 5 : 5), the Greek word is πλεονέκτης. By rendering 2 Tim. (as above "lovers of money"), we have a uniform translation. De Wette, "welche das Geld liebten;" S. Fr., "amateurs d'argent;" Iber., "amadores del dinero."

"also;" καὶ. Numerous mistakes occur in the E. V. from giving "also" a wrong position. The correct rule is to bring it as near as possible to that word, whose signification it modifies. In the case before us, the word is "heard;" i. e., "the Pharisees also heard," etc. S. Fr., "entendaient aussi;" Diodati, "udivano anche;" Dan., "hörte ogsaa."

"they scoffed at;" ἐξεμκτῆρίζον. Norton, Wakef. ("scoffing at"), M. Rob. (in verbo) : "To scoff at." This verb occurs in one other instance, viz., Luke 23 : 35, where it should receive the same translation. The preposition (ἐκ) is intensive. Liddell (μκτῆρίζω). The simple form μκτῆρίζομαι occurs but once, Gal. 6 : 7. As the simple verb has the etymological force of turning up the nose at (deriding), or, in the modern parlance, sneering at one, ἐμκτῆρίζω is most properly rendered by a stronger expression, "scoff at." Bretsch. (in verbo) : "Naso adunco suspendo, irrideo, adjuncta notione contemptūs." Heb. N. Test., אֲהַבְיָהוּ . Belg., "zij beschimpten;" De Wette, "verhöhnneten;" Iber., "escarnecian."

"those who justify;" οἱ δικαιοῦντες. Present usage requires "those" rather than "they;" before the relative. So Kendrick, Wakef.

"an abomination;" βδέλυγμα. Thom., Sharpe, Wesley, Scarlett, Norton, M., Sawyer. Belgic, "een grouwel;" De Wette, "ein Gräucl;" S. Fr., "une abomination;" Ital., "un' abbinomiazione."

"every one;" πᾶς. Thom., Sharpe, Scarlett, Penn, Norton, Wakef., Sawyer, Kend., M., Murdock. See ch. 14 : 11, note, and E. V., 6 : 40 ; 11 : 10.

"to pass away;" παρελθεῖν. So (E. V.) Matt. 24 : 35. Mark 13 : 31 (bis). Luke 21 : 32, 33. 2 Cor. 5 : 17. Jas. 1 : 10. 2 Pet. 3 : 10. Rev. 21 : 1. Scarlett, Penn, Norton, Wakef., Dick., Sawyer, Angus, Thelwall, M., Rob. (Lex.).

"than for;" ἢ. Wesley, M., Penn, Dick., Sawyer, Angus.

KING JAMES' VERSION.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores.

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that

GREEK TEXT.

τοῦ νόμου μίαν κεραίαν πεσεῖν.
 18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα
 αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει·
 καὶ πᾶς ὁ ἀπολελυμένη ἀπὸ ἀν-
 δρός γαμῶν μοιχεύει. 19 Ἄν-
 θρωπος δέ τις ἦν πλούσιος, καὶ
 ἐνεδιδύσκετο πορφύραν καὶ βύσ-
 σον, εὐφραίνόμενος καθ' ἡμέραν
 λαμπρῶς. 20 Πτωχὸς δέ τις ἦν
 ὀνόματι Λαζάρου, ὃς ἐβέβλητο
 πρὸς τὸν πυλῶνα αὐτοῦ ἡλκα-
 μένος, 21 καὶ ἐπιθυμῶν χορτα-
 σθῆναι ἀπὸ τῶν ψιχίων τῶν
 πιπτόντων ἀπὸ τῆς τραπέζης τοῦ
 πλουσίου· ἀλλὰ καὶ οἱ κύνες
 ἐρχόμενοι ἀπελείχον τὰ ἔλκη αὐ-
 τοῦ. 22 ἐγένετο δὲ ἀποθαιεῖν

REVISED VERSION.

law to fail. Every one who 18
 putteth away his wife, and mar-
 rieth another, committeth adul-
 tery; and every one who mar-
 rieth her who hath been put
 away from her husband, com-
 mitteth adultery. Now, there 19
 was a certain rich man who
 was clothed in purple and fine
 linen, and fared sumptuously
 every day. And there was a 20
 certain "poor man, named Laz-
 arus, who was laid at his gate,
 full of sores, and longing to be 21
 fed with the crumbs which fell
 from the rich man's table; but
 even the dogs came, and licked
 his sores. And it came to pass, 22

The fact that almost every one who attempts to quote this passage as it stands in the E. V., supplies the word "for," shows that our idiom demands it. It should be inserted, and italicized.

"Every one;" Πᾶς. So (E. V.) Luke 6:40; 11:10. See ch. 14:11, note. So Wakef., M., Dick., Sawyer., Angus, Thelwall. Rob., Lex., πᾶς (2).

"who hath been put away;" ἀπολελυμένην (perf. part.). Angus, M.—Thomson and Wakef. ("who hath been divorced"), Norton ("has been separated"). Vulg., Eras., Beza, Göschen, "dimissam;" Mont. and Schott, "repudiata;" G. and S. Fr., "qui a été repudiée;" Ital., "ch' è stata ripudiata."

"Now;" δέ. Wakef., Angus, M., Thelwall. G. Fr., "or;" Diodati, "or." This particle connects the illustration with the subject of the preceding context—the abuse of wealth—vv. 11, 15, etc. See Bloomfield (N. Test., *in loco*). Tyndale followed the Vulg., and dropped the particle. He was copied by the E. V. It is retained by Beza, Castalio, Syriac (ܕܥܝܢܐ), Heb. N. Test. (וְעַתָּה), Belg.

"poor man;" πτωχὸς. Thom., Kend., Sharpe, Wakefield, Dick., Camp., Sawyer, Murdock, M. Mont., Castal., Göschen, Schott, "pauper;" S. Fr., "un pauvre;" Iber., "un pobre;" De Wette, "Armer." Bloomf. (N. Test.) says: "Render, not a beggar, but a poor destitute person, as the usus loquendi and the context require." The proper term for "beggar" is *προσάιτης*. So the participle *προσάιτων*, John 9:8, "begged," where the critical Editions have *προσάιτης*. Heb. N. Test., יָצַב. Syriac, ܠܝܡܨܘܫ. Πτωχὸς, (properly an adjective) occurs thirty-four times in the N. Test. Twice (in this passage) it is rendered "beggar;" once, Gal. 4:9, "beggarly;" in all other cases, "poor." I have italicized "man." The rendering of the E. V. originated from that of the Vulg., "mendicus." Compare Luke

18:35, *τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν* (E. V.), "a certain blind man sat by the way-side begging."

"who was laid;" ἐβέβλητο (pluperf.). The rendering of this verb by the imperfect is retained on the ground, that *ἐβέβλητο* is used for that tense, denoting *continued action*. So Kuinzel (*in loco*): "Eum (i. e. pauperem) autem quotidie ad vestibulum illius jaccuisse exinde patet, quoniam v. 19, præcepit formula καθ' ἡμέραν quoniam epulor, coll. v. 23, ejusque canibus domesticis notus erat, ita, ut hi ad eum accederent, et dolorem, quo ulcera eum cruciarent, blande lingendo mitigarent; ipsum etiam ἐβέβλητο continuationem actionis indicat v. Er. Schmidius ad h. l. et ad Matt. 8:6." Some translators, however, render the verb "had been laid." This conveys the thought that the poor man was placed at the gate *once*. See Bloomf. (*in loco*). For the pluperfect as an imperfect, see Trollope (Gram., §50, 7, p. 133).

"longing;" ἐπιθυμῶν. See ch. 15:16, note. "Desire" is not sufficiently strong to express the thought. Belg., "begeerde" (*coveted*). While Beza has *desiderans*, the Vulg., Eras., Montanus, Castalio, Göschen, and Schott render the word by "cupiens." Ἐπιθυμῶν does not imply the act of requesting aid, as our word "desire" often does, and as it is here understood by most English readers; but it describes the sensation of hunger felt by Lazarus. Heb. N. Test., ܠܝܡܨܘܫ.

"man's." This word should be italicized, as a supplement. Compare Ἄνθρωπος—πλούσιος, v. 19.

"but even;" ἀλλὰ καὶ. Scarlett,—Kend., and Gray (*in Angus*), "Nay, even;" Göschen and Schott, "sed etiam;" Kuinzel, "quin etiam;" S. Fr., "mais—mêmes;" De Wette, "Aber auch." So (E. V.) Luke 12:7. Hoogveen (*ἀλλὰ καὶ*), p. 7.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried :	τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.	that *the poor man died, and *was carried away by the angels into Abraham's bosom : *the rich man also died, and was buried. And in *the under-
23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.	23 καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασιάνοις, ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· 24 καὶ αὐτὸς, φωνήσας εἶπε, Πάτερ Ἀβραάμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.	world he lifted up his eyes, being in torments, and seeth Abraham 'far off, and Lazarus in his bosom. And *crying out, 24
24 And he crieth and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame.	25 Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26 καὶ ἐπὶ πᾶσι τούτοις,	he said, Father Abraham, *have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame. But Abraham said, 25
25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented.	25 Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὁδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. 26 καὶ ἐπὶ πᾶσι τούτοις,	'Child, remember that thou in thy lifetime *didst receive thy good things, and *Lazarus, in like manner, *his evil things ; but now *here he is comforted, and thou art tormented. And 26
26 And besides all this, be-	26 καὶ ἐπὶ πᾶσι τούτοις,	besides all this, between us and

^b "the poor man;" τὸν πτωχόν. See v. 20, note.

^c "was carried away;" ἀπενεχθῆναι. Thelwall, Sawyer. Erasmus, Schott; "defortaretur;" Castal., "anfortretur." Rob (Lex., ἀποφέρειν) : "To bear, or carry away from one place or person to another." Bretsch. : "Ablatum ad alios perfero, perfero, deduco. Luc. 16 : 22." So (E. V.) Mark 15 : 1. Rev. 17 : 3; 21 : 10. The word occurs in only one other instance, 1 Cor. 16 : 3, where "carry—away" (instead of "bring") would have been appropriate.

^d "the rich man;" ὁ πλούσιος. "Man" is a supplement. Comp. v. 19.

^e "the under-world;" τῷ ᾄδῃ. See ch. 10 : 15, note. "Place of the dead" is suggested as an alternative rendering of ᾄδης, in all cases. It occurs (E. V.) Ecclesiastics 48 : 5.

^f "far off;" μακρόθεν. Unless in poetry, "far" is now used for "afar."

^g "crying out;" φωνήσας. Wesley, Scarlett, Thelwall, M. Rob. (Lex., in verbo) : "(Spoken) of persons, to cry out." Sharpe ("cried out"). See ch. 8 : 8, note.

^h "have pity on me;" ἐλέησόν με. Thom., Sharpe, Norton, Scarlett, Camp., M. Rob. (Lex., in verbo), "to pity." This rendering is deemed most appropriate, in view of the context.

ⁱ "Child;" Τέκνον. Sharpe, Thelwall. There is no necessity for abandoning the literal sense of this noun. See ch. 2 : 48, note. So Belg., Kend. De Wette, "Kind;" S. Fr., "Mon enfant."

^j "didst receive;" ἀπέλαβες. The harsh sound of "receivedst," and the difficulty with which it is enunciated, furnish reasons for changing the form of the word. So Norton, Sharpe, Wakef., M.

^k "Lazarus, in like manner;" Λάζαρος ὁμοίως. This arrangement is most perspicuous. It gives "Lazarus" (the nominative) a place corresponding with "thou," in the first clause. So Thom., Wakef., Sawyer, Kend. Ὅμοίως is more accurately rendered by "in like manner," than "likewise." The latter is now usually employed to signify "also." "In like manner" is the rendering of Thom., Sawyer, Kend., M. So in Revision of Mark 4 : 16; 15 : 31.

^l "his evil things;" τὰ κακὰ. The article τὸ is used here in the sense of the possessive pronoun. See ch. 6 : 1, note. So Thom., Penn, Kend., Thelwall. Syriac, ܩܘܪܕܝܢܐ (Murdock, "his evil things"). G. Fr., "ses maux."

^m "here." Instead of ὁδε (Text. Recept), ὦδε is the reading adopted by Lachmann, Tischendorf, Theile, Schott. So in the Vatican MS. (B), the oldest extant. Schott says : "Post ἔνν δὲ vulgo ὁδε. Eddidimus ὦδε cum Scholziō, Meyero, Laehm. (oppositum verbis ἐν τῇ ζωῇ σου) auctoritate 10 eodd. unc. multorum minusc. verss. Peschl., Philox., Arr., Pers., Memph., Salid., Æth., Slav. Illud ὁδε librariis in prompta fuit oppos." Bloomf. (N. Test.) who contends that "propriety" demands ὁδε, still admits that "very many MSS. Versions, Fathers, and early Editions have ὦδε. Griesbach has noted ὦδε as equal, if not superior to ὁδε.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>tween us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that <i>would come</i> from thence.</p>	<p>μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεύθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσι. ²⁷ Ἔειπε δέ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου, ²⁸ ἔγω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐλθωσιν εἰς τὴν τόπον τούτου τῆς βασάνου· ²⁹ λέγει αὐτῷ Ἀβραάμ, Ἐχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ³⁰ Ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῆῃ πρὸς αὐτοὺς, μετανοήσουσιν. ³¹ Ἔειπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται.</p>	<p>you, there is a great gulf fixed; so that they who would pass over hence to you, can not; nor <i>can they who would, cross over</i> thence to us. Then he ²⁷ said, I pray thee, then, father, that thou wouldst send him to my father's house; for I have ²⁸ five brethren; that he may testify to them, lest they also should come into this place of torment. Abraham saith to ²⁹ him, They have Moses and the prophets: let them hear them. And he said, Nay, father Abra- ³⁰ ham; but if one should go to them from the dead, they will repent. And he said to ³¹ him, If they hear not Moses and the prophets, neither will they be persuaded, though one should rise from the dead.</p>
<p>27 Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:</p>		
<p>28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.</p>		
<p>29 Abraham saith unto him, They have Moses and the prophets; let them hear them.</p>		
<p>30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.</p>		
<p>31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.</p>		

* "pass over;" διαβῆναι. Norton, Thelwall. Vulg., Mont., Beza, Eras., Göschen, Schott, "transire." Rob. (Lex., in verbo): "Intrans., to pass through, or over to a place—πρὸς c. acc., Luke 16 : 26." So Sept., 1 Sam. 26 : 13, καὶ διέβη Δαυὶδ εἰς τὸ

πίεον, Heb. וַיַּעֲבֹד דָּוִד (E. V.), "Then David went over to the other side." 1 Sam. 14 : 8, ἡμεῖς διαβαθόμεν εἰς, Heb. וַיַּעֲבֹד עֲבָרִים (E. V.), "We will pass over unto." Bretsch. (in verbo), "transseo." Joseph., Antiq. VII., 9, §7, διαβῆναι τὸν Ἰορδάνην (Whiston's Tr. of Josephus), "to pass—over Jordan." Διαβῆναι is rendered in the Heb. N. Test. וַיַּעֲבֹד. Syr., ܩܘܨܘܢܐ (Junnius, "transire"). Belg., "overgaan."

o "hence;" ἐντεύθεν (critic. Edd. ἐνθεν). "From" is superfluous, as "hence," alone, signifies "from here." Omitted by Thom., Camp., Kend., Angus, Thelwall, M., Dick.

p "nor;" μηδὲ. Thom., Sharpe, Penn, Scarlett, Dick., Kend., Thelwall. See ch. 8 : 17, note.

q "can." As the sentence is elliptical, δύνωνται being understood (not expressed), in this member of the sentence, "can" is a supplement.

r "can—cross over;" διαπερῶσι. Thom. Rob. (Lex., in

verbo): "To cross over." By this rendering, the translation is brought nearer to the text, which has two verbs, διαβῆναι, and διαπερῶσι, nearly, or quite synonymous.

s "thence;" ἐκείθεν. "From" is superfluous here. See note o. Several translators render this passage, "nor those from thence—pass," etc. This would be correct, if the adverb ἐκεῖ there, in that place, had been used. However, as in the first member ἐντεύθεν is construed with διαβῆναι, so in this, ἐκείθεν belongs to διαπερῶσι. I suggest as an alternative rendering of the passage the more concise form, "nor can they cross over thence to us."

t "then;" οὖν. Penn, Norton, Camp., Sawyer, Kend., M. S. Fr., "done." See ch. 7 : 42, note. Bloomf. (in loco): "Render 'then,' denoting a consequence of what has preceded; q. d., Then if that is impossible, etc."

u "should go;" πορευθῆ. Bloomf. (N. Test.), Norton, Scarlett, Dick., M. The full expression "should go" accords with present usage; as in "should come," v. 29.

v "should rise;" ἀναστῆ. Scarlett, Dick., Camp., Murdock. See last note.

KING JAMES' VERSION. CHAP. XVII.	GREEK TEXT. CHAP. XVII.	REVISED VERSION. CHAP. XVII.
<p>THEN said he unto the disciples, It is impossible but that offences will come: but wo unto him through whom they come!</p>	<p><i>ΕΙΠΕ</i> δὲ πρὸς τοὺς μαθητάς, Ἀνένδεκτόν ἐστι μὴ ἕλθειν τὰ σκάνδαλα· οὐὰ δὲ δι' οὗ ἔρχεται. ² Ἰσχυτελεῖ αὐτῷ εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίῃ ἓνα τῶν μικρῶν τούτων.</p>	<p>AND he said to the disciples, 1 It is impossible for ²the occasions of sin not to come; but woe to him through whom they come! 2</p>
<p>2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.</p>	<p>³ πρὸσέχετε ἑαυτοῖς. ἕάν δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἂν μετανόησῃ, ἄφες αὐτῷ. ⁴ καὶ ἕάν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς</p>	<p>him, ³if 'an upper-millstone ⁴should be hung about his neck, and he ⁵should be thrown into the sea, than that ⁶he should cause one of these little ones to sin. Take heed to yourselves. 3</p>
<p>3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.</p>	<p>ἕάν δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἂν μετανόησῃ, ἄφες αὐτῷ. ⁴ καὶ ἕάν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς</p>	<p>If thy brother ⁴trespasseth against thee, rebuke him; and if he repenteth, forgive him. 4</p>
<p>4 And if he trespass against</p>	<p>ἕάν δὲ ἁμάρτη εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἂν μετανόησῃ, ἄφες αὐτῷ. ⁴ καὶ ἕάν ἐπτάκις τῆς ἡμέρας ἁμάρτη εἰς</p>	<p>And if he ⁴trespasseth against</p>

* "the occasions—come;" *μὴ ἕλθεν*. Bloomf. (N. Test., in loco): "The *τοῦ* inserted before *μὴ ἕλθεν* from many MSS., Fathers, and early editions, by Matthei, Griesbach, Vater, and Scholz, is probably genuine, being quite agreeable to the usage of St. Luke. And thus we may render literally, 'It is impossible for offences not to come.' On this reading, it may be remarked, that it is adopted by Griesbach, Knapp, Theile, Lachm., Scholz, Tischend. (who, however, place *τοῦ* before *τὰ σκάνδαλα*). Schott says: "Voculam *τοῦ* post *ἔστιν* vulgo omissam (vel quod supervacua haberetur, vel collato loco Matt. 18 : 7) cum Griesb. alisque inseruimus ex codd. A. B. D. E. L. S. V. et permultis minusc." As an alternative rendering, "that—the occasions of sin should not come." So Penn.

b "the;" *τὰ*. The article should not be dropped. "The," in this case, gives definiteness to its noun (*σκάνδαλα*), and is in harmony with our *usus loquendi*. So Thelwall.

c "occasions of sin;" *σκάνδαλα*. Kend. De Wette, "Verführungen" ("enticements"). Rob. (Lex., in verbo) : "Gener. a cause of stumbling, falling, ruin, morally and spiritually."—"As a cause or occasion of sinning, or falling away from the truth." For the signification of this word, see ch. 7 : 23, note n.

d "It would be better;" *ισχυτελεῖ*. The following note on the parallel, Mark 9 : 42, is quoted from the Revision: "It would be better; *καλὸν ἔστιν*. From the force of the conditional *σκανδαλίῃ*, at the commencement of the sentence, it is necessary to render *ἔστιν* in a conditional form. 'Would be' is now the usual phrase instead of 'were.' Beza, 'bonum esset;' Eras., 'melius foret;' S. Fr., 'il serait mieux.'" In the passage before us, *σκανδαλίῃ* is placed in the subsequent clause. "Would be" is employed by Camp., Dick., and Sawyer. The expression accords with present usage.

e "if;" *εἰ*. Tyndale (Edit. 1526), Sawyer, Thelwall, Wiclif, Rheims, Murdock (Syn., ۞). Vulg., Mont., Eras., Beza, "si;" De Wette, "wenn;" Dan., "om."

f "an upper-millstone;" *μύλος ὀνικός*. Dick., Camp. Rob.

(Lex.): "A millstone, the upper one, or rider." "Larger mills (i. e., than those used in the family residences, moved by hand) were turned by an ass; whence the upper-millstone was called *ὀνικός*." Hesychl. (quoted by Bretsch), *Μύλος οὐνω λέγεται καὶ ὁ κατά τῆς μύλης λίθος, τὸ δὲ ἄνω ὄνος*. This corresponds with the Heb. *רֶבֶךָ* Deut. 24 : 6, "No man shall take a hand-mill (*רֶבֶךָ*) or the upper-millstone (*רֶבֶךָ*) to pledge." Sept., *μύλος οὐδὲ ἐπιμύλιον*. In the parallel, Mark 9 : 42, the term is simply *λίθος μύλος* (E. V.), "a millstone." This rendering is correct; but as in the passage before us, the text has *μύλος ὀνικός*, the rendering should correspond. De Wette, "Eselmühlstein."

g "should be hung;" *περίκειται*. See note d. This form of the verb presents the thought with exactness, and is the ordinary one in conversation and writing.

h "should be thrown;" *ῥίπτεται*. In the parallel, Mark 9 : 42, the verb is *βέβηται*. To distinguish these verbs in the Revision, "thrown" is used here. So Thom., Scarlett, Kend., M., Thelwall. Rob. (Lex., *ῥίπτω*), "to throw." For the use of this form of the Eng. verb, see last note.

i "he should cause—to sin;" *σκανδαλίῃ*. The following note on this verb is copied from the Revision of Mark (9 : 42): "Shall cause—to sin; *σκανδαλίῃ*. Sharpe, 'make—to sin;' Wakef., 'shall lead into sin.' *Σκανδαλίῃω* sometimes has the force of the Hiphil conj. in Hebrew. Thus Rob.: 'Causative, to cause to offend, to lead astray, to lead into sin.' Bretsch.; '[Dicitur] de iis, per quos, aliquo modo accidit, ut alter judicandō *erret* agendove peccet.' If a literal rendering is deemed preferable, we might say, 'shall cause—to stumble.' So Thom. In the case before us, '*offend*' misleads common readers, who understand it as equivalent to 'making angry.' See Luke 7 : 23, note."

j "trespasseth;" *ἁμάρτη*. According to present usage, the indicative form of the verb, in the present tense, is used with "if" or any other conjunction. See ch. 4 : 3, note.

k "trespasseth;" *ἁμάρτη*. See last note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>thee seven times in a day, and even times in a day turn again to thee, saying, I repent; thou shalt forgive him.</p>	<p>σε, καὶ ἑπτὰκις τῆς ἡμέρας ἐπιστρέφῃ ἐπὶ σέ, λέγων, Μετανόω, ἀφήσεις αὐτόν.</p>	<p>thee seven times in a day, and seven times in a day I turneth to thee again, saying, I repent; thou shalt forgive him. And</p>
<p>5 And the apostles said unto the Lord, Increase our faith.</p>	<p>⁵ Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν.</p>	<p>the apostles said to the Lord, Increase our faith. And the</p>
<p>6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.</p>	<p>⁶ εἶπε δὲ ὁ Κύριος, εἰ εἴχετε πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.</p>	<p>Lord said, If ye had faith as a grain of mustard-seed, ye might say to this sycamine-tree, Be thou uprooted and "planted in the sea; and 'it would obey you. But which of you having</p>
<p>7 But which of you having a servant ploughing, or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?</p>	<p>⁷ Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσαι·</p>	<p>7 you a servant ploughing, or feeding cattle, will say to him immediately, 'as he cometh in 'out of the field, 'Come, and 'recline at table? "But 'will he</p>
<p>8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?</p>	<p>⁸ ἀλλ' οὐχὶ ἐρεῖ αὐτόν, Ἐτοιμάσον τί δειπνήσω, καὶ περιζώσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;</p>	<p>8 not rather say to him, Make ready "my supper, and gird thyself, and serve me, till I shall have eaten and "drunk; and "afterwards thou shalt eat and drink? Doth he thank</p>
<p>9 Doth he thank that servant, because he did the things that</p>	<p>⁹ Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησεν αὐτῷ τὰς ἐπιταγὰς;</p>	<p>9 that servant, because he did</p>

1 "turneth;" ἐπιστρέφῃ. See v. 3, note j.

"Be thou uprooted;" Ἐκριζώθητι. Penn, Norton, Thelwall.

"planted;" φυτεύθητι. The pronoun "thou" is superfluous before this imperative. It is omitted by Thomson, Penn, Norton, Scarlett, Wakef, Dick., Sawyer, Angus, M.

"it would obey;" ὑπήκουσεν ἂν. Thom., Sharpe, Norton, Scarlett, Dick., Sawyer, Angus, M.

"will say—immediately;" ἐρεῖ εὐθέως. See ch. 5 : 39, note. The Textus Receptus places the comma after εὐθέως. According to the punctuation (which has been followed here), this word qualifies ἐρεῖ. But Griesbach, Knapp, Theile, Trollope (N. Test.), Göschen, Künkel, and Schott place the comma after ἐρεῖ, thus joining it to παρελθὼν, so that the translation would be, "Come immediately," etc., confestim accede et accumbe. I prefer the punctuation of the Text. Recept., as most agreeable to the thought presented by the context, but would place in the margin, "or, according to some, Come immediately." De Wette, "wird—alsbald sagen: Komm her."

"as he cometh in;" εἰσελθόντι. Sharpe, Kend. ("as he cometh"), Penn ("as soon as he cometh in"), Sawyer ("when he comes in"). The force of εἰς should not be disregarded. Τὴν οὐσίαν is understood after the participle. Bretsch. (εἰσεγγουμα): "Luc. 17 : 7, ubi εἰσελ. ἐκ τοῦ ἀγροῦ non est redire ex agro, sed ingredi domum (τὴν οὐσίαν) quod sæpissime omittitur ut Luc. 11 : 37; 15 : 28; 24 : 29)."

"out of;" ἐκ. The preposition has its radical force, and should not be confounded with ἀπό, "from."

"Come;" Παρελθὼν. Thom. ("Come in"), Wesley, Norton, Scarlett, M., Wakef. ("Come hither"), Dick., Camp. Sawyer. Mont., "adveniens;" Beza and Schott, "accede;" Bengel, "accedens." Rob. (Lex., in verbo): "To come near to any person or thing, to draw near, to come." So Luke 12 : 37, παρελθὼν (E. V.), "come forth." Bretschneider (παρέφ., in loco), "accede."

"recline at table;" ἀνάπεσαι. See ch. 11 : 37, note.

"But;" ἀλλ. Sharpe, Kendrick, Penn, Sawyer, Thelwall, Murdock. Belgic, "maar;" De Wette, "sondern;" Iberian, "mas."

"will he not rather say;" οὐχὶ ἐρεῖ. Scarlett, Wakefield, Sawyer ("will he not say"), Rob. (Lex., οὐχὶ, in loco). The pronoun contributes to perspicuity and force.

"my supper;" τί δειπνήσω. Kend., Thom., Norton, Dick., Camp., M. Schott, "para mihi cenam;" Iber., "mi cena;" Italian, "apprestami la cena." "Sup" is obsolete except in poetry.

"drunk;" πίω. This is the proper form of the English participle. Thelwall, M., Angus.

"afterwards;" μετὰ. This orthography is now usual. It is found in the E. V., Exod. 11 : 1. 1 Sam. 9 : 13. Job 18 : 2 Prov. 20 : 17; 24 : 27; 28 : 23; 29 : 11. Gal. 3 : 23.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>were commanded him? I trow not.</p>	<p>ἤσε τὰ διαταχθέντα αὐτῶ; οὐ δοκῶ. ¹⁰ οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, "Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν" ὅτι ὁ ἀφείλομεν ποιῆσαι πεποιθήκαμεν.</p>	<p>*what was commanded? *I think not. So *also ye, when ¹⁰ ye shall have done *all that was commanded you, say, We are unprofitable servants; we have done *what 'fit was our duty to do.</p>
<p>11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.</p>	<p>¹¹ ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. ¹² καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν. ¹³ καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἰησοῦ, ἐπίστατα, ἐλέησον ἡμᾶς. ¹⁴ Καὶ ἰδὼν εἶπε αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοῦς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἕκα-</p>	<p>pass, as *he was going to Jerusalem, that he passed through the midst of Samaria and Galilee. And *as he was entering ¹² a certain village, there met him ¹³ ten lepers, who stood *far off; and they lifted up their *voice, ¹³ saying, Jesus, Master, have mercy on us! And *seeing ¹⁴ them, he said to them, Go, show yourselves to the priests. And it came to pass, that *as they were going, they were cleans-</p>
<p>12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:</p>	<p>καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν. ¹³ καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἰησοῦ, ἐπίστατα, ἐλέησον ἡμᾶς. ¹⁴ Καὶ ἰδὼν εἶπε αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοῦς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἕκα-</p>	<p>and they lifted up their *voice, ¹³ saying, Jesus, Master, have mercy on us! And *seeing ¹⁴ them, he said to them, Go, show yourselves to the priests. And it came to pass, that *as they were going, they were cleans-</p>
<p>13 And they lifted up their voices, and said, Jesus, Master, have mercy on us.</p>	<p>καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν. ¹³ καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἰησοῦ, ἐπίστατα, ἐλέησον ἡμᾶς. ¹⁴ Καὶ ἰδὼν εἶπε αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοῦς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἕκα-</p>	<p>and they lifted up their *voice, ¹³ saying, Jesus, Master, have mercy on us! And *seeing ¹⁴ them, he said to them, Go, show yourselves to the priests. And it came to pass, that *as they were going, they were cleans-</p>
<p>14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.</p>	<p>καὶ εἰσερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν. ¹³ καὶ αὐτοὶ ἤραν φωνήν, λέγοντες, Ἰησοῦ, ἐπίστατα, ἐλέησον ἡμᾶς. ¹⁴ Καὶ ἰδὼν εἶπε αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοῦς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἕκα-</p>	<p>and they lifted up their *voice, ¹³ saying, Jesus, Master, have mercy on us! And *seeing ¹⁴ them, he said to them, Go, show yourselves to the priests. And it came to pass, that *as they were going, they were cleans-</p>

* "what was commanded;" τὰ διαταχθέντα. M., Sharpe, Dick, Kend., Murdock.—Tyndale and Geneva, "that which was commanded;" Belg., "t gene—bevolen was." See ch. 5 : 27, note.

* The Textus Receptus has αὐτῶ after διαταχθέντα. This is canceled by Griesb., Knapp, Theile, Tittm., Lachm., Tischend., Göschen, Schott, Scholz. Bloomfield (N. Test.): "This, not found in nearly all the best MSS., and several Fathers, and early Editions, is, with reason, canceled by almost every Editor, from Bengel to Scholz." Kuinzel says: "Αὐτῶ post διαταχθέντα plures codices omittunt, additum videtur a grammaticis vel perspicuitatis causâ, quoniam v. 10, legitur τὰ διαταχθέντα ὑμῖν."

^b "I think;" δοκῶ. Thom., Sharpe, Wesley, Norton, Scarlett, Wakef., Kendrick, Angus, Thelwall, M. De Wette, "Ich meine;" S. Fr., "je—pense;" Iber., "pienso." "Trow" (copied by E. V. from Tyndale) is obsolete.

* "also;" καὶ. Thelwall, Kend., Angus, Sharpe, Sawyer. S. Fr., "aussi;" Iber., "tambien."

* "all that was commanded;" πάντα τὰ διαταχθέντα. See note z.

* "what;" ὁ. Sharpe, Wesley, Norton, Wakef., Dickinson, Camp., Sawyer, Kend., Angus, M.

* "it was our duty;" ἀφείλομεν. Angus, M. Our idiom demands "it," before "was." Alternative, "were bound." So Thom., Penn, Kend., Camp.

* "he was going;" ἐν τῷ πορεύεσθαι. Thomson, Scarlett, Sawyer, Kend., Thelwall ("while he was going"). There can be no question that the thought is, "while he was on his journey to

Jerusalem." This is most correctly expressed by the participial construction, or the English progressive form of the verb.

^b "as he was entering;" εἰσερχομένου αὐτοῦ. Thom., Wakef., M., Thelwall. The S. Fr. renders "il entrait" (equivalent to "he was entering"). The preposition "into" is superfluous. It is dropped by Thom., Sharpe, Penn, Norton, Wakefield, Kendrick. As this participle sometimes has a future sense (Acts 18 : 21. So verb Luke 23 : 29), the alternative rendering is suggested, "as he was about entering." So Norton, Bloomf. (N. Test.). See last note. Syr., "عندما كان يدخل" ("and when he drew near to enter").

¹ "ten lepers;" δέκα λεπροὶ ἄνδρες. Thom., Wesley, Norton, Wakef., Camp., Sawyer, Kend., M. Άνδρες may be regarded as pleonastic. Compare Matt. 18 : 23. A literal rendering is, "leprous men."

¹ "far off;" πόρρωθεν. This orthography is uniformly employed in the Revision.

^k "voice;" φωνήν (sing.) Thom., Wesley, Dick, M., Angus, Thelwall, Sawyer.

¹ "saying;" λέγοντες. Thelwall, Kend., Thom., Sharpe, Norton, Wakef., Sawyer, M.

^m "seeing;" ἰδὼν. Wesley, Kend., Thelwall, M. S. Fr., "ayant vu;" Iber., "habiendo [los] visto."

ⁿ "as they were going;" ἐν τῷ ὑπάγειν αὐτοῦς. Scarlett, Thom., Wakef., Sawyer, Kend., M., Thelwall ("as they were going"), Murdock. Erasmus, Beza, Göschen, "inter eundum;" Schott, "inter discendum. See v. 11, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,	θαρσίσθησαν. ¹⁵ εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν. ¹⁶ καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρεῖτης. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα πού;	ed. And one of them, seeing 15 that he was healed, turned back, and with a loud voice glorified God, and fell on his face at his feet, giving him thanks; and he was a Samaritan.
16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan.	18 οὐχ εὐρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἄλλογεῆς οὗτος; ¹⁹ Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.	17 said, Were not the ten cleansed? but where are the nine? 18 Were there none found to return, and give glory to God, except this stranger? And he 19 said to him, Rise, and depart; thy faith hath saved thee. And 20
17 And Jesus answering, said, Were there not ten cleansed? but where are the nine?	20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐ-	20 being asked by the Pharisees, when the kingdom of God would come, he answered them,
18 Were there none found that returned to give glory to God, save this stranger?		20
19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.		20
20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The		20

* "seeing;" ἰδὼν. As in v. 14. So Kend., M., Sharpe, Penn, Sawyer, Thelwall. The participial construction is used by Thom., Scarlett, Norton, Wakef., Dick., and Camp. (i. e., "perceiving").

* "fell;" ἔπεσεν. "Down" is superfluous. Omitted by Kend., Thelwall, Sharpe, Penn, Norton, Wesley, Sawyer.

* "the ten;" οἱ δέκα. Scholefield, Sharpe, Penn, Norton, Wakef., Kendrick, Angus, Thelwall, M. Belg., "de tien;" De Wette, "die zehn;" G. and S. Fr., "les dix;" Iber., "los diez;" Italian, "i dieci;" Danish, "de ti." The euphonic adverb after "were," of E. V., is superfluous.

* "Were—found;" εὐρέθησαν. It is not necessary to regard this aorist as a substitute for the present. It refers to the time of the return (ὑποστρέψαντες) which was past. So Sharpe, Norton, Kend. Vulg., "est inventus;" Mont., "sunt inventi;" Eras., Beza, "sunt reperti;" Göschen, Schott, "apparuerunt." The whole verse is interrogative, according to the punctuation of the Text. Recept. of Bagster. So Erasmus (Gr. text), Griesb., Tisch., Lachm., Knapp, Theile, Tittm., Scholz, Schott, Trollope (Gr. text), Kuinzel. So in the versions, Vulgate, Erasmus, Castalio, Göschen, Schott, Belgie, Luther, De Wette, S. Fr., Iber., Ital., Danish, Junius and Murdock (from Syriac), Thom., Sharpe, Penn, Norton, Kend., Camp., Angus. The punctuation of the E. V. was copied from Wiclif, or Tyndale.

* "were there none found;" οὐχ εὐρέθησαν. Kendrick, M., Thom., Scarlett, Sharpe, Penn, Dick., Kend., Angus. The aorist here is rendered as above. See last note.

* "to return;" ὑποστρέψαντες. Kend., Sharpe. The literal rendering "returning" would not accord with our *usus loquendi*. "The participle is very often put for the infinitive." Matthæi (Gram., §550, obs. 4). See ch. 10 : 25, note.

* "except;" εἰ μὴ. Kend., Scarlett, Norton, Dick., Camp. M. "Save" is obsolete.

* "Rise;" Ἀναστὰς. See ch. 8 : 54, note.

* "depart;" πορεύου. So (E. V.) Luke 4 : 42. John 16 : 7. Acts 5 : 41; 22 : 21. 2 Tim. 4 : 10. Rob. (Lex., *in verbo*): "To pass on, to go away, to depart." The phrase "to go one's way" is obsolete.

* "hath saved;" σέσωκέ. So E. V., Luke 7 : 50 (σέσωκέ); 18 : 42. Thelwall, M., Wesley, Norton. From the fact that the Samaritan received a marked commendation from Christ, because he returned and gave him thanks, while there is a tacit reproof of "the nine," it would seem that σέσωκέ has a force beyond that implied in "hath made thee whole," or "healed thee." The nine were made whole or healed, as well as the Samaritan. Hence a literal rendering of the verb by "saved," is deemed deemed most appropriate. To this may be added, that the hearing of the Samaritan is represented in v. 15 by ἰάθη.

* "being asked;" Ἐπερωτηθεὶς. Thom., Scarlett, Sharpe, Kendrick, Wesley, Norton, Wakef., M., Thelwall ("being questioned").

* "would come;" ἔρχεται. M., Wakef., Murdock. "Would," instead of "should," is employed by Thomson, and several later translators. I suggest as an alternative rendering, "When doth the kingdom of God come?" and in the answer, "The kingdom of God doth not come." By this, ἔρχεται has its literal rendering in the present, in both instances. So Wesley, "When cometh the kingdom of God?—The kingdom of God cometh." Wiclif, Rheims, Kend., and Thelwall, "When the kingdom of God cometh—The kingdom of God cometh not." Luther, "Wann kommt das Reich Gottes?—Das Reich Gottes kommt." The rendering of the E. V. probably originated in that of Erasmus, "quando

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.	
kingdom of God cometh not with observation :	<p>τοῖς, καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· ²¹ οὐδὲ ἐροῦσιν, Ἰδοὺ ἄδε, ἢ, ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν. ²² Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε. ²³ καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ἄδε, ἢ, ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διαΐξητε. ²⁴ ὡς περὶ γὰρ ἡ ἀστράπη ἡ ἀστράπτουσα ἐκ τῆς ὑπὲρ οὐρανοῦ εἰς τὴν ὑπὲρ οὐρανοῦ λάμπει, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.</p>	<p>and said, The kingdom of God cometh not with observation ; nor will they say, "Behold, 21 here! or, Behold, there! for, behold, the kingdom of God is 22 "among you. And he said to the disciples, "Days will come, when ye "will desire to see one of the days of the Son of man, and ye shall not see it. And 23 they "will say to you, "Behold, here! or, behold, there! go not after them, nor follow them. For as the lightning "flashing 24 out of the 'one part under heaven, shineth to the other part under heaven, so "will the Son of man be in his day.</p>	
21 Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.			
22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.			
23 And they shall say to you, See here! or, See there! go not after them, nor follow them.			
24 For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven ; so shall also the Son of man be in his day.			

venturum esset regnum Dei?" He, however, translated *ἔρχεται*, in the second instance, in the future, "veniet." On the contrary, the Vulg. and Mont. have "venit," in both cases. The Heb. N. Test. has the future, *בָּרָא*—*בָּרָא*, which presents the thought with exactness.

* "Behold ;" *Ἰδοὺ* (bis). See ch. 1 : 44, note z. So in the next member of the sentence, and in E. V. The word is a demonstrative particle. The imperative (of aor. mid. *εἰδωμην*) is *ἰδοὺ*.

^b "among ;" *ἐντὸς*. M., Dick., Kend. Schott, "inter vos." Bloomfield says: "The present context requires us to take the words in the natural sense, for *in the midst of, ἐντὸς ὑμῶν* being for *ἐν ὑμῖν*, q. d., the kingdom of God has even commenced among you, is in the midst of you (*ἐφ' ὧσιν ἐπ' ὑμῶν*, as it is said 11 : 20), though you do not see it." Kuinzel: "*Ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν, scilicet enim jam inter vos* (in regione et populo vestro) illud ipsum constitutum, initium cepisset vobis non opinantibus, nec credentibus, cum preconceptionibus opinionibus capti teneamini. Quæ vos adhuc expectatis, ea jam evenerunt, attamen non ita ut vos speratis et adhuc speratis; ego, Messias, veni conditurus regnum, sive societatem eorum, qui ob virtutis doctrinæque mens studium hæc invitâ exercitum, felicitate post mortem fructuri sint summâ et perpetuâ." He adds: "*Ἐντὸς* haud raro est idem quod *ἐν, inter*, ut ap. Xenoph. Anabasis I : 19, 2, ubi *ἐντὸς αὐτῶν* dicuntur, quæ apud se in castris habebant.—In versione Alexandrina respondet Heb. *בין* quod eodem modo adhiberi solet." Compare Heb., Sept., and E. V., Numb. 11 : 20, 21. Heb. N. Test., *בין*—*בין*. Iber. (note), "O está en medio de." Bloomfield (Amiotat.) says: "Among" is adopted by the best critics ancient and modern."

* "Days ;" *ἡμέραι*. As this noun is *anarthrous*, the article

of the E. V. is omitted. So Sharpe, Norton, Wakef., Thelwall. This use of *ἡμέραι* is Hebraistic, equivalent to *דְּיָמִי*, "time." Rob. (Lex., *in verbo et loco*). Compare Acts 15 : 7, *ἀπ' ἡμερῶν ἀρχαίων* (E. V.), "a good while ago." Gesen. (Lex.). As an alternative, "a time." So Wakef. and Norton. Kuinzel (*in loco*): "Erit temporis."

^d "will long ;" *ἐπιθυμήσετε*. See ch. 15 : 16, note. "Will" is most appropriate in indicating the future.

* "will not see ;" *οὐκ ὄψεσθε*. See last note.

^e "will say ;" *ἔροῦσιν*. Scarlett, Sharpe, Norton, Kend., M. The language is that of prediction.

^f "Behold ;" *Ἰδοὺ*. Thelwall. See ch. 1 : 44, note. So in next member of the sentence.

^h "flashing ;" *ἡ ἀστράπτουσα*. Scarlett, Sawyer. Rob. (Lex., *in verbo*), "to flash." Alternative rendering, "the flashing lightning." Kendrick. The thought might be expressed more *freely* thus, "as a flash of lightning."

ⁱ "one." This word is strictly supplementary. So the word "other," in the subsequent member of the sentence. Hence both are *italicized*.

^j In the Textus Receptus, *καὶ* follows *ἔσται*. It is canceled by Griesb., Tischend., Knapp, Theile, Scholz, Göschen, Kuinzel, and bracketed by Tittm., Laelm., and Bloomf. Schott says: "*Καὶ* vulgo post *οὕτως ἔσται* additum ex v. 26, vel e textu Vulg., Matth. 24 : 27. Griesb. aliique recte omittunt auctoritate add. permultorum (9 unæ) verss., Peseh., Philox., Pers., Arr., Slav., Goth., Vulg."

^k "will—be ;" *ἔσται*. Thomson, M., Penn. Scarlett, Sharpe, Norton, Wakef., Dick., Camp., Kend., M. See v. 23, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
25 But first must he suffer many things, and be rejected of this generation.	25 <i>πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.</i> 26 <i>καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε,</i>	But first he must suffer many 25 things, and be rejected by this generation. And as it was in 26
26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.	<i>οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.</i> 27 <i>ἦσθιον, ἐπιων, ἐγάμων, ἐξεγαμίζοντο, ἄχριο ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.</i> 28 <i>ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ· ἦσθιον, ἐπιων, ἠγόραζον, ἐπώλων, ἐφύτενον, ἐκοδοῦνον·</i> 29 <i>ἢ δὲ ἡμέρα ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἐβρέξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·</i> 30 <i>κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</i> 31 <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν</i>	the days of Noah, so =will it be also in the days of the Son of man. They =were eating, they 27 were drinking, they were marrying wives, they were given in marriage, till the day that Noah =entered the ark, and the flood came, and destroyed =them all. =In like manner also as it 28 was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but 29 =on the day when Lot went out =from Sodom, =the Lord rained fire and brimstone from heaven, and destroyed =them all: =Thus 30 =will it be in the day when the Son of man is revealed. In 31 that day, he who shall be on the house-top, and his =goods in the house, let him not come down =to take them away; and
27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.	<i>κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.</i> 28 <i>ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λὼτ· ἦσθιον, ἐπιων, ἠγόραζον, ἐπώλων, ἐφύτενον, ἐκοδοῦνον·</i> 29 <i>ἢ δὲ ἡμέρα ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἐβρέξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·</i> 30 <i>κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</i> 31 <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν</i>	was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but 29 =on the day when Lot went out =from Sodom, =the Lord rained fire and brimstone from heaven, and destroyed =them all: =Thus 30 =will it be in the day when the Son of man is revealed. In 31 that day, he who shall be on the house-top, and his =goods in the house, let him not come down =to take them away; and
28 Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded;	<i>κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας·</i> 30 <i>κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</i> 31 <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν</i>	was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but 29 =on the day when Lot went out =from Sodom, =the Lord rained fire and brimstone from heaven, and destroyed =them all: =Thus 30 =will it be in the day when the Son of man is revealed. In 31 that day, he who shall be on the house-top, and his =goods in the house, let him not come down =to take them away; and
29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:	<i>κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας·</i> 30 <i>κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</i> 31 <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν</i>	was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but 29 =on the day when Lot went out =from Sodom, =the Lord rained fire and brimstone from heaven, and destroyed =them all: =Thus 30 =will it be in the day when the Son of man is revealed. In 31 that day, he who shall be on the house-top, and his =goods in the house, let him not come down =to take them away; and
30 Even thus shall it be in the day when the Son of man is revealed.	<i>κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας·</i> 30 <i>κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</i> 31 <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν</i>	was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but 29 =on the day when Lot went out =from Sodom, =the Lord rained fire and brimstone from heaven, and destroyed =them all: =Thus 30 =will it be in the day when the Son of man is revealed. In 31 that day, he who shall be on the house-top, and his =goods in the house, let him not come down =to take them away; and
31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and	<i>κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας·</i> 30 <i>κατὰ ταῦτα ἔσται ἢ ἡμέρα ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.</i> 31 <i>ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἄραι αὐτὰ· καὶ ὁ ἐν</i>	was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building; but 29 =on the day when Lot went out =from Sodom, =the Lord rained fire and brimstone from heaven, and destroyed =them all: =Thus 30 =will it be in the day when the Son of man is revealed. In 31 that day, he who shall be on the house-top, and his =goods in the house, let him not come down =to take them away; and

¹ "by;" *ἀπὸ*. So (E. V.) Matt. 7:16. See Luke 9:22. So Thom., M., Penn, Scarlett, Sharpe, Kend., Angus, Norton, Wesley, Dick., Sawyer, Thelwall.

"will it be;" *ἔσται*. See v. 24, note k.

"were eating;" *ἦσθιον*. This verb, with those which follow it, *ἐπιων, ἐγάμων, ἐξεγαμίζοντο*, and those in v. 28, *ἦσθιον, ἐπιων, ἠγόραζον, ἐπώλων, ἐφύτενον, ἐκοδοῦνον*, is put in the imperfect, because *continued action* is described. Hence the appropriate rendering is by the Eng. progressive form. So Norton, Wakef., Kend., Thelwall, M., Buttman (Gram., §137, 4), Stuart (Gram., p. 217, §136).

"entered;" *εἰσῆλθε*. See v. 12, note. "Enter" of itself signifies "to go into;" hence "into" with "enter" is superfluous. There may, however, be cases, where, for the sake of *euphony*, "into" should be retained. The present is not one of that class. So Thom., Sharpe, Norton, Camp., Dick.

"them." This word is a supplement, and should have been italicized (as at the close of v. 29), in the E. V. So Wakefield. Iber. ["los"].

"In like manner;" *ὁμοίως*. Kend., Thelwall, M. Rob. (Lex.). "Likewise" is often used in the sense of "also," "too," and is, therefore, ambiguous.

"on the day when;" *ἢ ἡμέρα*. Scarlett, Dick., Norton,—Camp., Sawyer, Sharpe ("on the day that").

"from;" *ἀπὸ*. Thelwall, Scarlett. Vulg., Mont., "exit Lot à Sodomis." See Gen. 19:10–22. Lot came out of the city, and went from it, before the Lord destroyed Sodom.

"the Lord." This is the proper nominative of *ἔβρεξε*. Compare Gen. 19:24. Sept. *κύριος ἐβρέξεν*. Heb. *יְהוָה יָרַד*. Rob. (Lex., βρέχω) quotes this passage, and supplies (though inaccurately) *ὁ Θεός*, as the nominative. So Bloomf. (N. Test.), Kuinzel: "*Ἐβρέξε nempe ὁ Θεός*."

"Thus;" *κατὰ ταῦτα*. Angus, M., Sharpe. See Rob. (Lex., οὕτως). So with *προσηγορεῖτο* (E. V.) Luke 18:11.

"will it be;" *ἔσται*. See v. 26, note.

"goods;" *σκευή*. So (E. V.) Mark 3:27. Rob. (Lex.), Thom., Penn, Scarlett, Sharpe, M., Wesley, Angus. "Stuff," in the sense of *moveables*, or *furniture*, is obsolete.

"to take them away;" *ἀραι αὐτὰ*. This verb properly signifies "to take up." Hence the idea of *carrying away* that which is lifted up has been associated with it. It is deemed most accurate to use "*away*" as a supplement. As *αὐτὰ* refers to *σκευή*, the literal rendering "them" is appropriate. See Rob. (Lex., in verbo), Dumbbar's Lex.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>he that is in the field, let him likewise not return back.</p>	<p>τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. ³² μνημονεύετε</p>	<p>in like manner, he who <i>shall</i> be in the field, <i>let him not</i> turn back. Remember Lot's wife. ³²</p>
<p>32 Remember Lot's wife.</p>	<p>τῆς γυναικὸς Λώτ. ³³ ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σώσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ αὐτήν.</p>	<p>Whoever shall seek to save his ³³ life, <i>will</i> lose it, and whoever shall lose his life, <i>will</i> preserve it.</p>
<p>33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.</p>	<p>³⁴ λέγω ὑμῖν, ταύτη τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. ³⁵ δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἢ μία παραληφθήσεται, καὶ ἡ ἕτερα ἀφεθήσεται.</p>	<p>I tell you, in that ³⁴ night there <i>will</i> be <i>two</i> ³⁵ <i>on</i> one bed; <i>one</i> <i>will</i> be taken, and the other <i>left</i>. Two women ³⁵ <i>will</i> be grinding together; one <i>will</i> be taken, and the other <i>left</i>.</p>
<p>34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.</p>	<p>³⁶ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἵετοί.</p>	<p><i>And</i> they answered, and said ³⁶ to him, Where, Lord? And he said to them, Wherever the body <i>is</i>, there will the eagles be gathered together.</p>
<p>35 Two women shall be grinding together; the one shall be taken, and the other left.</p>	<p>³⁷ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἵετοί.</p>	<p><i>And</i> they answered, and said ³⁷ to him, Where, Lord? And he said to them, Wherever the body <i>is</i>, there will the eagles be gathered together.</p>
<p>36 Two men shall be in the field; the one shall be taken, and the other left.</p>	<p>³⁸ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἵετοί.</p>	<p><i>And</i> they answered, and said ³⁸ to him, Where, Lord? And he said to them, Wherever the body <i>is</i>, there will the eagles be gathered together.</p>
<p>37 And they answered and said unto him, Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together.</p>	<p>³⁹ Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ αἵετοί.</p>	<p><i>And</i> they answered, and said ³⁹ to him, Where, Lord? And he said to them, Wherever the body <i>is</i>, there will the eagles be gathered together.</p>

³² "in like manner;" ὁμοίως. Thom., Scarlett, Sharpe, M. See v. 28, note.

³³ "shall be." As ἔσται occurs in the preceding clause, and is rendered by "shall be," the supplement here should conform to that rendering. So Thom., Dick.

³⁴ "let—turn back;" ἐπιστρεψάτω εἰς τὰ ὀπίσω. Penn, Sharpe, Wakef., Sawyer. "Return back" is tautological. The literal rendering is that of Eras., "non redeat ad relicta," or more exactly, of Mont., "non redeat in que retrò." Rob. (Lex., in ἐπιστρέφω, et h. loc.) "Spec. to turn back upon, to return pr. and with ὀπίσω." In the parallel, Mark 13:16, the E. V. has "turn back again." By an oversight in correcting the proof, the Rev. of Mark has "return" instead of "turn."

³⁵ "will lose;" ἀπολέω. Penn, Scarlett, Sharpe, Norton, Wakef., Dick., Kend., M.

³⁵ "will preserve;" ζωογονήσῃ. "Will" is the auxiliary employed by Penn, Sharpe, Norton, Kend., M. See v. 23, note.

³⁶ "will be;" ἔσονται. Penn, M., Norton. See v. 23, note.

³⁶ "two;" δύο. No supplementary word is used here. It does not seem advisable to render the translation more explicit than the text, when there is no exigentia loci. So in E. V. of Matt. 24:40, δύο ἔσονται ἐν τῷ ἀγρῷ is rendered simply, "two shall be in the field." In the passage before us, no supplement is employed by Kend., Norton, Thom., Scarlett, Sawyer, Murdock, Belg., De Wette, S. Fr., Iber.

³⁷ "on one bed;" ἐπὶ κλίνης μιᾶς. Penn, Sharpe, Norton ("on the same bed"), Sawyer, Thielwall. As κλίνη may be used here for the couch, or table-seat, on which it was customary to recline at meals, "couch" should be placed in the margin. Rob. (Lex., in verbo) supposes that this is its meaning in this passage. It is rendered "couch" by Wakefield, Thom., M., and Sawyer. Kuinzel remarks: "Κλίνη non tantum significat lectum cubicula-

rum, sed et lectum tricliniarum." Iber. has this marginal note: "Acaso reclinados á la mesa."

³⁸ "one;" ὁ εἷς. Kend., Thom., Sharpe, Wesley, Wakefield, Camp, Dick., M. Thielwall. In conformity with our idiom, ὁ is not translated. In such a phrase, we omit the article before the first subject, and use it before the second, as here, "one will be taken, and the other left." See ch. 7:41, note.

³⁸ "will be taken." See v. 23, note.

³⁹ "left;" ἀφεθήσεται. From the connection of "left" with "will be taken," it is unnecessary to insert the auxiliary "will be." So Kend., Thom. ("dismissed"), Scarlett, Wesley, Wakef., Camp, Sawyer. In the next verse, the E. V. properly omits the auxiliary—where the construction is precisely the same—and has, "the one shall be taken, and the other left."

³⁹ "will be grinding." See v. 23, note. Norton, Kend., M., etc., have "will be."

⁴⁰ The clause δύο ἔσονται ἐν τῷ ἀγρῷ κ. τ. λ., which forms the thirty-sixth verse E. V., "Two men shall be in the field," etc., has been properly thrown into the margin by Bagster. It is canceled by Griesb., Lachm., Tischend.,—bracketed by Knapp, Theile, Tittmann, Göschen. Though found in the Elzevir text, it is not in that of Stephens. It is not in the Vat. B. Kuinzel says: "Multi diversarum familiarum codd. optimi hunc versum omitunt, neque adeo ab ἁμοιστέλετον omissus videtur, sed probabilius est, verba hujus versus e Matt. loco parallelo 24:40, in hunc locum esse translata." Schott: "Desunt (i. e. δύο ἔσονται κ. τ. λ.) in cdd. permultis (11 unc.) in quibus A.B.E.G.H. verss. Memph., Æth., Goth., Slav. MS. Plerique recentiorum cdd. recte omitunt cum Griesb." Though Bloomf. would retain this reading, he furnishes no satisfactory reason for disregarding the evidence, which weighs so heavily against its authenticity.

⁴⁰ "there;" ἐκεῖ. Thom., Norton, Sharpe, Wesley, Penn, Wakef., Camp, Dick., Sawyer, Kend., Thielwall, M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
CHAP. XVIII.	CHAP. XVIII.	CHAP. XVIII.
AND he spake a parable unto them to <i>this end</i> , that men ought always to pray, and not to faint ;	ἜΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχασθαι, καὶ μὴ ἔκκακεῖν, λέγων, Ἐκδικήσων με ἀπὸ τοῦ ἀντιδίκου μου.	AND he also spake a parable to them, *to the end, <i>that they</i> ought always to pray, and not to faint ; saying, There was in
2 Saying, There was in a city a judge, which feared not God, neither regarded man.	2 Κριτῆς τις ἦν ἐν τῇ πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρέπόμενος.	2 a city a judge who feared not God, nor 'regarded man. And
3 And there was a widow in that city ; and she came unto him, saying, Avenger me of mine adversary.	3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἦρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδικήσων με ἀπὸ τοῦ ἀντιδίκου μου.	3 there was a widow in that city ; and *she went to him, saying, 'Do me justice on mine adversary. And he would not for a
4 And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man ;	4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβούμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι.	4 while ; but afterwards he said within himself, Though I fear not God, nor regard man, yet,
5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.	5 διὰ γὰρ τὸ παρεῖναι μοι κόπον τὴν χήραν ταύτην, ἔκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάξῃ με.	5 'because indeed this widow troubleth me, 'I will do her justice, lest by her continual coming
6 And the Lord said, Hear what the unjust judge saith.	6 Ἐπεὶ δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει.	6 she should weary me. And the Lord said, Hear what the unjust judge saith ; and
7 And shall not God avenge	7 ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἠλεκτῶν αὐτοῦ τῶν	7 not God do 'justice to 'his

* "to the end ;" *πρὸς τὸ*. Penn. Wesley ("to this end").

^b "that they." This supplementary nominative is drawn from the object *αὐτοῖς*. So Thom., Sharpe, Wakef., Norton, Camp., Dick, Kend. Or we may use this language, "that one ought," etc., though, perhaps, nothing would be gained by the change. The scope of the passage shows, that the importance of prayer by the *elect*, is the topic.

^c "nor ;" *μὴ*. See ch. 8 : 17, note. Thom., Sharpe, Scarlett, Wesley, Wakef., Norton, Camp., Angus, Kend., M.

^d "regarded ;" *ἐντρέπόμενος*. As an alternative rendering, "reverenced," as in Matt. 21 : 37. Luke 20 : 13. Heb. 12 : 9. So Wesley.

^e "she went ;" *ἦρχετο*. Comparing this verb with *ἵνα μὴ εἰς τέλος ἐρχομένη*, it seems clear that it is put in the imperfect tense to mark *continued*, or *repeated action*. See ch. 7 : 11, note. The difficulty is to express the thought in English without employing a phrase which will be criticized as *too colloquial*. Two forms are submitted for consideration, "she used to go to him ;" or, "she continued going to him."

^f "Do me justice on ;" *Ἐκδικήσων*. As there is nothing in the narrative which restricts the thought to *penal satisfaction* for crime, the radical sense of the verb, "to carry out right and justice," may properly be expressed as above. Rob. (Lex.) : "To do justice, to maintain the right or cause of any one, to vindicate. Luke 18 : 5." So Kendrick, Angus, Thom., Scarlett, Wesley,

Wakef. ("Do me justice against"), Norton ("against him"), Camp., M. De Wette, "Schaffe mir Recht gegen—;" Belgic, "Doet mij recht tegen—;" Iber., "Hazme justicia—;" Dan., "Skaf mig Ret—;" Diodati, "Fammi ragione del—."

^g "because indeed ;" *διὰ γὰρ*. Rob. (Lex., γὰρ).

^h "I will do—justice ;" *ἐκδικήσω*. See last note. Diodati, "io—faro ragione;" Dan., "vil jeg skaffe—Ret ;" Belg., "zoo zal ik—recht doen ;" De Wette, "so will ich—Recht schaffen ;" Iber., "haré justicia."

ⁱ "she should weary ;" *ὑπωπιάξῃ*. This full expression for the verb is deemed accordant with *present usage*. "Weary" is hardly strong enough to be the equivalent of a word which signifies primarily "to strike so as to blacken the eyes" and, in a secondary sense, "to treat with great severity." "To beat out" would be deemed too much of an approach to common language. "Should weary me out" is, therefore, suggested as an alternative.

^j "will—do ;" *ποιήσει*. The auxiliary "will" is employed by Thom., Sharpe, Scarlett, Penn, Wakef., Norton, Camp., Sawyer, Kend., M.

^k "justice ;" *τὴν ἐκδίκησιν*. See v. 3, note. Bretschneider : "Sensu forensi, vindicatio—ab injuria illata." Dunbar (Lex.), "justice awarded." So Scarlett, Wakef., Norton, Diob. "recht."

^l "his ;" *αὐτοῦ*. Tyndale, Cranmer, Ge Wakef., Norton, Camp., Dick., Sawyer. S. :

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
his own elect, which cry day and night unto him, though he bear long with them?	βοούντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακροθυμῶν ἐπ' αὐτοῖς; ⁸ λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;	elect who cry "to him day and night, though "he beareth long "in respect to them? I tell you that "he will do them justice speedily. Nevertheless, when the Son of man cometh, will he find faith on the earth? ⁹
8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?	9 Ἐπέε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενούντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην ¹⁰ Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερόν προσεύξασθαι. ὁ εἰς Φαρισαῖος, καὶ ὁ ἕτερος τελωνίας. ¹¹ Ὁ Φαρισαῖος σταθεῖς πρὸς ἑαυτὸν ταῦτα προσηύχeto, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὡς περ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοὶ, ἢ	he spoke this parable to "some who trusted "in themselves that they were righteous, and despised others. Two men went ¹⁰ up into the temple to pray; the one a Pharisee, and the other "a tax-gatherer. The Pharisee ¹¹ "stood, and prayed thus with himself, "O God! I thank thee that I am not "like other men, extortioners, unjust, adulterers,
9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:		
10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.		
11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, un-		

"who cry;" τῶν βοούντων. Alternative, "who are crying." So Wakef., Scarlett.

"to him;" πρὸς αὐτὸν. The order of the text is retained here, as entirely appropriate. So Thom., Sharpe, Scarlett, Wesley, Peon, Norton, Camp, Sawyer, Kend. S. Fr., "à lui jour et nuit."

"he beareth long;" μακροθυμῶν. The form of the subj. and indic. present is the same in modern usage. See ch. 4:3, note.

"in respect to them?" ἐπ' αὐτοῖς; Kend. This pronoun refers to ἐκλεκτῶν. Hence, as the scope of the passage shows, the forbearance of God (bearing long) has reference to the claims which his people have on his compassion. Rob. (Lex., ἐπι cum dat.): "(Spoken) of the ground, or motive, the exciting cause of any action upon, at, i. e., on account of, because of. So of the incidental cause, upon, at, by reason of, on account of." Bresch. (in verbo): "β. de quo aliquid dictum est." Joha 12:16, ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα (E. V.); "these things were written of (i. e., concerning) him." Matth. 13:14, καὶ ἀναπηροῦνται ἐπ' αὐτοῖς (concerning them, as to them) ἢ προσηγνεία Ἰακώβου. Dunbar (Lex.), "τὸ ἐπ' ἐμοί, 'as it respects me.'" Bloomfield (N. T.): "We may render literally, though he be long suffering [as it regards the injurious] in their behalf, long in interposing for their succor." Compare Ecclus. 32:22 (E. V. 35:18), οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς, "Neither will (the Mighty) be patient towards (i. e., in respect to, concerning) them."

"he will do them justice;" ποιήσει τὴν ἐκδίκησιν. See v. 6, note.

"some;" τινὰς. Thom., Sharpe, Scarlett, Norton, Camp, Dick., Kend., M.

"in themselves;" ἐφ' ἑαυτοῖς. The rendering of the E. V. is retained here, though it is perhaps less exact than "in respect to themselves." However, as the thought is sufficiently clear, it is deemed best not to change the phrasology.

"a tax-gatherer;" τελωνίας. See ch. 3:12, note.

"stood, and prayed thus, etc.;" σταθεῖς—ταῦτα προσηύχeto, *z. r. l.* As some adopt the rendering, "The Pharisee, standing by himself, prayed thus," this may be placed in the margin. I prefer the rendering of the E. V. Kuinzel assigns the following reason for construing πρὸς ἑαυτὸν with προσηύχeto: "Phariseus stabat, et secum tacitus hunc in modum precabatur. Plures quidem interpretum πρὸς ἑαυτὸν referunt ad participium σταθεῖς atque explicant vel, seorsim solus stabat, vel, loco suo, praeipuo aliquo, ubi conspicietur procul a vegetigalium exatore. Hunc vero interpretanti rationem non admittit usq. loquendi. Etenim Hebraicum יבתי ab interpretibus Alexandrinis explicatur per καθ' ἑαυτὸν, velut Zach. 12:12, h. e. seorsim, nunquam vero per πρὸς ἑαυτὸν, nec ullibi haec ipsa vox πρὸς ἑαυτὸν hoc sensu legitur, sed respondet ἐν ἑαυτῷ h. e. secum, tacite, ut Marc. 11:31; coll. 12:7; 10:26; 16:3. Luc. 20:5, 14; coll. 12:17." So (in substance) Bloomf. (N. T.). De Wette, "betete bei sich selber."

"O God!" Ὁ Θεός. Bloomf. (N. Test.), Thom., Scarlett, Wakef., Norton, Camp, Dick., M. Trollope (Gram., p. 13): "In the flexion of nouns, the remains of the ancient dialects which occur in the N. Test., are exclusively Attic; in accordance with which the nominative Θεός is always, and with a single exception, for the vocative." Green (Gram., pp. 252, 253).

"like;" ὡσπερ. See next note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
just, adulterers, or even as this publican.	καὶ ὡς οὗτος ὁ τελώνης. ¹² νη-	or even *like this *tax-gatherer. I fast twice in the week, I give 12
12 I fast twice in the week, I give tithes of all that I possess.	στενὸν δις τοῦ σαββάτου, ἀποδε- κατὸ πάντα ὅσα κτῶμαι. ¹³ Καὶ	tithes of all which *I acquire. And the *tax-gatherer, standing 13
13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.	ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· ἀλλ' ἔνυππεν εἰς τὸ στήθος αὐτοῦ, λέγων, Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. ¹⁴ Λέγω ὑμῖν, κατέβη	*far off, *would not even lift up his eyes to heaven, but smote on his breast, saying, *O God! be merciful to me a sinner. I 14
14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.	οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.	tell you, this *man went down to his house justified rather than the other; for every one who exalteth himself *will be humbled; but he who humbleth himself will be exalted. And 15
15 And they brought unto him also infants, that he would touch them: but when his disciples saw <i>it</i> , they rebuked them.	¹⁵ Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. ¹⁶ ὁ δὲ Ἰησοῦς	they brought to him *their infants *also, that he might touch them; but his disciples, *seeing <i>it</i> , rebuked them. But Jesus, 16
16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.	προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτὰ· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ¹⁷ ἀμὴν λέγω ὑμῖν,	*calling them to <i>him</i> , said, Suffer *the little children to come to me, and forbid them not; for of such is the kingdom of God. *Truly, I say to you, 17
17 Verily, I say unto you, Who-		

* "like;" *ὡς*. Scarlett, Norton, Dick. So (E. V.) Matt. 6 : 29; 28 : 3. John 7 : 46. Acts 8 : 32. This rendering presents the thought, and is more euphonious than "as."

* "tax-gatherer;" *τελώνης*. Norton, Wakef., Sharpe. See ch. 3 : 12, note.

* "I acquire;" *κτῶμαι*. Penn, Dickinson, Sawyer, Angus ("gain"), M. De Wette, "ich erwerbe;" Schott, "acquirō." Green (Gram., *in loco*, p. 28) : "I pay tithes of all my gains, ὅσα κτῶμαι, 'whatever I am from time to time acquiring.' 'All that I possess' would require *κέκτημαι*." Trench (on Bib. Revision, p. 125) : "Ὅσα κτῶμαι is not 'all that I possess,' but 'all that I acquire' ('quæ mihi acquirō, quæ mihi redeunt')." In the perfect *κέκτημαι*, the word first obtains the force of "I possess," or, in other words, "I have acquired." Compare Deut. 14 : 22.

* "tax-gatherer." See v. 10, note.

* "far off;" *μακρόθεν*. See chap. 16 : 23, note.

* "would not even;" *οὐκ ἤθελεν οὐδὲ*. Penn, Wakef., Norton, Sharpe, Kend. Rob. (Lex., *οὐδ*) : "Ὀὐκ οὐδὲ, not even, Luke 18 : 13."

* "O God!" Ὁ Θεός. See v. 11, note.

* "man." This word is italicized, as a supplement.

* "will be humbled;" *ταπεινωθήσεται*. "Will" is employed as the sign of the future by Scarlett, Penn, Wakef., Norton, Sharpe, Kend., M. So in the rendering of *ἐνωθήσεται*, at close of verse. Uniformity requires that *ταπεινωθήσεται* should be rendered by "humbled" here, as its participle is in the next member of the sentence. See ch. 14 : 11, note.

* "their infants;" *τὰ βρέφη*. The article is retained in the Belg., Luther, De Wette. It is used here for the possessive pronoun. Bloomf. (N. Test.) : "Τὰ βρέφη, 'the children,' i. e., 'their children.'" Thelwall. See ch. 5 : 2, note. As an alternative rendering of the noun, "young children." Wakef., "little children;" S. Fr., "petits enfans."

* "also;" *καὶ*. This position of the word is demanded on the principle noticed ch. 16 : 14, note. So Angus.

* "seeing;" *ιδόντες*. Kend., Scarlett, M., Wesley, Norton, Sharpe, Thelwall.

* "calling—to;" *προσκαλεσάμενος*. Kend., Scarlett, Wesley, Norton, Camp., M. See ch. 6 : 13, note.

* "the little children;" *τὰ παιδία*. Scarlett, Penn, Dick., Kendrick. The article is rendered by Norton, and Campbell. Pechy (note in Angus) says : "The little children; i. e., clearly the ones now present, saying nothing (only impliedly) about little children generally." The article is retained by Wielif, Belgio, Luther, De Wette, G. and S. Fr., Span., Iber., Diodati, Ital., Dan.

* "Truly;" *ἀμὴν*. See ch. 4 : 24, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
soever shall not receive the kingdom of God as a little child, shall in no wise enter therein.	ὅς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.	whoever shall not receive the kingdom of God like a little child, will by no means enter into it. And a certain
18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?	18 Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;	ruler asked him, saying, Good Teacher, what shall I do to inherit eternal life? And Jesus
19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is God.	19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐθεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός.	19 said to him, Why callest thou me good? No one is good, except one, that is God. Thou
20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.	20 τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψῃς· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.	20 knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false testimony, Honor thy father and thy mother.
21 And he said, All these have I kept from my youth up.	21 Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφύλαξα ἕκ νεότητός μου.	21 And he said, All these have I kept from my youth.
22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.	22 Ἰησοῦς εἶπεν αὐτῷ, Ἐτι ἐν σοὶ λείπει πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.	22 Jesus, hearing this, said to him, Yet thou lackest one thing; sell all that thou hast and distribute to the poor, and thou shalt have a treasure in heaven; and come, follow me.
23 And when he heard this, he was very sorrowful: for he was very rich.	23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.	23 And when he heard this, he became very sorrowful: for he was exceedingly rich.
24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have	24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρημα-	24 Jesus, seeing him become very sorrowful, said, With what

* "like;" ὡς. See v. 11, note.

1 "will—enter;" εἰσέλθῃ. Sharpe, Penn, Norton. Trollope (Gram., p. 143): "In negative prepositions, the conjunctive (subjunctive) is used with οὐ μὴ instead of the future."

"by no means;" οὐ μὴ. Rob. (Lex., μὴ 1: 8). E. V., Matt. 5: 26. Scarlett, Dick., Sawyer, Kend., M.

"Teacher;" Διδάσκαλε. See ch. 9: 33, note.

"No one;" οὐδεὶς. See ch. 1: 61, note.

"except;" εἰ μὴ. M., Norton. "Save," in this sense, is obsolete.

"Do not kill;" μὴ φονεύσης. This is the uniform reading of the verb in all cases, in the E. V., except Matt. 19: 18, where οὐ φονεύσεις is translated, "Thou shalt do no murder." As this verb seems to be often used in the sense of "murder," this sentence should be placed in the margin, "or, Do not murder." It is so rendered by Thelwall, Thom., Scarlett, Wesley. The Lexicons usually define the verb by *murder, slay, kill*.

The adverb "up," in the E. V., is not authorized by any thing in the text; nor is it needed as a supplement. It is dropped

by Thom., Scarlett, Wesley, Penn, Wakefield, Norton, Camp., Kend., Angus.

* "hearing;" ἀκούσας. Thomson, Sharpe, Scarlett, Camp., Kend., M., Thelwall.

"this;" ταῦτα. So in (E. V.) v. 23. Thom., Sharpe, Scarlett, Wakef., Norton, Camp., Dick. See ch. 5: 27, note.

"a treasure;" θησαυρὸν. Wakefield, Sawyer, Murdock, Belg., "einen schatz;" De Wette, "einen Schatz;" G. and S. Fr., "un trésor;" Diodati and Ital., "un tesoro."

"he became;" ἐγένετο. Penn, Kend., Thelwall, M. The radical sense of the verb is most appropriate. So Mont., Beza, Castal., "factus est;" Belg., "wied;" De Wette, "ward (er—betrübt)."

"exceedingly;" σφόδρα. Wakef., Norton, M., Angus, Thelwall ("exceeding").

"seeing him become;" Ἰδὼν—αὐτὸν—γενόμενον. M. Greenfield, Liddell (Lexx.). See v. 23, note v.

"With what difficulty;" Πῶς δυσκόλως. Tyndale, Cramer, Geneva, Scarlett, Dick., Sawyer. The reading "How hardly" is not pure English. Rob. and Dunbar (Lexx.): "With difficulty." This is the rendering in Revis. of Mark (10: 23).

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
riches enter into the kingdom of God!	τα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²⁵ Ἐύκο-	difficulty *will those who have riches, enter into the kingdom of God! For it is easier for a
25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.	πώτερον γάρ ἐστι, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. ²⁶ Ἐἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σω-	25 camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And those who heard it, said, 26
26 And they that heard it, said, Who then can be saved?	θῆναι; ²⁷ Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ ἐστὶ παρὰ τῷ Θεῷ. ²⁸ Ἐἶπε δὲ ὁ Πέτρος, Ἰδοῦ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι. ²⁹ Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέ-	26 Who, then, can be saved? And 27 he said, The things which are impossible with men, are possible with God. Then Peter 28
27 And he said, The things which are impossible with men, are possible with God.	γω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ ζωῆν αἰώνιον.	28 said, "Behold, we have left all, and followed thee. And he 29
28 Then Peter said, Lo, we have left all, and followed thee.	30 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ἐστὶν ὃς ἀφήκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, ³⁰ ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἔρχομένῳ ζωῆν αἰώνιον. ³¹ ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, Ἰδοῦ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ	30 said to them, "Truly, I say to you, there is *no one who hath left house, or parents, or brethren, or wife, or children, *for the sake of the kingdom of God, who *will not receive 30 manifold' in this present time, and in the world to come *eternal life. Then he *took the 31
29 And he said unto them, Verily, I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,		twelve <i>aside</i> , and said to them, Behold, *we are going up to Jerusalem, and *all the things written by the prophets *concerning the Son of man *will be
30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.		
31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.		

* "will—enter;" *εἰσελεύσονται*. Scarlett, Penn, Norton, Dick, Kend., Angus.

† "Behold;" *Ἰδοῦ*. See ch. 1 : 44, note.

‡ "Truly;" *Ἀμὴν*. See ch. 4 : 24, note.

§ "no one;" *οὐδεὶς*. See ch. 1 : 61, note.

¶ "for the sake of the kingdom of God;" *ἕνεκεν τῆς βασιλείας*. Thom., Sharpe, Wakef., Norton, Kend., M.

‡ "will—receive;" *ἀπολάβῃ*. Sharpe, M., Scarlett, Penn, Wakef., Norton, Dick.

¶ The word "more" after "manifold," in the E. V., is superfluous, as *πολλαπλασίονα* literally signifies "many times more," i. e., "manifold."

¶ "eternal life;" *ζωὴν αἰώνιον*. So (E. V.) in parallel, Mark 10 : 30. Penn, Norton, Camp., Sawyer.

¶ "took—*aside*;" *παράλαβὼν*. Sharpe, Wakefield,—Camp., Scarlett, M., Thelwall ("taking—*aside*"). The following note on *παράλαβὼν* is copied from the Revision of Mark (10 : 32) : "*Aside*. This supplement is necessary to complete the sense. It is taken from the parallel, Matt. 20 : 17, *παρέλαβε τοὺς δώδεκα*

μαθητὰς κατ' ἰδίαν (E. V.), 'took the twelve disciples apart.' The thought is really conveyed by *παρέλαβε*, 'he took to himself,' equivalent to 'he took aside.' S. Fr., 'ayant—pris avec lui;' Iber., 'tomó á (sí)'; De Wette, 'nahm er—die Zwölffe zu sich;' Belg., 'de twaalve—tot hem nemende;' Campbell, 'taking—*aside*;' Wakef., 'he took—*aside*.'

¶ "we are going;" *ἀναβαίνομεν*. Thom., Sharpe, Scarlett, Penn, Wakef., Norton, Camp., Dick., Thelwall. In the note on this verb in the parallel, Mark 10 : 33 (Revision of Mark), it is said : "The progressive form of the verb, indicating *present continued action*, is exact, as the Saviour and his disciples were now on the way."

¶ "all the things written;" *πάντα τὰ γεγραμμένα*. Thelwall, Scarlett ("all things written").

¶ "concerning the Son of man;" *τῷ υἱῷ τοῦ ἐνθρώπου*. As an alternative rendering, "on the Son of man." So Kendrick. Wakef. has "in the Son of man." Schott : "Quæcumque per verba scripta sunt consummabuntur hominis filio." Gäschen and Kuinzel agree with the E. V.

¶ "will be accomplished;" *τελεσθήσεται*. Penn Thomson, Wakef., M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on;	τοῦ ἀνθρώπου. ³² παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, ³³ καὶ μα-	accomplished. For he will be ³² delivered up to the Gentiles; and will be mocked, and "abused, and "spitten on; and phav- ³³
33 And they shall scourge him, and put him to death: and the third day he shall rise again.	στιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. ³⁴ Καὶ αὐτοὶ οὐδὲν	ing scourged him, they "will put him to death; and the third day he "will rise again. And ³⁴
34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.	τούτων συνήκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κρυπτόμενον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.	they understood none of these things; and this saying was hidden from them, and they knew not the things which were spoken. And it came to ³⁵
35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging;	³⁵ Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱεριχῶ, τυφλὸς τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· ³⁶ ἀκούσας δὲ ὄχλου διαπορευο-	pass, that "as he drew near Jericho, a certain blind man sat by the way-side begging; and hearing "a crowd "passing ³⁶
36 And hearing the multitude pass by, he asked what it meant.	μένου, ἐπυνθάνετο τί ἦν τοῦτο. ³⁷ ἀπήγγειλαν δὲ αὐτῷ, "Οτι	along, he asked what it meant. And they told him, "Jesus of ³⁷
37 And they told him, that Jesus of Nazareth passed by.	Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. ³⁸ Καὶ ἐβόησε, λέγων,	Nazareth "is passing by. And ³⁸
38 And he cried, saying, Jesus, thou son of David, have mercy on me.	Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με. ³⁹ Καὶ οἱ προάγοντες ἐπέτιμον	"he shouted, saying, Jesus, "son of David, have mercy on me. And those who went before, ³⁹
39 And they which went before rebuked him, that he should hold	αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ	"charged him "to be silent; but

" he will be delivered up;" παραδοθήσεται. Scarlett, Sharpe, Wakef., Angus, M. See ch. 9 : 44. note.

"abused;" ὑβρισθήσεται. Rob. (Lex.), Kend. As an alternative, "shamefully treated." So M., and E. V., 1 Thess. 2 : 2 ("shamefully entreated").

"spitten on;" ἐμπαιχθήσεται. Wakef. The perf. part. of "to spit" is either "spit," or "spitten." The last form is preferred for the sake of euphony. See Bullion (Eng. Gram., § 32).

"having scourged;" ματιγώσαντες. Norton, M., Thelwall.

"will put him to death;" ἀποκτενοῦσιν. "Will," auxiliary, is employed by Norton, Camp., M.

"will rise again;" ἀναστήσεται. Thomson, Sharpe, Scarlett, M.

"as he drew near;" ἐν τῷ ἐγγίξειν. See ch. 7 : 12, note i. So often in E. V.

The preposition "to" is superfluous before a word designating a person, place or thing, after such verbs as "drew near," "approach," etc. Hence it is omitted here, before Jericho.

"a crowd;" ὄχλου. See ch. 3 : 7, note. The definite article should not be used here. The blind man by hearing merely knew that "a crowd" was passing. It was only by subsequent inquiry, he ascertained that it was "the crowd" which accompanied Jesus. "The" has been exchanged for the indefinite "a," by Scarlett, Penn, Wakef., M., Angus.

"passing along;" διαπορευομένου. So Norton, Kend., M.,

Liddell (Lex., in verbo). The participial construction is most accurate. It has been adopted by Penn, Wakef., Norton, Sawyer, Thelwall. By this rendering, we make a distinction between διαπορεύομαι and παρέρχομαι (to pass by), in the next verse. This is the only case where the E. V. renders this verb by "pass by."

The particle *οτι* (E. V., "that") is merely a mark of quotation. See ch. 7 : 16, note. So Angus.

"is passing by;" παρέρχεται. Angus, Thelwall, Sawyer.

"he shouted;" ἐβόησα. Liddell (Lex., in verbo): "To utter a cry—to shout." The noun *βοή* usually signifies a shout. Lidd. and Dunbar. This rendering distinguishes this verb from *κράζω*, "to cry out," in the next verse.

The supplement "thou," before "Son," is superfluous. So in v. 39, where it is repeated in the E. V. Omitted by Thomson, Scarlett, Sbarpe, Norton, Camp., Dick., Kend., Sawyer, Angus, M., Thelwall.

"charged him;" ἐπέτιμον αὐτῷ. Wesley, Camp., Sawyer, Kend., Wakef. ("were charging"). So E. V. in the parallels, Mark 10 : 48 (*ἐπιτίμων αὐτῷ*), and in Matt. 12 : 16. Mark 8 : 30; 10 : 48. Note in Revis. of Mark (9 : 21): "When the verb is *emphatic*, its force is properly expressed (as in E. V.) by 'rebuke.'" Dunbar (Lex., in verbo): "N. T. to charge or enjoin strictly." Rob. (Lex., in verbo): "To admonish strongly, to charge stridly." Bretsch.: "Serio jubeo. Luc. 18 : 39."

"to be silent;" ἵνα σιωπήσῃ. Kendrick, Scarlett, Camp.,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>his peace: <i>but</i> he cried so much the more, <i>Thou</i> son of David, have mercy on me.</p> <p>40 And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him,</p> <p>41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.</p> <p>42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.</p> <p>43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw <i>it</i>, gave praise unto God.</p>	<p>πόλλῳ μᾶλλον ἔκραζεν, Υἱὲ Δαβίδ, ἐλέησον με. ⁴⁰ Σταθείς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπρώτησεν αὐτὸν, ⁴¹ λέγων, Τί σοι θέλεις ποιῆσω; Ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω. ⁴² Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. ⁴³ Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.</p>	<p>he cried out "much more, Son of David, have mercy on me. And Jesus 'stopped, and commanded him 'to be led to him; and when 'he came near, he asked him, saying, What wilt 41 thou 'that I should do 'for thee? And he said, Lord, that I may receive my sight. And 42 Jesus said to him, Receive thy sight; thy faith hath made thee whole. And immediately he 43 received his sight, and followed him, glorifying God: and all the people, 'seeing <i>it</i>, gave praise to God.</p>
CHAP. XIX.	CHAP. XIX.	CHAP. XIX.
<p>AND <i>Jesus</i> entered and passed through Jericho.</p> <p>2 And behold, <i>there was</i> a man named Zaccheus, which was the chief among the publicans, and he was rich.</p> <p>3 And he sought to see <i>Jesus</i> who he was; and could not for</p>	<p>ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχά· ² καὶ ἰδὼν, ἀνὴρ ὀνόματι Ζακχαῖος, καὶ ἀρχιτελάωνης, καὶ οὗτος ἦν πλούσιος· ³ καὶ ἐζήτην ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ</p>	<p>AND 'He, 'having entered 1 Jericho, 'was passing through <i>it</i>; and behold, <i>there was</i> a man 2 named Zaccheus, who was 'a chief tax-gatherer, and he was rich; and he sought to see 3 'who <i>Jesus</i> was, 'and yet could</p>

Thelwall. So in parallel, Revis. of Mark 10 : 48. "To hold one's peace" is obsolete. Present usage demands the infinitive in such construction. The E. V. often renders the subjunctive with *ἵνα* by the infinitive.

• "he cried out;"; *ἔκραξεν*. Penn. Sharpe, Norton, Wakef., Angus, M., Rob. (Lex., *in verbo*). So Matt. 8 : 29; 14 : 26; 20 : 30; 27 : 23. Luke 4 : 41; 9 : 39; 19 : 40, etc.

• "much more;"; *πολλῷ μᾶλλον*. Thelwall, Kend. (in parallel, Mark 10 : 48), Sawyer. Iber., "mucho mas." So *πολλῷ μᾶλλον* is rendered (E. V.) Matt. 6 : 30. Liddell (Lex., *πολύς*, B).

• "stopped;"; *σταθείς*. Norton, Penn, Camp, Dick.,—Kend. and Sawyer, "stopping;"; S. Fr., "s'étant arrêté;"; Iberian, "paróse." Rob. (Lex., *in verbo*): "In the aorists *ἔστην* and *ἔσταθην*, to stand still, to stop." Liddell (Lex.): "In general to stop, cease, be still."

• "to be led;"; *ἀχθῆναι*. Sharpe, Thelwall. Vulg., Mont., Eras., "adduci;"; Castal., Göschen, Schott, "duci." So often in E. V.

• "he came near;"; *ἐγγίσαντος*. Kendrick, Scarlett, Sawyer. See ch. 7 : 12, note.

• "that I should do;"; *ποιῆσω*. Wesley, Scarlett, Angus, M. Penn. Our idiom demands this form of the verb. S. Fr., "que je—fasse."

• "for thee?" *σοι*. Thom., Wesley, Penn, Scarlett, Norton ("for you"), Wakef., Kend. Dativus commodi.

"seeing;"; *ἰδὼν*. Wesley, Scarlett, Sawyer, Thelwall.

• "He." The nominative of the verb not being expressed in the text, the pronoun is employed with a capital to show its reference to the Saviour. So Angus, Thelwall, and M. "he," without a capital, is used by Tyndale, Wesley, Sharpe, Kend.

• "having entered;"; *εἰσελθὼν*. Norton, M., Scarlett, Dick.

• "was passing through;"; *διήρχετο*. Kend., Thom., Sharpe, Penn, Norton. This is the imperfect of continued action.

• "a chief tax-gatherer;"; *ἀρχιτελάωνης* (*ἀπαξ λεγόμεν*). Sharpe. See ch. 3 : 12, note. The article "the" (copied from Geneva) is improperly inserted in the E. V. It leads the reader to suppose that Zaccheus the chief of the whole order of the tax-gatherers. The indefinite article ("a") is employed by Tyndale, Coverdale. Cramer, Thom., Penn, Wakef., Kend., M.

• "who Jesus was;"; *τὸν Ἰησοῦν, τίς ἐστι*. Wakefield, M. Beza, "quis esset Jesus." Bloomf. (N. T.): "Literally, 'to see what sort of a person Jesus is; for *ἰδεῖν τίς ἐστιν ὁ Ἰησοῦς*." Matt. (Gram., § 295, 3): "In dependent propositions, the subject is often wanting, because it is construed with the verb of the preceding proposition." See also Kühner (Gram., § 347, 3). So in Latin, nostri *Marcellum, quam tardus sit*, instead of *quam tardus sit Marcellus*. In our usual parlance, we should say "which was Jesus" as G. Fr., "lequel était Jésus;"; and Iber., "cual era Jesús." According to Scholfield, p. 25, *τίς ἐστι = ὁποῖος ἦν* (Jas. I : 24), "what sort of a person he was."

• "and yet;"; *καὶ*. So (E. V.) 2 Cor. 6 : 9, 10. Stuart

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
the press, because he was little of stature.	ἡδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. ⁴ καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ συκομορῶν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.	not "on account of "the crowd," for he was "small in stature.
4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that way.	ἔμπροσθεν ἀνέβη ἐπὶ συκομορῶν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.	4 And he ran before, and "climbed a sycamore-tree to see him; for "he was about to pass that way.
5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down: for to-day I must abide at thy house.	ἔπειτα ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.	5 And when Jesus came to the place, he looked up and saw him, and said to him, Zaccheus, make haste, and come down; for to-day I must "remain in thy house.
6 And he made haste, and came down, and received him joyfully.	καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.	6 And he made haste, and came down, and received him joyfully.
7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner	καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.	7 And when they saw it, they all murmured, saying, "the hath gone in "to lodge with "a sinful man.
8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the	καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν, καὶ εἶπε πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι.	8 And Zaccheus "stood up, and said to the Lord, Behold, Lord, the half of my "posses-

(Gram., §185, Rem.). Rob. (Lex., καὶ, I. f. a). Hoogveen (καὶ, V., p. 83). See Luke 8 : 13, note.

⁴ "on account of;" ἀπὸ. M. Rob. (Lex., ἀπὸ): "(Spoken) of the occasion, or incidental cause, from, i. e., because of, by reason of, on account of." Bloomf. (N. Test.): "The use of ἀπὸ, before τοῦ ὄχλου, is Hellenistic, and found on the Heb. 2, on account of."

^h "the crowd;" τοῦ ὄχλου. See ch. 3 : 7, note. So Angus, Thom.

¹ "for;" εἰ. Kend., M., Thom. So (E. V.) in v. 4. Thus often in E. V., as Luke 1 : 37, 45, 48, 49; 2 : 11. Rob. (Lex.): "Simply, εἰ is put after certain classes of verbs, and also gener. to express the cause, reason, motion of the action of those verbs, or of any action, or event mentioned, that, i. e., seeing that, because, for."

¹ "small in stature;" τῇ ἡλικίᾳ μικρὸς. M., Dick. As an alternative rendering, "of low stature." So Norton. Wakef. and Camp, "of a low stature."

^κ "climbed;" ἀνέβη. In conformity with our usus loquendi, "up" is omitted. "Climb" signifies to go up by a slow motion. So Thom., Wakef.

¹ The preposition "into" which the E. V. uses as the equivalent of ἐπὶ ("on," or "upon"), is omitted, according to our idiom. We say, "he climbs the tree;" the preposition "on" being left to be supplied by the hearer's mind.

^κ "he was about to pass;" ἤμελλε διέρχεσθαι. M.—Wakef., "he was going to pass." Rob. (Lex., μέλλω): "To be about to do, or suffer any thing, to be on the point of, construed with an infinitive of that which one is about to do or suffer, mostly with the inf. future." See ch. 7 : 2, note.

^κ "remain;" μέναι. Kendrick, Dick. Compare text, and E. V., Luke 10 : 7. See ch. 1 : 56, note. So often in E. V.

^ο The particle εἰ (E. V., "that"), before παρά, is merely a sign of quotation, and should not be translated. See ch. 7 : 16, note. "That" is omitted by M., Thom., Wesley, Sharpe, Scarlett, Wakef., Camp., Norton, Dick., Sawyer, Kend.

^ρ "he hath gone in;" εἰσῆλθε. Sawyer ("has gone in"). See ch. 9 : 8, and 4 : 34, notes.

^α "to lodge;" καταλῶσαι. So (E. V.) Luke 9 : 12. Wakef., Sharpe, Penn, Thelwall. Rob. (Lex., in verbo): "In N. Test. gener. to lodge, to take lodging, intransitive. Luke 9 : 12; with παρά τινι, 19 : 7." Liddell (Lex.): "To turn in, to lodge with one." Dunbar (Lex.): "To lodge."

^τ "a sinful man;" ἁμαρτωλῶ ἀνδρὶ. Sharpe, Scarlett ("wicked man"). So E. V. (ἀνὴρ ἁμαρτωλός), Luke 5 : 8. Rob. (Lex.): "Ἄνθρωπος ἁμαρτωλός, a sinful man, a sinner." So Thom., Wakef., Penn, Kend., M.

^σ "stood up;" Σταθείς. Wakef., Norton, Sawyer, Murd., Thom., Scarlett, and M., "standing up."

^τ "possessions;" ὑπαρχόντων. See ch. 8 : 3, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
poor; and if I have taken any thing from any man by false accusation, I restore <i>him</i> four-fold.	τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. ⁹ Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, "Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.	sions I give to the poor, and if "I have taken any thing from 'any one by fraud, I restore" fourfold. And Jesus said to ⁹ him, To-day salvation "hath come to this house, 'because he also is a son of Abraham. For ¹⁰ the Son of man "hath come to seek and to save that which was lost. And when 'they had ¹¹ heard 'this, 'he went on to speak a parable, because he was near 'Jerusalem, and 'they thought that the kingdom of God 'would immediately appear. He said therefore, ¹² certain nobleman went into a . 'distant nobleman there into a kingdom, and to return. And ¹³ he called 'ten of his servants,
9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.	10 ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός. 11 Ἴ ΑΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεῖς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. 12 εἶπεν οὖν, "Ἀνθρωπὸς τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι. 13 καλέσας δὲ δέκα	
10 For the Son of man is come to seek and to save that which was lost.		
11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.		
12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.		
13 And he called his ten ser-		

^a "I have—taken by fraud;" *ἑσυκοφάντησα*. Iber., "he defraudando." De Wette, "ich—übervorthelt habe." Rob. (Lex., *in verbo*), Kend., and Sawyer ("have defrauded"),—Norton ("I have wronged"), M. ("have taken—unjustly"). Kuinzel (on Luke 3 : 14) : "In versione Alexandrina *συκοφαντεῖν* respondet Hebr. *רָפָץ* defraudavit, Job. 35 : 9. Ps. 119 : 121." Perhaps the generic term "wrongfully" would be most appropriate here, rather than "unjustly."—S. Fr., "j'ai fait tort."
^v "any one;" *τινός*. Thelwall. Iber., "á alguno."
^w "*him*," which is inserted in the E. V. as a *supplement*, after "restore," is unnecessary. There is nothing in the text which authorizes its use. Dropped by Sharpe, Scarlett, Wakef., Camp., Sawyer, M.
^x "hath come;" *ἐγένετο*. See v. 7, note p.
^y "because;" *καθότι*. So (E. V.) Acts 2 : 24. Sawyer. So in Revis., Luke 1 : 7. Lexicons of Dunbar and Greenfield. Thelwall, "because that." "Forasmuch" is nearly obsolete. Scarlett and Dick., "since."
^z "hath come;" *ἦλθε*. See v. 7, note p.
^a "they had heard;" *ἀκούοντων*. Scarlett. See ch. 5 : 25, note. Our idiom demands the pluriferfect.
^b "this;" *ταῦτα*. See ch. 5 : 27, note.
^c "he went on to speak;" *προσθεῖς εἶπε*. Norton. The language here is a Hebraism. Job 29 : 1, *רָפָץ*—*רָפָץ*, Sept. *προσθεῖς—εἶπε*, "He (Job) went on to speak;" or, in more modern phraseology, "he proceeded to speak;" or, "he added." Bloomfield (N. Test.) : "Meaning, by Hebraism, 'he went on to speak.'" Rob. (Lex., *προστίθημι*) : "By Hebraism, like *רָפָץ* before an infinitive, or sometimes a finite verb, to add to do

any thing, i. q., to do again, to do further." See Gesen. (Lex., *רָפָץ*). Sept., Gen. 4 : 2, *προσέθετο τεκεῖν*.
^d The preposition "to," before Jerusalem (E. V.), is superfluous, according to our *usus loquendi*. We do not usually express it, after "nigh," and "near."
^e "because" of the E. V. is unauthorized by the text. It is dropped by Thom., M., Scarlett, Wakef., Camp., Norton, Dick., Sawyer, Angus, Kend., Thelwall.
^f "would immediately appear;" *μέλλει—ἀναφαίνεσθαι*. Kend., Wesley, Norton. So "would" is employed instead of "should," by Thom., Sharpe, Camp., Dick. The *thought* may be expressed, in other phraseology, by "was about to appear immediately," or "was immediately to appear."
^g "distant;" *μακρὰν*. Kend. So in Revision, Luke 15 : 13. See Note on that verse. So Norton, Dick., Sawyer, Penn, Thom., Angus.
^h "for himself" of the E. V. (*ἑαυτῷ*) is pleonastic. Dropped by Kendrick, Norton, M. So De Wette has simply "zu empfangen." S. Fr., "pour recevoir un royaume;" Iber., "á recibir un reino;" Ital., "a ricevere un reame."
ⁱ "ten of his servants;" *δέκα δούλους*. Angus, Wesley, Wakef., Camp., Penn, Norton, Dick. G. Fr., "dix de ses serviteurs;" S. Fr., "dix de ses esclaves;" Iber., "diez de sus siervos." Bloomfield (N. Test.) : "ten of his servants, a round number." "His ten servants" implies that he had that number only, and would have required *τοὺς δέκα δούλους*. Compare *τοὺς δώδεκα μαθητὰς αὐτοῦ*, in Matt. 10 : 1, Luke 9 : 1; *τοὺς δώδεκα μαθητὰς αὐτοῦ*, Matt. 11 : 1.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
vants, and delivered them ten pounds, and said unto them, Occupy till I come.	δοῦλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι.	and 'gave them ten pounds, and said to them, "Trade till I come. But his citizens hated 14
14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.	14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσην αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεύσαι ἐφ' ἡμᾶς.	him, and sent an embassy after him, saying, We will not have this man reign over us. And 15
15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.	15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ τίς τί διεπραγματεύσατο.	"when 'he returned, having received the kingdom, *that he commanded those servants to be called to him, to whom 'he gavē the money, that he might know 'what 'each had gained by trading. Then *the first came, saying, 16
16 Then came the first, saying, Lord, thy pound hath gained ten pounds.	16 παρ- ἐγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσεργάσατο δέκα μνᾶς.	Lord, thy pound hath gained ten pounds. And he said to 17
17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.	17 Καὶ εἶπεν αὐτῷ, Ἐὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πό- λεων.	him, "Well done, good servant! because thou hast been faithful in a very little; have" authority over ten cities. And 18
18 And the second came, saying, Lord, thy pound hath gained five pounds.	18 Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.	the second came, saying, Lord, thy pound hath gained five pounds. And he said 'also to 19
19 And he said likewise to him, Be thou also over five cities.	19 Εἶπε δὲ καὶ τοῦτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.	him, Be thou also over five cities. And another came, say- 20
20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:	20 Καὶ ἕτερος ἦλθε, λέγων, Κύριε, ἰδοὺ, ἡ μνᾶ σου, ἣ εἶχον ἀποκειμένην ἐν σουδαρίῳ·	ing, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared 21

¹ "gave;" *ἔδωκεν*. Wesley, Sharpe, Wakef., Norton, Sawyer, Angus, Thelwall, M. De Wette, "gab."

² "Trade;" *Πραγματεύσασθε*. Kend., Angus, Thom., Wesley, Sharpe, Wakef., M. Rob. (Lex., *in verbo*): "In N. Test. like English to do business, i. e., to trade, to traffic." Liddell (Lex.): "Espec. to carry on a business, be engaged in commerce." De Wette, "Handelt;" S. Fr., "Faites des affaires;" Iber., "Negociad;" Belg., "Doet handelinge."

³ "to" of E. V. is unnecessary before "reign," according to our idiom. See v. 27, note.

⁴ "that," in the E. V. (before "then"), is superfluous. It is dropped by M., Angus, Thom., Wesley, Sharpe, Scarlett, Wakef., Camp., Penn, Norton, Dick.

⁵ "he returned;" *ἐν τῷ ἐπανελθεῖν αὐτόν*. Kend., Angus, Camp., Penn, M. See ch. 4 : 34, note. As an alternative rendering, "at his return," as Wakef.

⁶ "that;" καὶ. M. In such constructions after *ἐγένετο*—*καὶ* may be treated as pleonastic. See Rob. (Lex., *καὶ*).

⁷ "he gave;" *ἔδωκε*, as in v. 13. So Thelwall, Kendrick, Wakef., M.

⁸ "what;" *τί*. Kend., Thom., Wesley, Sharpe, Wakefield, Camp., Sawyer.

⁹ "each;" *τίς*. Kend., Wesley, Sharpe, Scarlett, Wakefield, Penn, Dick., Thelwall. The following note on Mark 15 : 24 (Revision), where *τίς τίς* occurs, is in point: "Each; *τίς*. Wakef., Sharpe, Kend., Dick. In strictness, there is a double interrogative here, 'who should take what.'"

¹⁰ "the first, etc.;" *ὁ πρῶτος κ. τ. λ.* The natural order (placing the nominative before the verb) is adopted by Thom., Sharpe, Norton, Scarlett, Wakef., Penn, Dick., Sawyer, Kend., M., Thelwall.

¹¹ "Well done;" *Ἐὖ*. So (E. V.) Matt. 25 : 21, 23. Rob. (Lex., *in verbo*): "(Used) absolutely in commendations, i. q., *evye, well! well done!*" So Thom., Wesley, Norton, Scarlett, Wakef., Camp., Dick., Kend., M.

¹² "thou" of the E. V. has no equivalent in the text, and is omitted by Thom., Wesley, Norton, Scarlett, Camp., Dick., Sawyer, Kend.

¹³ "also;" καὶ, Sharpe, M., Norton.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.	21 ἐφοβούμην γάρ σε, ὅτι ἀνθρωπος αὐστηρὸς εἶ. αἶρεις ὁ οὐκ ἔθηκας, καὶ θερίζεις ὁ οὐκ ἔσπειρας.	thee, because thou art an austere man; thou takest up *what *thou didst not lay down, and reapest *what thou didst not sow.
22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:	22 Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἀνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ ἔθηκα, καὶ θερίζων ὁ οὐκ ἔσπειρα.	And he said to him, Out of thine own mouth I will judge thee, *wicked servant! Thou knewest that I was an austere man, taking up *what I laid not down, and reaping *what I did not sow;
23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?	23 καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;	why, then, didst thou not *put my money into the bank, that at my coming I *might have exacted *it with *interest?
24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.	24 Καὶ τοῖς παρεστάσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μᾶν, καὶ δότε τῷ τὰς δέκα μᾶς ἔχοντι.	And he said to those who stood by, Take from him the pound, and give it to him who hath *the ten pounds. (And they said to him, Lord, he hath ten pounds.)
25 (And they said unto him, Lord, he hath ten pounds.)	25 (Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μᾶς.)	(And they said to him, Lord, he hath ten pounds.)
26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.	26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται. ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει ἀρθήσεται ἀπ'	For I say to you, That to every one who hath, *more will be given; and from him who hath not, even what he hath will be taken from him. But those, 27

* "what;" δ. Sharpe, Wesley, Scarlett, Norton, Wakef., Camp, Dick, Sawyer, Kend., Thelwall, M.

* "thou didst not lay down;" ἔθηκας. Scarlett. Euphony demands this form of the verb. So (E. V.) at end of this verse (ἐσπειρας), "didst not sow."

γ "what;" δ. See note w on this verse. So Sharpe, Wesley, Scarlett, Norton, Wakef., Kend., M.

* "I will judge;" κρινῶ. Penn. This order is that of Thom., Scarlett, Camp., Dick.

* "thou" of the E. V. is unnecessary. It is dropped by Norton, Sawyer.

b "what;" δ. See v. 21, note w.

c "what;" δ. See v. 21, note w.

d "put;" ἔδωκας. Wakef., Scarlett, Sharpe, Penn, Sawyer, Gray (on Angus), M. As τράπεζα, which originally signified a table, was employed to signify a money-table or counter, and finally a place where money was exchanged and invested, like our banks, it is proper to give the verb a rendering which will correspond with the thought presented by the phrase "into the bank" (ἐπὶ τὴν τράπεζαν, literally, "on the table").

e "might have exacted;" ἂν ἔπραξα. So (E. V.) Luke 3:13. Kend., M. Bloomfield (N. Test.): "This sense of πρόσσειν for exigere is found also in the classical writers, but generally in the middle voice. Yet Thucyd. 1:99 has ἀκριβῶς πρόσσειον, 'the Athenians stridly exacted, etc.'" Bretch. (in verbo): "Exigo, de vectigalibus, usura." Alternative, "I might exact"

f "it;" αὐτά. Kendrick, Thom., Sharpe, Wesley, Norton, Wakef., Camp, Dick., Thelwall, M. The E. V. copied "mine own" from Tyndale. It is a correct rendering of the parallel passage, Matt. 25:27, where the Greek is τὸ ἑαυτοῦ.

g "interest?" τόκος. Thomson, Wesley, Scarlett, Norton, Wakef., Camp, Penn, Dick., Sawyer, Angus. "Usury" which was formerly employed to indicate the increase, or gain derived from money, has now the signification of an increase which exceeds the rate fixed by law. It should be changed in all places, in the E. V., for "interest," or "use." Webster (Dict.): "Usury formerly denoted any legal interest; but in this sense, the word is no longer in use."

h "the ten pounds;" τὰς δέκα μᾶς. The reason for the use of the article here is obvious. There is a reference to v. 16. See v. 25. It is retained by Thom., Wakef., Dick., Kend. In the parallel, Matt. 25:16, the servant who receives five talents "traded with the sum, and made them other five talents." He, therefore, on the return of the "man" had ten "talents." Hence he is indicated in v. 28 thus, "give it to him who hath the ten talents" (τῷ ἔχοντι τὰ δέκα τάλεντα). Here, too, the E. V. improperly omits the article (τὰ).

i "more." Thom., Norton, Camp, Dick. This supplement is deemed necessary to complete the sentence and obviate the harshness of "that hath, will be given." In Luke 8:18, this harshness does not occur, as "will" is preceded by "to him;" we can, therefore, dispense with the supplement, in that case.

j "will be given;" δοθήσεται, as in Revision, Luke 8:18. Norton, Wakef., Scarlett, Dick.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
27 But those mine enemies, which would not that I should reign over them, bring hither, and slay <i>them</i> before me.	αὐτοῦ. 27 Πλὴν τοὺς ἐχθροὺς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἄγαγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου. 28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.	mine enemies, ^{who} would not have me reign over them, bring hither, and ^{slay them} before me. And ^{having} spoken these things, ^{he} went on before, ^{going} up to Jerusalem.
28 And when he had thus spoken, he went before, ascending up to Jerusalem.	29 ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ, 30 εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην ἐν ᾗ εἰσπορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ᾧ οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἕαν τις ὑμᾶς ἑρωτᾷ, Διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ κύριος αὐτοῦ	And it came to pass, ^{as} he ^{drew} near to Bethphage and Bethany, at the mount called <i>the mount of Olives</i> , ^{he} sent forth two of his disciples, saying, Go ^{into} the village over against <i>you</i> , in ^{which} , ^{as} ye enter, ye will find a colt tied, on which ^{no} man ^{ever} sat; loose him, and ^{lead} him ^{to me} . And if ^{any} one ^{asketh} you, ^{Why} do ye loose <i>him</i> ? thus shall ye say to him, ^{The} Lord
29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called <i>the mount of Olives</i> , he sent two of his disciples,		
30 Saying, Go ye into the village over against <i>you</i> ; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring <i>him</i> hither.		
31 And if any man ask you, Why do you loose <i>him</i> ? thus shall ye say unto him, Because the Lord hath need of him.		

* "who would not have me;" τοὺς μὴ θελήσαντάς με. Thom., Sharpe, Camp., Kend. Compare E. V., and Revision, v. 14.

† "reign;" βασιλεῦσαι. As in v. 14, "to" of E. V. is dropped before "reign." After the verbs *bid, dare, see, feel, let, have*, etc., the infinitive is used without its usual sign "to." Bullion (Eng. Gram., § 67, R. 18).

‡ "slay;" κατασφάξατε (ἀπαξ λεγόμεν). As this word has, more strictly, the sense of "to slaughter" (Rob. and Lidd., Lexx.), that rendering is suggested as an alternative; though, perhaps, the change would not be of much consequence. However, "slay" is made the equivalent of ἀποκτείνω, φονεύω, σφάζω, and some other verbs, in the E. V.

§ "having spoken;" εἰπὼν. M., Thom., Scarlett, Sawyer, Kend. S. Fr., "après avoir dit;" Iber., "habiendo dicho."

¶ "he went on before;" ἐπορεύετο ἔμπροσθεν. Sharpe, Thelwall. Rob. (Lex., πορεύω): "Often to pass on, to go away, to depart."

‡ "going up;" ἀναβαίνων. Sharpe, Wesley, Scarlett, Penn, Sawyer, Angus, Thelwall, M.

§ "as he drew near;" ὡς ἤγγισεν. Kend., M. The note on the parallel, Mark 11:1 (Revision) is as follows: "They drew near; ἐγγίζουσιν. In the parallel (E. V.), Matt. 21:1, 'drew nigh.' So, drew near, Matt. 21:34. Luke 15:1; 21:8; 22:47; 24:15. Rob. (in verbo), 'to draw near.'"

¶ "he sent forth;" ἀπέστειλε. Wakef., Thelwall. So (E. V.) in the parallel, Mark 11:1, ἀποστέλλει, and often elsewhere. Belg., "uitzond;" De Wette, "sandte—ab;" S. Fr., "il envoya."

* "ye" of the E. V. is superfluous. Omitted in the parallel (E. V.), Mark 11:2, and by Thom., Scarlett, Norton, Wakef., Camp., Dick., Sawyer, Kend., Angus, M.

† The article "the," before "which" (E. V.), is improper. There is nothing in the text to authorize it. Not inserted by Thelwall, Kend., Sharpe, Wesley, Scarlett, Norton, Wakefield, Camp., Penn, M., Angus.

‡ "as ye enter;" εἰσπορευόμενοι. Wakef., Camp., M., Dick, Murdock, Thomson. Alternative, "on entering." Gray (on Angus).

§ "ye will find;" εὐρήσετε. Thom., Sharpe, Scarlett, Norton, Wakef., Penn, Angus, M., Sawyer.

¶ "no man;" οὐδεὶς—ἀνθρώπων. Thom., Scarlett, Norton, Wakef., Camp., Penn, Dick., Sawyer, Kend., M.

‡ "ever;" πώποτε. Kend., Thom., Scarlett, Norton, Wakef., Camp., M., Rob. (Lex.).

§ "lead;" ἀγάγετε. Rob. (Lex., in verbo): "To lead or bring to a person or place." Liddell, "to lead;" Bretsch., "duco;" Vulg., Mont., Eras., Beza, "adducite;" S. Fr., "l'amenez." So (E. V.) Mark 13:11. Luke 4:1, 29; 22:54; 23:1, 32. John 18:28. Acts 8:32.

¶ "to me." This supplement, which is necessary to complete the sentence, is taken from the parallel, Matt. 21:2, where the text is ἀγάγετέ μοι.

‡ "any one;" τις. Thom., Sharpe, Scarlett, Norton, Wakef., Camp., Kend., M.

§ "asketh;" ἑρωτᾷ. See ch. 4:3, note.

¶ "that" (in the E. V.) is omitted on the ground that its

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
32 And they that were sent went their way, and found even as he had said unto them.	χρείαν ἔχει. ³² Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. ³³ λυόντων δὲ αὐτῶν τὸν πᾶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς, <i>Τί</i> λύετε τὸν πᾶλον;	hath need of him. And "those 32 who were sent forth, "went away, and found "it, even as he had said to them. And as they 33
33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?	³⁴ Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρειαν ἔχει. ³⁵ Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν καὶ ἐπιρρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πᾶλον, ἐπεβίβασαν τὸν Ἰησοῦν. ³⁶ πορευομένου δὲ αὐτοῦ, ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ³⁷ Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλήθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμιων, ³⁸ λέγοντες, <i>Εὐλόγημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου. εἰρήνῃ ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.</i>	were loosing the colt, the owners "of it said to them, "Why do ye loose the colt? And 34 they said, The Lord hath need of him. And "they led him to 35
34 And they said, The Lord hath need of him.	³⁹ Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, <i>Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.</i> ⁴⁰ Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, <i>Λέγω ὑμῖν, ὅτι,</i>	they said, The Lord hath need of him. And "they led him to 35 Jesus; and "having cast "their own garments on the colt, they set Jesus on "him. And as he 36
35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.	went, they spread their "garments in the way. And "as he 37	went, they spread their "garments in the way. And "as he 37
36 And as he went, they spread their clothes in the way.	was now drawing near at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;	was now drawing near at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, Blessed 38
37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen;	be the king who cometh in the name of the Lord! Peace in heaven, and glory in "the highest! And some of the Phari-	be the king who cometh in the name of the Lord! Peace in heaven, and glory in "the highest! And some of the Phari-
38 Saying, Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.	sees from among the crowd said unto him, Master, rebuke thy disciples.	sees from among the crowd said unto him, "Teacher, rebuke thy disciples. And he answer-
39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.	ed, and said to them, I tell you	ed, and said to them, I tell you
40 And he answered and said unto them, I tell you, that if these		

equivalent, *εἶτι*, is used to indicate the quotation of the words of Christ without change. See Rob. (*εἶτι*). Trollope (Gram.), p. 191. It is omitted in the parallel, Matt. 21 : 3, and by Wesley, Wakef., Thom., Scarlett, Norton, Kend., M., De Wette, Iber.

^a "those who were sent forth;" οἱ ἀπεσταλμένοι. See v. 29, note r.

^b "went away;" Ἀπελθόντες. Rob. (*Lex., in verbo*): "To go away, to depart from a place or person." To go one's way is obsolete.

^c "it." Wakef., Kend. The sentence is imperfect and harsh without a supplement, as the object of the verb, πᾶλον, is expressed in the parallel, Mark 11 : 4.

^d "of it;" αὐτοῦ. Sharpe, Wakef., M., Penn, Dick.

^e "Why do ye loose;" *Τί λύετε*. Scarlett, M. So in v. 31, *Λατὶ λύετε* (E. V.), "Why do ye loose." The E. V. followed Tyndale in giving the rendering an unnecessary inversion.

^f "they led;" ἤγαγον. See v. 30, note. So Thelwall.

¹ "having cast;" ἐπιρρίψαντες. M. The participial construction is retained by Scarlett, Campbell, Sawyer, Gray (on Angus). S. Fr., "ayant jeté."

^x "their own;" αὐτῶν. Thelwall, Wakef., Dick, M. In the next verse, τὰ ἱμάτια governs αὐτῶν, which the E. V. properly renders "their."

¹ "him." Kend., Scarlett. "Therein" is obsolete, except in law language. In this instance, it is ambiguous to common readers.

^m "garments;" ἱμάτια. So in v. 35. Kend., Angus, M.

ⁿ "as he was—drawing near;" Ἐγγίζοντος—αὐτοῦ. M. See ch. 7 : 12, note. The participial construction is retained by Kend., Angus, Thelwall, Wakef.

^o "the." As ὑψίστοις is anarthrous, "the" is italicized, as a supplement. So Wakef. In the parallel, Mark 11 : 10, the article τοῖς is expressed before ὑψίστοις.

^p "crowd;" ὄχλον. See ch. 3 : 7, note.

^q "Teacher;" Διδάσκαλε. See ch. 2 : 46, and 9 : 38, notes.

KING JAMES' VERSION.

should hold their peace, the stones would immediately cry out.

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought,

46 Saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves.

47 And he taught daily in the

GREEK TEXT.

ἐὰν οὗτοι σωπῆσωσιν, οἱ λίθοι κεκράξονται. ⁴¹ Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ, ⁴² λέγων, Ὅτι εἰ ἔγνωσ καὶ σὺ, καὶ γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. ⁴³ ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε παντοθεν, ⁴⁴ καὶ ἑδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ. ἀνθ' ὧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

⁴⁵ Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς παλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, ⁴⁶ λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστίν. ὑμεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.

⁴⁷ Καὶ ἦν διδάσκων τὸ καθ'

REVISED VERSION.

that if these should be silent, the stones would immediately cry out. And as he drew ⁴¹ near, and beheld the city, he wept over it, saying, "O, that ⁴² thou hadst known, even thou, at least in this thy day the things *belonging* to thy peace! but now they ⁴³ are hidden from thine eyes. For the days will ⁴³ come on thee ⁴³ when thine enemies will cast ⁴³ a rampart about thee, and ⁴³ will encompass thee, and ⁴³ will shut thee in on every side, and ⁴⁴ level thee with the ⁴⁴ ground, and thy children within thee; and they ⁴⁴ will not leave in thee one stone on another; because thou didst not know the ⁴⁴ time of thy visitation. And he went into the ⁴⁵ temple, and began to cast out those ⁴⁵ in it ⁴⁵ who sold and bought, saying to them, It is ⁴⁶ written, My house is ⁴⁶ a house of prayer, but ye have made it a den of ⁴⁶ robbers. And he ⁴⁷ taught daily in the temple.

* "should be silent;" *σωπῆσωσιν*. See ch. 18 : 39, note.

* "as he drew near;" *ὡς ἤγγισεν*. See v. 29, note. M., Kend.

† "and beheld;" *ἰδὼν*. Camp, Penn, M.,—Kend., Sharpe, Sawyer, and Angus, "and saw."

* "O, that;" *Ὅτι εἰ*. Sharpe, Wesley, Scarlett, Norton, Wakef, Camp, Dick, Sawyer. See ch. 12 : 49, note.

† "*belonging*." In every supplement, *conciseness* is an important element.

* "are hidden;" *ἐκρύβη*. M. See ch. 10 : 21, note.

* "when;" *καὶ*. Scarlett, Wakef, Kend., M., Norton, Penn. Rob. (Lex., *καὶ*): "Continative in respect to *time*, i. e., connecting clauses and sentences in the order of time." So in Mark 15 : 25. The note in the Revision of Mark is as follows: "When; *καὶ*. Wesley, Kend., Camp, Wakef. Hoogeveen (on *καὶ*): 'Pat' for *ἔνα*, Mark 15 : 25. Heb. 8 : 8.' Bloomf. (N. T.), Greenf. De Wette, 'da'; Iber., 'cuando'; Ital., 'che'; Beza, 'quando'; Castal., 'enm.'"

* "a rampart;" *χάρακά*. Rob. (Lex., *in verbo*): "A rampart, mound, Lat. *vallum*. Luke 19 : 43." So Camp, M., Dick.

* "will encompass;" *περικυκλώσουσί*. Angus. As an alter-

native, "surround." "Compass" is obsolete, and "compass about," a tautology.

* "will shut—in;" *συνέξουσί*. Kend., Sawyer.

† "level—with the ground;" *ἑδαφιοῦσί*. Rob. (Lex., *in verbo*). Wakef., Camp, Gray (on Angus) Sharpe, Scarlett ("to the ground"), Dick., M. Bretsch.: "*Solo æquo*."

* "will not leave;" *οὐκ ἀφήσουσιν*. M., Sharpe, Kend.

† "thou didst not know;" *οὐκ ἔγνωσ*. M. Euphony demands this form of the Eng. verb. Scarlett, Camp, Dick.

* "time;" *καιρὸν*. As alternative rendering, "season."

† "in it;" *ἐν αὐτῷ*. Scarlett, Kend.

* "who sold and bought;" *τοὺς παλοῦντας—καὶ ἀγοράζοντας*. So (E. V.) Mark 11 : 15. Kend., Thelwall.

† "a house;" *οἶκος*. Camp, Kend., Norton, Wakef, Penn, Sawyer. The noun is anarthrous, the indefinite article is, therefore, appropriate here. The text is the same in Mark 11 : 17. The following is the note in that passage (Revision of Mark): "A house; *οἶκος*. Kend, Pechy, Wesley, Dick, Wakef, Camp, Sharpe, Thom. S. Fr., 'une maison'; Belgic, 'een huis'; De Wette, 'ein Bethaus.' There is no article in the Heb. or Sept., Isa. 56 : 7, which is here quoted."

† "robbers;" *ληστῶν*. See ch. 10 : 30.

KING JAMES' VERSION.

temple. But the chief priests, and the scribes, and the chief of the people sought to destroy him,

48 And could not find what they might do : for all the people were very attentive to hear him.

CHAP. XX.

AND it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say,

GREEK TEXT.

ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ· ⁴⁸ καὶ οὐχ' εὗρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

CHAP. XX.

ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, ² καὶ εἶπον πρὸς αὐτὸν, λέγοντες, Εἰπέ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστὶν ὁ δούσ σοι τὴν ἐξουσίαν ταύτην; ³ Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς κατὰ ἓνα λόγον, καὶ εἰπάτε μοι· ⁴ Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ⁵ Οἱ δὲ συνέλογίσαντο πρὸς ἑαυτοὺς, λέγοντες, Ὅτι εἰάν ἐπωμεν, Ἐξ

REVISED VERSION.

1 And the chief priests, and the scribes, and the chief people were seeking to destroy him, and could not find how to do it, for all the people were very attentive to hear him.

CHAP. XX.

AND it came to pass on 1 one of those days, as he was teaching the people in the temple, and preaching the good news, the chief priests, and the scribes, with the elders came up, and spoke to him, saying, 2 Tell us, by what authority doest thou these things? or who is he who gave thee this authority? And he answered, and 3 said to them, I also will ask you one question; and answer me: 4 The immersion of John, was it from heaven, or from men? And they reasoned 5 among themselves, saying, If

1 "And;" δὲ. Penn, M.

* "were seeking;" ἐζήτουν. Norton. The imperfect *consecutive* is best represented by this form of the verb.

1 "how to do it;" τὸ τί ποιήσωσιν. M. Iber, "no hallaban medios de hacer [lo]." A literal rendering furnishes a sentence which is harsh, and quite remote from our *usus loquendi*. By inserting the supplement "it," which refers to "destroy," we present the thought, while the phraseology is familiar and perspicuous.

* "that," which follows "days," in the E. V., is superfluous. Omitted by Sharpe, Wesley, Scarlett, Camp, Norton, Sawyer. In the English Editions of the Common Version, it is *italicized*, as a supplement. In American Editions, some copies have used the Roman letters, others the *italic*.

* "was teaching;" διδάσκοντος. Scarlett, Camp, Norton, Wakef, Penn, Sawyer, M.

* "preaching the good news;" εὐαγγελιζομένου. See ch. 4 : 18, note.

* "with the elders;" σὺν τοῖς πρεσβυτέροις. The inversion of the sentence copied from Tyndale by the E. V., causes an ambiguity. The above arrangement is that of Angus, Kend., Thom., Sharpe, Camp., Norton, Wakef., Dick., M., Sawyer.

* "came up;" ἐπέστησαν. Thom., Sharpe, M. Rob. (Lex.,

in verb): "To come to any person or place." Liddell: "To come near." The full thought is, "came and stood by." In (E. V.) Luke 10 : 40, "came to."

1 "I also;" κατὰ ἓνα. Camp., Norton, Penn, Sawyer, Kend. So parallel, Mark 11 : 29 (Revision). As the conjunction properly qualifies the word or sentence which precedes it, it should be here placed directly after the pronoun.

* "question;" λόγον. So in parallel (E. V.) Mark 11 : 29. Scarlett, Camp., Norton, Wakef., Penn, Sawyer, Kend., M.

* "The immersion;" Τὸ βάπτισμα. See ch. 3 : 3, note.

1 "from;" ἐξ. M. So ἐξ in first clause of sentence. Kend., Angus, Sharpe, Scarlett, Camp., Norton, Wakef., Penn, Dick., Sawyer, Thelwall, M.

1 "among themselves;" πρὸς ἑαυτοὺς. So (E. V.) v. 14. Angus, Thom., Wesley, Camp., M., Wakef., Penn. The sentence *συνελογίσαντο πρὸς ἑαυτοὺς* may be rendered more literally, "they reasoned together among (or by) themselves." This is suggested as an alternative. The verb in the parallel, Mark 11 : 31, is simply *ἐλογίζοντο*, "they were reasoning." The change, however, would not be important.

* "If we say;" εἰάν ἐπωμεν. Thomson, Wesley, Scarlett, Camp., Norton, Wakef., Penn, Sawyer.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
From heaven; he will say, Why then believed ye him not?	οὐρανοῦ, ἐρεῖ, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ⁶ ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.	we say, From heaven, he will say, Why, then, did ye not believe him? But ^m if we say, ⁶ From men; all the people will stone us; for
6 But and if we say, Of men; all the people will stone us: for they are persuaded that John was a prophet.	σμενος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. ⁷ Καὶ ἀπεκριθήσαν μὴ εἶδέναι πόθεν. ⁸ καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιοῶ.	stone us; for they are persuaded that John was a prophet. And they answered, that they did not know whence it was. And Jesus said to them, Neither do I tell you by what authority I do these things. And ⁹
7 And they answered, That they could not tell whence it was.	Ἦρξато δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπος τις ἐφύτευεν ἀμπελώνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἰκανοῦς. ¹⁰ καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελώνου δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξάπτεσθαι κανόν. ¹¹ καὶ προσέθετο πέμψαι ἕτερον δούλον· οἱ δὲ	he began to speak this parable to the people; A man planted a vineyard, and let it out to husbandmen, and went abroad for a long time. And at the ¹⁰ season, he sent a servant to the husbandmen, that they might give him some of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again he ¹¹ sent another servant; and they

¹ "did ye not believe;" *ἐπιστεύσατε*. This is the natural order of the words. So parallel (E. V.) Mark 11 : 31. Wesley, Kend., Scarlett, Norton, Wakef., Penn, Dick., Sawyer, M.

^m "and" is unnecessarily and improperly placed after "But," in the E. V. It was copied from Tyndale. Omitted by Sharpe, Wesley, Scarlett, Norton, Wakef., Penn, Dick., Thelwall, Sawyer, M.

ⁿ "From;" Ἐξ. See v. 4, note i.

^o "they are persuaded;" *πεπεισμένος*. "They be persuaded" is ungrammatical, according to present usage. All later English translators have changed "be" to "are."

^p "they did not know;" *μὴ εἶδέναι*. Sharpe, Scarlett, Norton, Wakef., Penn, Angus, M., Sawyer, Thelwall ("knew not"). S. Fr., "ils ne savaient;" Iber., "no sabian;" De Wette, "sie wussten nicht;" Belg., "zij niet en wisten."

^q "Neither do I tell you;" *Οὐδὲ ἐγὼ λέγω ὑμῖν*. So parallel (E. V.) Mark 11 : 33. Euphony and ease in enunciation demand this arrangement. It is that of Kend., Scarlett, Penn, M. The E. V. copied Tyndale.

^r "this parable to the people;" *πρὸς τὸν λαὸν—παραβολὴν ταύτην*. This arrangement is adopted as the natural and usual one in English. So Wesley, Scarlett, Norton.

^s *Τις*, which is joined to *Ἄνθρωπος*, in the Text. Recept., is

canceled by Griesb., Lachm., Theile, Scholz, Kuinöel, Göschen, Tittm., Alford, and Schott. It was probably copied from Matt. 21 : 33, and has been improperly retained here.

^t "let it out;" *ἐξέδοτο αὐτὸν*. So in parallel, Mark 12 : 1. Angus, Sharpe, Wesley, Norton, Wakef., Penn, Kend., Thelwall, M., Sawyer.

^u "went abroad;" *ἀπεδήμησε*. Rob., Dunbar, and Liddell (Lexx.), Thom. Bretsch.: "Peragere profectiscor."

^v "they might give;" *δῶσιν*. Wesley, Norton, Dick.

^w "some of the fruit;" *ἀπὸ τοῦ καρποῦ*. Thom., "some of the product." De Wette, in the parallel, Mark 12 : 2, "einen Theil—von den Früchten." The following note is copied from the Revision of Mark 12 : 2: "After verbs of receiving, etc., ἀπὸ, before a genitive, conveys the idea that a part of the thing is received; *vis* or *ei* accus. being understood. Butt. (Gram. §132, 5, c). In the East, rent is not paid in money, but *in kind*. The proprietor receives a portion of the produce, for the use of the land. The parallel, Matt. 21 : 34, *λαβεῖν τοὺς καρποὺς αὐτοῦ*, should be rendered, 'to receive his fruits.' So Wakef., Matt. 21 : 34. See Bloomf. (N. Test., *in loco*). Such phrases as 'to take of,' 'to receive of,' though familiarized by means of the E. V., are nevertheless violations of our idiom, and have never been so 'naturalized,' as to acquire any currency in conversation or writing. In all such cases, 'part,' or 'portion' should be placed after the verb."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
and entreated <i>him</i> shamefully, and sent <i>him</i> away empty.	κακείνον δειράντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. ¹² καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. ¹³ εἶπε δὲ ὁ κύριος τοῦ ἀμπελώνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται. ¹⁴ Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία. ¹⁵ Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελώνος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελώνος; ¹⁶ ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο. ¹⁷ Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστὶ τὸ γεγραμμένον τούτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-	beat <i>him</i> also, and ¹² having handed <i>him</i> shamefully, sent <i>him</i> away empty. And again he sent ¹³ a third, and they wounded <i>him</i> also, and cast <i>him</i> out. Then ¹⁴ he said the lord of the vineyard, What shall I do? I will send my beloved son, ¹⁵ perhaps they will reverence <i>him</i> , when they see <i>him</i> . But when the hus- ¹⁶ bandmen saw <i>him</i> , they reason- ed among themselves, saying, This is the heir; come, let us kill <i>him</i> , that the inheritance ¹⁷ may become ours. And they ¹⁸ cast <i>him</i> out of the vineyard, and killed <i>him</i> . What, there- fore, ¹⁹ will the lord of the vine- yard do? He ²⁰ will come and ²¹ destroy these husbandmen, and ²² give the vineyard to others. And when they heard <i>it</i> , they said, ²³ By no means! And ²⁴ look- ing at them, he said, ²⁵ What, then, is this that is written, The stone which the builders rejected, ²⁶ this ²⁷ hath become
17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is be- come the head of the corner?	είπε, Τί οὖν ἐστὶ τὸ γεγραμμέ- νον τούτο, Λίθον ὃν ἀπεδοκίμα- σαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-	The stone which the builders rejected, ²⁶ this ²⁷ hath become

* "having handled—shamefully;" ἀτιμάσαντες. So parallel (E. V.) Mark 12 : 4 (ἡτιμωμένον, ἀτιμῶ). This idiomatic phrase is forcible and perspicuous. It is regarded as superior to any other, which has been employed by late translators. "Entreated" is quite obsolete, in the sense of this passage, and besides this, it is now used with a very different signification. The participial construction of the text is retained, as exact, and more euphonious than the verb would be. So S. Fr.

† "perhaps;" ἴσως. Wesley, Scarlott, Penn, Dick, Thelwall, M. Rob. (Lex., in verbo). Sept. for ἕλην. Gen. 32 : 21 (Sept. 32 : 20). Heb. N. Test., יִשָּׁא.

* "may become;" γένηται. So Rob. (Lex., γίνομαι, in loco) "May become ours." The radical sense of the verb (*feri*) is appropriate here. Vulg., Eras., Beza, Schott, Göschen, "flat;" Belg., "worde."

* "will—do;" ποιήσω. Sharpe, Thomson, Scarlott, Wesley, Camp., Penn, Norton, Wakef., Dick., Sawyer, Kend., Angus, M.

† "will come;" ἐλεύσεται. Sharpe, Thom., Wesley, Scarlott, Penn, Norton, Wakef., Kend., M.

* "give;" δώσει. No auxiliary is required with this verb. So Kend., Norton, Thom., Wakef.

* "By no means!" Μὴ γένοιτο (literally, "May it not come to pass!"). M.; Sawyer. The reading of the E. V. (copied from Tyndale) unnecessarily introduces the Divine name. The phrase is equivalent to the Hebrew מִיִּשְׁחָה. (So Heb. N. Test.) In the Latin Versions it is rendered by "Absit!" "Ne fiat!" ("Far be it!" "May it not come to pass!") Belg., "Dat zij verne!" De Wette, "Das sei ferne!" S. Fr., "Qu' ainsi n'advienne!" Iber., "No sea [así]." Diodatí, "Cosi non sia!" Ital., "Oh! non sia così!" Syr., ἰσὶ ἰσῶε β ("May this not be!") Dan., "Gid det aldrig skee!" It will be observed, that in none of those versions, is the name of the Deity introduced. They are all more literal than the E. V.

* "looking at;" ἐμβλέψας. Sharpe, Rob., Liddell. Bretsch.: "Ἐμβλέπω τινί, in faciem alienjus inspicio." The participial construction is retained by Thom., Scarlott, Camp., Norton, M., Thelwall.

† "What, then;" Τί οὖν. The order of the text is most appropriate. So Thomson, Penn, Campbell, Norton, Sawyer, Kend., M.

* "this;" οὗτος. Kend., Sharpe, M., Thelwall.

† "hath become;" ἐγενήθη. Angus, Norton, Sawyer. See ch. 4 : 34, note.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

18 Whosoever shall fall upon that stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither ac-

νήθη εἰς κεφαλὴν γωνίας; ¹⁸ Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. ¹⁹ Καὶ ἐξήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας ἐν αὐτῇ τῇ ᾠρᾷ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.

²⁰ Καὶ παρατηρήσαντες ἀπέστειλαν ἑγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. ²¹ καὶ ἐπηρώτησαν αὐτόν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμ-

'the chief corner-stone? Who- 18 ever falleth on that stone *will be dashed in pieces; but on whomsoever it falleth, it will grind him to powder. And the 19 chief priests and scribes sought to lay hands on him *at that very time, but they feared the people; for *they knew that he had spoken this parable *against them. And they watch- 20 ed him, and sent forth spies, *who feigned themselves *to be *righteous *men, that they might take hold of his words, *in order *to deliver him up to the power and authority of the governor. And they asked him, saying. 21 Teacher, we know that *thou speakest and teachest rightly,

¹ "the chief corner-stone?" εἰς κεφαλὴν γωνίας; So Penn, Murdock. The following note on the parallel passage (Mark 12 : 10), is copied from the Revision: "The chief corner-stone; κεφαλὴν γωνίας. Rob. (ἀρχογοναίος): 'Κεφαλὴν (= ψῆ) Ps. 118 : 22) refers not to the highest point or coping, but to the head or junction of the two walls of a building.' The supplement 'stone' is taken from the E. V. of Ps. 118 : 22." Tyndale and Geneva, "the head corner-stone." As alternative rendering, "the corner-stone."

² "falleth;" πεσὼν. Kendrick, Thom., Scarlett, Penn, Sawyer, M.

³ "will be dashed in pieces;" συνθλασθήσεται. Kend. De Wette, "wird zerschmettert werden;" Luther, "wird zerschellen;" Iber., "se hará pedazos;" Ital., "sarà infranto." Rob. (Lex., in verbo): "To crush together, to dash in pieces." Passow (Lex.): "Confringor." Wakef., "will be broken to pieces." The rendering of the E. V. is too feeble. The simple verb θλάω is defined by Liddell, to crush, bruise, pound; and by Dunbar, to bruise, break, crush, break in pieces. The preposition ἐν, in composition (Rob., Lex.), designates "completeness of an action, altogether, on every side, wholly, and is thus intensive; e. g., συμπλήρως, οὐγκάλιντα." See the use of this verb, Sept., Micah 3 : 3. It is rendered in the passage before us by Beza, Göschen, and Schott, "confringetur." Pasor (συνθλάωμαι) says: "Vetus interpres (Hieron.) Luc. 20 : 18, virtū conquassabitur. Sed κωιδότερον redditur confringetur. Nam τε θλασά Aristotele sunt, quæ in frusta dissiliunt ut vitrum, glacies." Kuinzel (in parallel, Matt. 21 : 44): "Contundi."

⁴ "it falleth;" πέσῃ. Scarlett, Norton, M.

⁵ "at that very time;" ἐν αὐτῇ τῇ ᾠρᾷ. Wakefield. The arrangement of the text is adopted here.

⁶ "but;" καί. So parallel (E. V.) Mark 12 : 12. As an alternative rendering, "and yet." See ch. II : 46, note.

⁷ "they knew;" ἔγνωσαν. So parallel (E. V.) Mark 12 : 12. Thom., Sharpe, Wesley, Penn, Norton, Wakef., Kendrick, Thelwall, M.

⁸ "against;" πρὸς. The rendering of the E. V. has been retained by many of the later Eng. translators. Still, "as τὸ," or "respecting," is suggested as an alternative rendering. See ch. 14 : 6, note.

⁹ "who feigned themselves;" ὑποκρινομένους ἑαυτοῦς. Sharpe, M. Alternative, "feigning themselves." So Wesley, Thelwall.

¹⁰ "to be;" εἶναι. Scarlett, Wesley, Thelwall, Norton, M. The entire sentence may be rendered more in accordance with our present usage of language, "pretending to be righteous men."

¹¹ "righteous;" δικαίους. Thelwall, Kend., Scarlett, Norton, M. This is the more usual rendering of the word in the E. V. The signification seems obviously generic. See Rob. (Lex.).

¹² "men." This word is properly italicized, as a supplement, by Thelwall.

¹³ "in order to;" εἰς. M., Scarlett. Rob. (Lex., εἰς). So often in E. V.

¹⁴ "to deliver—up;" παραδοῦναι. Norton, Wakef., M. See ch. 9 : 44, note.

¹⁵ "thou speakest;" λέγεις. Kend., Scarlett, Wesley, Penn, Camp, Norton, Wakef., M., Sawyer.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
ceptest thou the person of any, but teachest the way of God truly :	βάνας πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.	and dost not accept the person of men, but teachest the way of God in truth ; is it lawful
22 Is it lawful for us, to give tribute unto Cesar, or no ?	22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὐ ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, ἔπεε πρὸς αὐτοὺς, Τί με πειράζετε ; 24 ἐπιδείξατέ μοι δηνάριον τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν ; Ἀποκριθέντες δὲ ἔειπον, Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοῖνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.	22 for us to give tribute to Cesar, or not? But he, perceiving 23 their craftiness, said to them, Why do ye try me? Show me 24 a penny. Whose image and inscription hath it? They answered, and said, Cesar's. And 25 he said to them, Render, then, to Cesar the things which are Cesar's, and to God the things which are God's. And they 26 could not take hold of his words before the people : and they wondered at his answer, and were silent. Then there 27 came to him some of the Sadducees (who deny that there is a resurrection), and asked him, saying, Teacher, Moses wrote 28 this for us, If a man's brother
23 But he perceived their craftiness, and said unto them, Why tempt ye me ?		
24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.		
25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.		
26 And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace.		
27 Then came to him certain of the Sadducees (which deny that there is any resurrection) and they asked him,	27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπρώτησαν αὐτὸν, 28 λέγοντες, Διδάσκαλε, Μωσὴς ἔγραψεν ἡμῖν, εἴν τινας	
28 Saying, Master, Moses wrote unto us, If any man's brother die,		

* "dost not accept;" *οὐ λαμβάνεις*. This form of the English verb is adopted for the sake of euphony. It is not necessary to employ "thou."

† "of men." This supplement is taken from the parallel, Mark 12 : 14, where the text has *πρόσωπον ἀνθρώπων*. An unnecessary diversity in the two passages is thus avoided.

‡ "in truth;" *ἐπ' ἀληθείας*. So (E. V.) Mark 12 : 14. Sawyer, Wesley, Scarlett, Kend. (margin), Thelwall. The E. V. follows Tyndale.

§ "not?" *οὐ*; So (E. V.) in the parallels, Matt. 22 : 17. Mark 12 : 14. Kend., Scarlett, Penn, Camp, Norton, Dick., Sawyer, M.

|| "perceiving;" *Κατανοήσας*. Kendrick, Thelwall, Sharpe, Scarlett, Camp, Dick., Sawyer, M.

¶ "do ye try;" *πειράζετε*. Kend., Thom. ("are ye trying"). See ch. 4 : 2, note.

‡ "inscription;" *ἐπιγραφήν*. Kend., Wesley, Wakef., Sharpe, Thom., Dick, Norton, Scarlett. "Inscription" signifies what is engraved, stamped, or written on any substance. Webster (Dict.). Rob. (Lex., *in verbo*). Bretsch. (Lex.): "*Inscriptio, titulus—moneta*." Liddell: "*An inscription*."

§ "then;" *τοῖνυν*. Thom., Norton, M. So (E. V.) Jas. 2 : 24. Liddell (*in verbo*).

¶ "are." So parallel (E. V.) Mark 12 : 17 (*bis*, as here).

Thus most of the later English translators. "Be" is ungrammatical.

§ "are." See last note.

|| "they wondered;" *θαυμάσαντες*. Penn, Wakef., Sawyer, M. See ch. 7 : 9, note.

¶ "were silent;" *ἐσίγησαν*. See ch. 9 : 36, note. Wakef., Kend.

‡ "some;" *τινες*. Sharpe, Scarlett, Penn, Camp, Norton, Wakef., Kend., M., Angus.

§ "a resurrection;" *ἀνάστασιν*. Kendrick, Sharpe, Norton, Sawyer, Angus, M., Thelwall. De Wette, "eine."

|| The pronoun "they" is omitted, as superfluous, before "asked." So Scarlett, Wesley, Penn, Sawyer, M.

¶ "Moses wrote this for us;" *Μωσὴς ἔγραψεν ἡμῖν*. The note on this passage in the parallel, Mark 12 : 19 (Revision), is as follows: "This sentence is elliptical. In ch. 10 : 5, the ellipsis is supplied (*Μωσὴς—*) *ἔγραψεν ὑμῖν τὴν ἐπιτολὴν ταύτην*. Rob. (*γράφω*) remarks: *Ἐγράψεν ἐπιτολὴν τινι, to write a commandment to or for any one—with ἐπιτολὴν implied* Mark 12 : 19. Luke 20 : 28." Bretsch.: "*Litoris præcipio, prescribo tui*." The pronoun "this" has been employed as the supplement, instead of the entire phrase "*this commandment*," as the reader's mind naturally refers it to the language of the precept, which follows. It is desirable to aim at conciseness, whenever a supplement is employed

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.</p>	<p>ἀδελφὸς ἀποθάνη ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνη, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ στέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁹ ἑπτα οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·</p>	<p>"should die, having a wife, and he should die childless, that his brother should take his wife, and raise up offspring for his brother. Now, there were ²⁹ seven brethren; and the first took a wife, and died childless.</p>
<p>29 There were therefore seven brethren: and the first took a wife, and died without children.</p>	<p>καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος·</p>	<p>And the second took the ³⁰ wife, and he died childless.</p>
<p>30 And the second took her to wife, and he died childless.</p>	<p>καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτά· καὶ οὐ κατέλειπον τέκνα, καὶ ἀπέθανον·</p>	<p>And the third took her; and ³¹ in like manner the seven also: and they left no children, and died.</p>
<p>31 And the third took her; and in like manner the seven also: and they left no children, and died.</p>	<p>ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή·</p>	<p>And the first ³² died also. In the resurrection, ³³ therefore, to which of them doth she become a wife? for the seven had her for a wife.</p>
<p>32 Last of all the woman died also.</p>	<p>καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται·</p>	<p>but those ³⁵ who are deemed worthy to obtain that</p>
<p>33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.</p>	<p>ἀλλ' οὐ καταξιώθεντες τοῦ αἰῶνος</p>	<p>to obtain that</p>
<p>34 And Jesus answering, said unto them, The children of this world marry, and are given in marriage:</p>	<p>οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγαμίσκονται·</p>	<p>but those ³⁵ who are deemed worthy to obtain that</p>
<p>35 But they which shall be ac-</p>	<p>οὐ καταξιώθεντες τοῦ αἰῶνος</p>	<p>to obtain that</p>

ἦμῶν is the *dativus commodi*, and is properly rendered by 'for us.' So Thom."

"should die;" ἀποθάνη. This form of the English verb accords with our present *usus loquendi*. So Scarlett. If we use the indicative *form* of the verb, then "if—dieth" is appropriate.

o "should die;" ἀποθάνη. See last note.

p "childless;" ἄτεκνος. Sharpe, Scarlett, Camp., Norton, Kend., M. So this word is properly rendered (E. V.) v. 30.

q "offspring;" στέρμα. Kend. Castal., "prolem;" S. Fr., "posterité;" Iber., "linage;" Ital., "progenie." The following note on this word is taken from the Revision of Mark (12 : 19) : "Rob., 'by metonymy *children, offspring*;' Bretsch., '*proles*.' Offspring" is often employed in the E. V., e. g., Job 21 : 8. Isa. 44 : 3; 61 : 9." Wakef., "posterity;" Scarlett., "issue."

r "Now;" οὖν. Angus, Kend., Thom., Wesley, Penn. Camp., Norton, Dick., Wakef., M. The particle here denotes "the mere sequence of one clause on the other." Rob. (*Lex., in verbo*).

s "childless;" ἄτεκνος. See note p.

t "the wife;" τὴν γυναῖκα, i. e., the wife of his brother. See τὴν γυναῖκα, v. 28. Compare Matt. 22 : 25, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. So Sharpe, Thelwall. If we regard τὴν as the equivalent of a possessive pronoun, then we may render it by "his" ("his wife"). So Kend. and Wakef. Luther and De Wette, "das Weib;" S. Fr., "la femme;" Iber., "la muger;" Dan., "Hustruen."

"to which of them doth she become a wife?" τίνος αὐτῶν γίνεται γυνή; As the verb (especially in the present tense) has the signification of *feri*, it is rendered literally in the present tense Eng. In the parallel, Mark 12 : 23, the words are the same with the exception of ἔσται in place of γίνεται. The following note from the Revision of Mark is in point: "To which of them will she be a wife? τίνος αὐτῶν ἔσται γυνή; The E. V. here is a solecism. Our idiom requires the above rendering. It presents the thought of the text. As an alternative rendering, 'of which of them will she be a wife?' Still, I regard this as *harsh*. It is the reading of S. Fr., De Sacy, and De Wette. Montanus, Beza, Castalio, 'cujus eorum uxor?' Spanish and Iberian, 'de cual ellos será muger?' Syriac, [ܩܘܘܢܐ] [ܩܘܘܢܐ] [ܩܘܘܢܐ] (literally, 'of which of them will she be wife?')."

v "had her for a wife;" ἔχον αὐτὴν γυναῖκα. Scarlett, Penn, Sawyer. S. Fr., "l'ont en pour femme;" Iber., "la tuvieron por muger;" De Wette, "haben sie zum Weibe gehabt." "For" is preferable to "as," for the sake of *euphony*, besides it is more common in our familiar style. *To have to wife* is obsolete.

w "children;" υἱοί. This is one of the very few cases where this word is properly used so as to include both sexes. The verbs by which it is followed, γαμοῦσι ("marry"), ἐγαμίσκονται ("are given in marriage") authorize "children" as the proper rendering. So in v. 36. Compare 2 Cor. 6 : 18, ἡμεῖς ἔσσομε μοι εἰς υἱὸς καὶ θυγατέρας.

x "who are deemed worthy;" οἱ καταξιώθεντες. Norton,

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:	ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγκαμίσκονται. ³⁶ οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται.	world, and the resurrection from the dead, neither marry, nor are given in marriage; ³⁶ for they can die no more;
36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.	ἰσάγγελοι γὰρ εἰσι, καὶ υἱοὶ εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. ³⁷ Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωσῆς ἐμήνησεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ.	36 "since they are like angels, and are children of God, being children of the resurrection. ³⁷ But that the dead rise, even Moses showed—'at The Bush—
37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.	Ἦθὺς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν. ³⁹ Ἀποκριθέντες δὲ	when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. ³⁸ Now, he is not a God of the dead, but of the living; for ³⁹ to him all are living. Then
38 For he is not a God of the dead, but of the living: for all live unto him.		

Dick, Kend., M., Liddell (Lex.). So this word should be rendered in all cases, as "accounted," or "counted" is needed in rendering λογίζομαι.

^a "for;" γὰρ. Thom., Camp., Wakef., Angus, Kend., Thelwall, M. S. Fr., "car;" Belg., "want;" De Wette, "denn." The particle is causal.

^b "they can die no more;" οὔτε—ἀποθανεῖν ἔτι δύνανται. Thom., Angus, M. De Wette, "sie können auch nicht mehr sterben;" Belg., "zij en kunnen niet meer sterven." Rob. (Lex., on ἔτι) says: "With a negative, no further, no more."

^c "since;" γὰρ. Liddell (Lex.). So M. As this particle may be rendered by "for," or "since," the latter word is used here to avoid the repetition of "for," which occurs in the preceding clause, v. 35. So S. Fr. renders the first γὰρ by "car" ("for"), and the second by "parce que" ("because"). Iber., "porque,—pués;" De Wette, "denn,—dann."

^d "like angels;" ἰσάγγελοι (ἀπαξ λεγ.). Wakef., Sharpe,—Angus, M. See Rob., Liddell, Dunbar (Lex.). Pasor (Lex., in verbo): "Angelo similis, Luc. 20: 36, ἰσάγγελοι γὰρ εἰσι, pares angelis, id est, similes, ut liquet ex Matt. 22: 30, qui habet, ὡς ἄγγελοι τοῦ Θεοῦ." So ἰσάθεος in Homer and the Greek Tragedians is applied to kings and heroes in the sense of "god-like." Belg., "Engelen gelijk;" Luther, "Engeln gleich;" De Wette, "engelgleich;" G. and S. Fr., "semblables aux anges;" Thom., "angel-like;" Camp., "like the heavenly messengers;" Norton and Dick., "like the angels." The article should not be inserted before "angels."

^e "children;" υἱοί. The noun here (and in the next clause) is anarthrous. Its signification is general. "The" of the E. V. is dropped by Thom., Sharpe, Scarlett, Penn, Camp., Norton, Wakef., Kend., Thelwall, M., Sawyer. No article in Belg., De Wette, S. Fr., Iber., Ital.

^f "But;" δὲ. Kend., Thom., Sharpe, Wesley, Penn, Camp., Norton, Wakef., Sawyer. De Wette, "aber."

^g "the dead rise;" ἐγείρονται. So (E. V.) in the parallel, Mark

12: 26. Gray (in Angus) says: "'Rise,' as in 1 Cor. 15: 15, taking ἐγείρονται as middle." Rob. (Lex., in verbo): "Mid. intrans., to awake, to rouse up, to arise."

^h "—at The Bush—;" ἐπὶ τῆς βάτου. The following note on these words is copied from the Revision of Mark (12: 26): "—at the bush—. All later critics regard the phrase ἐπὶ τῆς βάτου as a reference to the section Exod. 3: 2, etc., where the appearance of the Lord is related. Rob. (ἐπι): "On or in the section of the bush." Fritz: "Est enim ἐπι sic pervagato usu de loco dictum bey dem Dornbusche, quo loco de rubro exposit, et citandi formula vitæ communis negligentia consentanea." A similar mode of citation is found in Rom. 11: 2, ἢ οὐκ οὐδὲ ἐν Ἠλίᾳ τί λέγει ἡ γραφή; Bloomf. (Annotat.): "The sense is this; have ye not read in the book of Moses, in that place, which contains the history of the bush, that God said, etc." De Wette, "in der Geschichte vom Dornbusche;" Iberian, "en el libro de Moises [donde escribe] de la zarza." This mode of citation was common among the Hebrews and Arabs. Some leading word of a section or chapter gives a name to the passage. See 2 Sam. 1: 18, where 'the bow' is the title of the lamentation of David over Saul and Jonathan (comp. v. 22, 'the bow'). Thus the chapters of the Koran are named from some word or phrase, which they contain. Should it be thought that the above rendering will not be sufficiently perspicuous to common readers, then a supplement may be employed thus, 'in the book of Moses at the place concerning the bush.' The supplement 'at the place' is taken from Luke 4: 17, εἶρε τὸν τόπον οὗ ἦν γεγραμμένον." I use capitals to distinguish the words as the name of a section. This should have been done in the Revision of Mark.

ⁱ "Now;" δὲ. Thom., Scarlett, Camp., Norton, Wakef., Gray (on Angus). As this particle is merely continuative, "now" is an appropriate equivalent. Robinson (Lex., δὲ, 2). "For" is so generally acquired as the rendering of γὰρ, that it should not be employed as the equivalent of δὲ. So (E. V.) Matt. 1: 18.

^j "to him all are living;" πάντες—αὐτῷ ζῶσιν. By this

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
39 Then certain of the scribes answering, said, Master, thou hast well said.	τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας. ⁴⁰ Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.	'some of the scribes said to him, Teacher, 'thou hast spoken well. And 'they durst ask him ⁴⁰ nothing further. And he said ⁴¹
40 And after that, they durst not ask him any question at all.	⁴¹ Εἶπε δὲ πρὸς αὐτοὺς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι; ⁴² καὶ αὐτὸς Δαβὶδ λέγει ἐν βιβλῷ ψαλμῶν, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ⁴³ ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. ⁴⁴ Δαβὶδ οὖν κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν; ⁴⁵ Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ, ⁴⁶ Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσπασμούς ἐν ταῖς ἀγοραῖς,	to them, How say they, 'that "the Anointed is "the son of David? "And yet David him- ⁴² self saith in the book of Psalms, The Lord said to my lord, Sit ⁴³ thou 'at my right hand, till I make thine enemies thy footstool. David, therefore, call- ⁴⁴ eth him Lord, 'and how, then, is he his son? 'Then, in the ⁴⁵ hearing of all the people, he said to his disciples, Beware of ⁴⁶ the scribes who desire 'to walk about in long robes, and love 'salutations in the market-
43 Till I make thine enemies thy footstool.		
44 David therefore calleth him Lord, how is he then his son?		
45 Then in the audience of all the people, he said unto his disciples,		
46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets,		

slight change in the order of the sentence, while ζῶων receives its literal rendering (according to the Greek signification of the past tense), the thought is distinctly exhibited. So Penn has "all are living to him." By using a supplementary phrase, Campbell has brought out the thought thus, "they are all, though dead to us, living to him." See ch. 12 : 30, note.

"some;" *τινες*. So in v. 27 (Revision). Thom., Sharpe, Scarlett, Angus, Wesley, Penn, Camp., Norton, Wakef., M.

"thou hast spoken well;" *καλῶς εἶπας*. We occasionally hear the expression "Well said!" but never "You have well said!" So, "Well done!" but not, "You have well done!" In this last case, we invert the phrase, and employ, "You have done well." Nor is it according to our idiom to use "thou hast said well." The above rendering is most appropriate. So Thom., Scarlett, Camp., Norton, Sawyer, M.

"they durst ask him nothing further;" *Οὐκ ἔτι—ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν*. Wakef. By this rendering, we can drop the supplement of the E. V., "question at all," and yet present the thought with exactness. S. Fr., "ils n'osaient plus l'interroger sur rien;" De Wette, "sie wagten—nicht mehr zu befragen;" Iber., "no se atrevieron a preguntarle nada."

"that." This word is a *supplement*. In the parallel, Mark 12 : 35, *εἶτι* is expressed in the text.

"the Anointed;" *τὸν Χριστὸν*. See ch. 2 : 26, note.

"the son of David?" *υἱὸν Δαβὶδ εἶναι*; So in parallel (E. V.) Mark 12 : 35. Kend., Sharpe, Penn, Norton, Wakef., Sawyer.

"And yet;" *καὶ*. See ch. 8 : 13, and 19 : 3, notes.

"at;" *ἐν*. See ch. 1 : 11, note.

"and how then;" *καὶ πῶς*. This is the arrangement demanded by our *usus loquendi*. Thom., Sharpe, Scarlett, Penn. "And" (*καὶ*) is improperly omitted in the E. V., though in the parallel, Mark 12 : 27, it is translated. It is as appropriate in one instance, as in the other. It is rendered by Thelwall, Norton, Sawyer, Kend., Gray (on Angus). Vulg., Mont., Erasmus, Beza, Göschen, "et;" Belg., "ende;" De Wette, "und;" S. Fr., "et;" Iber., "i;" Diiodati and Ital., "e." Heb. N. Test., *ו*. Dan., "altsaa." "Then" is *italicized*, as a supplement, here. So in Revision of Mark (12 : 37).

"Then, in the hearing of all the people;" *Ἀκούοντος δὲ παντὸς τοῦ λαοῦ*. Kend., Wakef., Sawyer ("and in the hearing;" etc.), Norton ("and in the hearing of the whole people"). As "audience," in the sense demanded here, is, to say the least, *obsolescent*, the above change makes the sentence differ but slightly from the phraseology of the E. V. As an alternative, "Now, while all the people were hearing him."

"to walk about;" *περιπατεῖν*. Sharpe, Dick., Norton. So (E. V.) 1 Pet. 5 : 8. De Wette, "umherwandeln." Wakef. (in Mark 12 : 38, *περιπατεῖν*). Dan., "som ville (gjerne) gaa omkring." Liddell (*in verbo*): "To walk round, walk about." So Greenfield (Lex.).

"salutations;" *ἀσπασμούς*. Thelwall, M., Norton. So in parallel (E. V.) Mark 12 : 38. See Luke 11 : 43, note.

KING JAMES' VERSION.

and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

AND he looked up and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penny hath cast in all the living that she had.

GREEK TEXT.

καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δαίπνοις. ⁴⁷ οἱ καταβίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὐ τὸν λήθονται περισσότερον κρίμα.

CHAP. XXI.

ἌΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίου. ² εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά, ³ καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἢ πτωχὴ αὕτη πλείον πάντων ἔβαλεν. ⁴ ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑπερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

REVISED VERSION.

places, and ^{the} first seats in the synagogues, and ^{the} first places in the feasts: who devour widows' houses, and for a ^{pretense} make long prayers; these will receive greater condemnation.

CHAP. XXI.

AND looking up, he saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow, casting ⁱⁿ there two mites. And he said, Truly, I say to you, that this poor widow ^{cast} in more than ^{all these}; for these ^{all} of their abundance, ^{cast} into the gifts of God, but she, ^{out} of her want, cast in all the living that she had. And as

* "the." So Thelwall. *Πρωτοκαθεδρίας* is *anarthrous*. Our *usus loquendi* demands the article, which is italicized, as a supplement.

* "first seats;" *πρωτοκαθεδρίας*. Kend., Sharpe, Thomson, Penn, Wakef., Sawyer. De Wette, "erste Stühle;" S. Fr., "premiers sièges;" Iber., "primeras sillas;" Diodati and Ital., "primi seggi." Rob. (Lex., *in verbo*). See ch. 11 : 43, note.

* "the." So Thelwall. As *πρωτοκλισίας* is *anarthrous*, the article is a supplement. See note *supra*.

* "first places;" *πρωτοκλισίας*. Kendrick, Penn, Norton, Thelwall, Sawyer. S. Fr., "premiers places;" De Wette, "erste Plätze." See ch. 14 : 7, note.

* "in;" *ἐν*. Belg., "in;" S. Fr., "dans;" Iber., "en." So three times in this verse. If this is deemed too *literal* (so Rev. Mark 12 : 39), then "at."

* "the;" *τοῦς*. The article is overlooked in the E. V. (which follows Tyndale) here, as in the parallel, Mark 12 : 43. It is translated in Belg., "de;" De Wette, "den;" S. Fr., "les;" Iber., "los;" Ital., "nei" ("in the"). The article is used here, because the "feasts" were those which had become customary among friends, and the word was, therefore, definite. In the instance when Herod "made a supper" (*δαίπνου*) on his birthday (Mark 6 : 21), as the entertainment was probably unusual, the article is not used, and the E. V. properly terms it "a supper" i. e., a feast.

** "pretense;" *προφάσει*. Rob. (Lex.), Wesl., Sharpe, Sawyer.

* "condemnation;" *κρίμα*. Scarlett, Penn, Norton, M. So (E. V.) Luke 23 : 40. 1 Cor. 11 : 34. 1 Tim. 3 : 6. Rob. (Lex., on this word) remarks that it most frequently signifies *condemnation, sentence*, "implying also *punishment* as a certain consequence. Mark 12 : 40. Luke 20 : 47, etc." As an alternative rendering the idiomatic phrase, "a heavier sentence."

* "looking up;" *ἀναβλέψας*. Scarlett, Wesley, Norton, Wakef., Dick., Kend., Thelwall, M., Sawyer.

* "in." This word is a supplement. See preceding member, *βάλλοντας*—*εἰς* ("casting—into").

* "there;" *ἐκεῖ*. Sharpe, Penn, M., Sawyer.

* "Truly;" *ἀληθῶς*. See Luke 9 : 27, note. Camp., Norton, Sawyer, Kend., M., Thelwall.

* "cast;" *ἔβαλεν*. M., Thelwall. The aorist should have its usual force here. In the parallel, Mark 12 : 43, the perfect *βέβηκε* occurs, and is properly rendered in the E. V. by "hath cast in." So Kend ("threw").

* "in." See v. 2, note.

* "all these;" *πάντων*. As in Rev. of Mark (12 : 43), where by a typographical error "those" occurs. "These" is a supplement.

* "out of;" *ἐκ*. Wakef., Sharpe, Scarlett, Camp., Thelwall.

* "cast;" *ἔβαλον*. Aorist, as in v. 3. See note e.

* "into;" *εἰς*. So v. 1 (*εἰς*). Kend., Sharpe, Wesley, Camp.

* "out of;" *ἐκ*. See note h.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
5 And as some spake of the temple, how it was adorned with costly stones, and gifts, he said,	⁵ <i>ΚΑΙ τινων λεγόντων περι τοῦ ἱεροῦ, ὅτι λίθοι καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε,</i>	some spoke of the temple, 'that it was adorned with "beautiful stones and "offerings, he said,
6 <i>As</i> for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.	⁶ <i>Ταῦτα ἂ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.</i> ⁷ <i>Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ ταῦτα γίνεσθαι;</i>	"As to these things which ye behold, 'the days will come, in 'which there 'will not be left one stone on another, which will not be thrown down. And ⁷
7 And they asked him, saying, Master, but when shall these things be? and what sign <i>will there be</i> when these things shall come to pass?	⁸ <i>Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγὼ εἰμὶ καὶ, Ὁ καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.</i> ⁹ <i>ὅταν δὲ</i>	they asked him, saying, Teacher, 'when then will these things be? and what 'will be the sign when these things are "about to come to pass? And he said, ⁸ Take heed that ye be not deceived; for many 'will come in my name, saying, I am 'he; and the time draweth near: go 'not, therefore, after them. But ⁹
8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am <i>Christ</i> ; and the time draweth near: go ye not therefore after them.		

¹ "that;" *ὅτι*. Kend., Sawyer, Camp. De Wette, "dass;" Belg., "dat." The passage is elliptical; *διὰ τοῦτο* being understood. Hoogeveen (p. 139, *ὅτι*, IV.). Trollope (Gram., p. 191). Compare John 15 : 19.

^m "beautiful;" *καλοῖς*. Kend., Angus, Scarlett, Camp., Norton, Dick., Sawyer.

ⁿ "offerings;" *ἀναθήμασι*. Rob. (Lex., *in verbo*): "An offering consecrated to God, and laid up in the temple. Luke 21 : 5." The *votive* or *consecrated offerings*, which were laid up in pagan temples, such as spoils taken in war, gave rise to a custom among the later Jews of placing votive offerings in the temple. Bloomf. (N. Test.): "The word denotes 'any thing set apart,' and especially consecrated to God.—That these *ἀναθήματα* were very numerous and rich, we find from 2 Maccab. 5 : 16; 9 : 16." See Joseplus, Antiq., B. 15 : 11, § 3. War, B. 2 : 17, § 3. It is necessary to distinguish this word from *δῶρα*, "gifts," in v. 4. So Kend., Thelwall, Scarlett ("consecrated offerings"), Sawyer ("votive offerings"). Heb. N. Test., *מזבחות*. S. Fr., "offrandes;" Iber., "cosas [consagradas] á Dios;" Ital., "offerte."

^o "As to" (*κατὰ* subaud., before *ταῦτα*). Kend., Sawyer.

^p "he." *Ἡμέραι* is anathorosis. Hence the article is a supplement, and should be italicized.

^q "the" is unnecessarily inserted in the E. V. before "which." It was copied from Cranmer. Omitted by Kend., Thom., Wesley, Penn, Dick., Sawyer, Thelwall, M.

^r "will not be left;" *οὐκ ἀφεθήσεται*. Kend., Sharpe, Scarlett, Penn, Camp, Norton ("not—be left"), M.

^s "when then;" *πότε οὖν*. Sawyer. Iber., "cuando pues;" De Wette, "wann—nun;" S. Fr., "quand donc." *ὄν* is usually

rendered by *then, now*, when it denotes the mere *sequence* of one clause upon another.—Rob. (Lex.).

^t "will be." The auxiliary "will" in the supplement must coincide with that in the preceding clause. The reference being obviously to a future time. The supplement is shortened by omitting "there," which is superfluous. So Thom., Norton, Scarlett, Penn, Camp., Dick.

^u "about to come to pass?" *μελλῆ—γίνεσθαι*; Thelwall, Penn, Kend. ("about to happen?"). Angus, Sawyer ("about to occur?"). Camp. ("about to be accomplished?"). Norton ("about to take place?"). The following note on *μέλλῃ*, in the parallel (13 : 4), is taken from the Revision of Mark: "Although in many cases *μέλλω*, with the infinitive of another verb, gives that verb the sense of the simple future; it seems here to have its radical signification, 'about to do' or 'be.' So Kendrick. Rob. (*μελλω*). Beza, 'quando futurum est ut hæc omnia finem habebant;" Castalio, 'quod signum significabit hæc perficienda omnia?' Iberian, 'cuando todas ellas van á cumplirse?' The colloquial phrase 'are going to be fulfilled' expresses the thought exactly."

^v "will come;" *ἐλεύσονται*. Most recent translators have changed the auxiliary "shall" for "will," in nearly all the instances in which it occurs, in this prophecy. So Thom., Kend., Sharpe, Scarlett, Penn, Norton, Wakef., M. This form of the verb is adopted here, as it was in the Revision of Mark.

^w "he." Kend., Pechy (on parallel, Mark 13 : 6), Sharpe, Scarlett, Norton, Wakef., M., Thelwall. S. Fr., "C'est moi qui le suis;" De Wette, "Ich bin es;" Dan., "det er mig;" Ital., "Io son desso." So in language referring to Christ (E. V.) John 8 : 24, 28; 13 : 19.

^x "ye," in the E. V., is superfluous. Omitted by Kend., Scarlett, Penn, Wakef., Angus, M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>9 But when ye shall hear of wars, and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.</p>	<p>ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. ¹⁰ Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν.</p>	<p>when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass, but the end <i>cometh</i> not immediately. Then <i>he</i> said <i>to</i> them, Nation will rise against nation, and kingdom against kingdom: and <i>there</i> will be <i>1</i></p>
<p>10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:</p>	<p>¹¹ σεισμοὶ τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.</p>	<p>great earthquakes <i>in</i> various places, and famines, and pestilences: and <i>there</i> will be fearful sights, and great signs from heaven. But before all these, <i>12</i></p>
<p>11 And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights, and great signs shall there be from heaven.</p>	<p>¹² Πρὸ δὲ τούτων ἀπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.</p>	<p><i>there</i> will be fearful sights, and great signs from heaven. But before all these, <i>12</i> they will lay their hands on you, and persecute <i>you</i>, delivering <i>you</i> up to <i>synagogues</i> and <i>prisons</i>, being brought before kings and rulers for my name's sake. And <i>it</i> will turn out to <i>13</i></p>
<p>12 But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings, and rulers for my name's sake.</p>	<p>¹³ ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον· ¹⁴ θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι· ¹⁵ ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ἧ οὐ δύνησονται ἀντειπεῖν οὐδὲ ἀντιστη-</p>	<p>you for a testimony. Settle <i>it</i> <i>14</i> therefore in your hearts, not <i>to</i> premeditate <i>what</i> <i>to</i> answer for yourselves. For I will give <i>15</i> you <i>utterance</i> and wisdom, which all your adversaries</p>
<p>13 And it shall turn to you for a testimony.</p>		
<p>14 Settle it therefore in your hearts, not to meditate before what ye shall answer.</p>		
<p>15 For I will give you a mouth and wisdom, which all your ad-</p>		

⁷ "*cometh*." This supplement is used on the ground, that the phrase, "is not immediately," would not be in harmony with our idiom. Norton and Thom. have "*will not follow*."

⁸ "immediately;" *εὐθέως*. Kend., Thom., Scarlett, Wesley, Norton, M., Wakef.

⁹ "he said;" *ἔλεγεν*. It is quite unnecessary to place the nominative after the verb. So Kend., Thom., Sharpe, Scarlett, Norton, M.

¹⁰ "there will be;" *ἔσονται*. The natural arrangement is preferred here. So in the parallels (E. V.), Matt. 24 : 7. Mark 13 : 8. Kend., Scarlett, Camp., Norton, Wakef., Dick., Sawyer, Rhéims. S. Fr., "il y aura de grands tremblements de terre;" Iber., "habrá grandes terremotos;" Dan., "der skal skeep store Jordskioelv."

¹¹ "in various places;" *κατὰ τόπους*. "Divers" is now restricted to the language of the bar. Kend., Wakef., Dick., Dan., "her og der" ("here and there"); Iber., "en [various] lugares."

¹² "there will be;" *ἔσται*. For the arrangement, see note b. Kend., Camp., Dick., Sawyer.

¹³ "the," which occurs in the E. V. before *συναγωγὰς*, is not demanded by the text, as that noun is *anarthrous*. Omitted by Kend., Angus, Thom., Sharpe, Penn, Camp., Norton, M. No article in De Wette.

¹⁴ "into" of the E. V., before "prisons," is omitted (as there is no preposition in the text) by Kend., M., Penn, Wakef., Dick., Sawyer, Angus, Thelwall. No preposition in De Wette, Belg., Dan.

¹⁵ "it will turn out;" *ἀποβήσεται*. Rob. (Lex., *in verbo*): "To turn out, result." So Kend., M., Angus, Scarlett. S. Fr., "*ella* abontira;" Iber., "[esto] acontecerá;" De Wette, "es wird —gerathen;" Belg., "[dit] zal—overkomen" ("will happen"). Bretsch. (*in verbo*): "*Pit, evenit, cedit*."

¹⁶ "to premeditate;" *προμελετᾶν*. So Rob. (Lex.), Scarlett, Wesley, Campbell, Thelwall, M. As an alternative, "meditate beforehand." So Kend., Angus. Iber., "meditar de antemano."

¹⁷ "*what*." This word is a supplement; *τί* being understood. In the text of Mark 13 : 11, we have *τί* expressed. So Gray (on Angus).

¹⁸ "to answer for yourselves;" *ἀπολογηθῆναι*. See ch. 12 : 11, note. The infinitive form of the verb (as in the text) is used by Wesley, Norton, Gray (on Angus), Thelwall, De Wette, Ital.

¹⁹ "utterance;" *στόμα*. Kend., Camp. Bretsch. (*στόμα*): "Ex metonymia (ut Lat. os): *verba, oratio, dicta*. Luc. 21 : 15, *δώσω ὑμῖν στόμα καὶ σοφίαν*, dicendi facultatem et sapientiam. Pasor (Lex., *στόμα*): "*δώσω ὑμῖν στόμα*, idam vobis sermo-nem." Norton, "words;" De Wette, "Rede."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
versaries shall not be able to gain-say nor resist.	και πάντες οἱ ἀντικείμενοι ὑμῖν.	will not be able to gainsay, nor resist. And ye will be 16
16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death.	16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατοῦσουσιν ἐξ ὑμῶν. 17 καὶ ἔσσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. 18 καὶ θρῖξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 20 Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ Ἰουδαίᾳ φειγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρήτωσαν· καὶ οἱ	delivered up both by parents, and brethren, and "kindred, and friends, and some of you they will cause to be put to death. And ye will be hated 17 "by all" for my name's sake: "and yet there will not a hair 18 of your head perish. "By your 19 "patient endurance "preserve your 'souls. And when ye shall 20 see Jerusalem "surrounded "by armies, then know that its desolation "draweth near. Then 21 let those who are in Judea flee to the mountains; and let those who are in the midst of it, depart out; and let not
17 And ye shall be hated of all men for my name's sake.		
18 But there shall not an hair of your head perish.		
19 In your patience possess ye your souls.		
20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.		
21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not		

¹ "will." See ch. 9 : 44, note.

¹¹ "kindred;" συγγενῶν. Kend., Angus, Penn, M. See ch. 1 : 58, and 14 : 12, notes.

¹⁶ "by;" ἐπὶ, as in v. 16. Kend., M., Scarlett, Sharpe, Wakef., Norton, Penn, Thelwall.

¹⁷ The supplement "men" of the E. V. is unnecessary. Dropped by Thelwall, Sharpe, Kend., Scarlett, Wakef., Dick., Sawyer.

¹⁸ In conformity with the text, a colon is placed after "name's sake." So Wakef., Penn.

¹⁹ "and yet;" καὶ. See ch. 1 : 46, and 19 : 3, notes.

²⁰ "By;" ἐν. Scarlett, Norton, Wakef., Dickinson, Sawyer, Kend., M.

²¹ "patient endurance;" ὑπομονῇ. Angus, Bloomf. (N. Test.), M. Iber., "Perseverando con paciencia." This word has sometimes the passive signification of mere *patience*, or *passive resignation to suffering*. Here, the context, and the warnings as to action when the calamities predicted should arrive, show that firmness in obedience as well as submission were to be united. As we have no single term which combines the two ideas, we must resort to a phrase. So Rob. (Lex., *in verbo*) renders ὑπομονῇ by "patient endurance," in 2 Cor. 1 : 6. The word is one of those which can not be rendered uniformly, as it receives shades of meaning from its adjuncts. The following are some of the renderings which the word has received in this passage. Beza, "per tolerantiam vestram;" Vulg. Mont., Castal., Eras., "patientia;" Göschen, "tolerantiā;" Schott, "constantia;" Thom., Wakef., and Camp., "perseverance;" G. Fr., "patience;" S. Fr., "perseverance;" De Wette, "Ausharren."

²² "preserve;" κτήσασθε. Scarlett, Campbell, Dick., Angus, Kend. The verb κτήσασθαι (dep. mid.) signifies "to get for one's self, acquire (see ch. 18 : 12, note), gain." In the perf. κέκτημαι (as present), to *have got*, to *possess*. Rob. (Lex.). Whether

ψυχὰς is rendered by "souls," or "lives;" we can not say, without violating our idiom, "gain (or acquire) your 'souls,' or 'lives.'" Still, we can present the thought either by "preserve," or the more general term "save." The objection to this last is, that it is almost invariably used as the equivalent of σώσω.

"souls;" ψυχὰς. Translators are divided as to the proper translation of this word. Some render it by "souls," others by "lives," and a third class (supposing it to be used, as the Heb. נַפְשׁוֹ often is, instead of a *personal pronoun*) by "yourselves." From a comparison with Matt. 24 : 13, and other reasons, which would make this note too long, I suggest "yourselves" as an alternative rendering. As the word is susceptible of three distinct translations, whichever one is employed here, the other two should be placed in the margin, c. g., otherwise, "your *lives*, or *yourselves*."

"surrounded;" κυκλομένην. This word is used, rather than "encompassed," which is the rendering of the ἀπασὲ λεγ.—περικυκλώω, Luke 19 : 43 (Revision). To "compass about," or "around," is tautological. So Wakef., Norton, Dick., Angus.

^v "by;" ἐπὶ (*cum genit.*). Keqd., Wakef., Norton, Dick.

^w "draweth near;" ἤγγικεν. See v. 8. See ch. 10 : 9, note. M.

^x "of it;" αὐτῆς. This pronoun refers to Ἱερουσαλὴμ (Jerusalem), v. 20, not to Ἰουδαίᾳ (Judea). Hence "of it" becomes ambiguous to the English reader who from the construction refers "of it" to Judea, contrary to the text. A similar ambiguity is produced by *literal* translation in other languages. To avoid this difficulty, "the city" has been substituted by Thom.; "this city," Norton, Camp., Dick. Instead of this change, I would place this note in the margin: "'of it' refers to Jerusalem." De Wette has "in der Stadt."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
them that are in the countries enter thereinto.	ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. ²² ὅτι ἡμέραι	those who are in the country enter into it. For these are 22
22 For these be the days of vengeance, that all things which are written may be fulfilled.	ἔδικήσεως αὐταὶ εἰσι, τοῦ πληροῦσθαι πάντα τὰ γεγραμμένα.	days of vengeance, that all things which are written may
23 But wo unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people.	23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἔχουσαι καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὄργη ἐν τῷ λαῷ τούτῳ. ²⁴ καὶ	be fulfilled. But woe to those 23 who are with child, and to those who suckle in those days! for there will be great distress in the land, and wrath on this
24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.	πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατομένη ὑπὸ ἐθνῶν, ἄχρι πληροῦσθαι καιροὶ ἐθνῶν. ²⁵ Καὶ	people. And they will fall by 24 the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trodden down by the Gentiles, till the times of the Gentiles
25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;	ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἤχουσης θαλάσσης καὶ σάλου, ²⁶ ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου	'shall be fulfilled. And there 25 will be signs in the sun, and moon, and stars; and on the earth anguish of nations, with perplexity, the sea and the
26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.	καὶ προσδοκίας τῶν ἐπερχομένων τῆ οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. ²⁷ καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν	waves roaring; men fainting 26 from fear and expectation of the things which are coming on the earth; for the powers of the heavens will be shaken.
27 And then shall they see the Son of man coming in a cloud, with power and great glory.	νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.	And then they will see the Son 27 of man coming in a cloud, with power and great glory. And 28
28 And when these things be-	²⁸ Ἀρχομένων δὲ τούτων γί-	when these things begin to

²² "in the country;" ἐν ταῖς χώραις. Rob. (Lex., in verbo): "Specially the country, the open country, field, as opposed to the city. Luke 21 : 21." Kend., Angus.

²³ "are." "Be," which occurs in several instances in the E. V. as a form of the indicative, is obsolete and ungrammatical.

²⁴ As ἡμέραι is anarthrous, the article "the" of the E. V. is omitted. So Sharpe, Wakef., Norton, Camp., Dick., Sawyer, Kend., Thelwall, M.

²⁵ "who suckle;" τὰς θηλαζούσας. Rob. (θηλάζω): "To suckle, give suck." So Liddell. "To give suck" is entirely obsolete.

²⁶ "Away" is inserted after "led," in the E. V. It is not authorized by the text. It was copied from Cranmer; it is not found in the early versions of Wiclif, Tyndale, or Geneva. Properly omitted by Kend., Thom., Scarlett, Sharpe, Penn, Camp. There is no word corresponding to "away," in Vulg., Mont., Eras., Beza, Castal., De Wette, S. Fr., Iber.

²⁷ "the;" τὰ. Thelwall. The article should be retained here.

As in the commencement of the sentence it is expressed in the text, in the two succeeding cases, it is omitted, because the noun ἐθνῶν is connected with the same word which has the article. This usage is common in Greek.

²⁸ "shall be fulfilled;" πληροῦσθαι. The acrostic subj. here has the signification of the future. See ch. 12 : 45, note.

²⁹ It is unnecessary to place the article before "sun" and "moon," as it occurs at the commencement of the sentence, where it is marked as a supplement. The three nouns are anarthrous.

³⁰ "anguish;" συνοχῆ. So (E. V.) 2 Cor. 2 : 4.

³¹ "fainting;" ἀποψυχόντων. Rob. (Lex., in verbo): "Tragically, to faint, to fail at heart." Thom., Scarlett ("fainting away"). It has been rendered in the ordinary classic sense "to expire, or die," by Wakef., Norton, Camp., Dick., and Sawyer. Etymologically, "to breathe out," i. e., ψυχή, or βίωσις. De Wette, "die Menschen erstarren." Our idiomatic expression "ready to die" (with fear), seems nearly equivalent to the word used in the text.

³² "of the heavens;" τῶν οὐρανῶν. See ch. 10 : 20, note.

KING JAMES' VERSION.

gin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that the summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily, I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, and

GREEK TEXT.

νεσθαί, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίξει ἡ ἀπολύτρωσις ὑμῶν.

²⁹ Καὶ εἶπε παραβολὴν αὐτοῖς, Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα. ³⁰ ὅταν καρβάλωσιν ἤδη, βλέποντες ἀφ' ἐαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. ³¹ οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκειτε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ³² ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται. ³³ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι,

³⁴ Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραυπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνιδίως ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ³⁵ ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προσώπων πάσης τῆς γῆς. ³⁶ ἀγρυ-

REVISED VERSION.

come to pass, 'raise yourselves, and lift up your heads; for your redemption 'is drawing near.

And he spoke a parable ²⁹ to them, Behold the fig-tree, and all the trees; when they ³⁰ now shoot forth, ye see ³¹ "it, and and know of yourselves that "the summer is now 'near. So ³¹ also ye, when ye see these things 'coming to pass, know that the kingdom of God is 'near. 'Truly, I say to you, ³² this generation will not pass away till all. 'shall have come to pass. Heaven and earth will ³³ pass away; but my words will not pass away. But take heed to ³⁴ yourselves, lest at any time your hearts "should be overcharged with surfeiting and drunkenness, and 'anxieties 'of life, and that day come on you unawares. For as a snare will it come on ³⁵ all who dwell on the face of 'all the earth. Watch' there- ³⁶

¹ raise yourselves;" ἀνακύψατε. Norton. The act indicated by this verb is that of rising from a stooping to an erect position. Rob. (Lex.): "To lift up oneself from a stooping posture, to rise up, intrans. Luke 13 : 11. John 8 : 7, 10." So Bloomfield (N. Test.).

¹ "redemption;" ἀπολύτρωσις. As an alternative, "deliverance." So Wakef., Norton, Camp., Dick., Thom., Murdoek. So Rob. (Lex., in verbo): "Gener. deliverance, the idea of a ransom (λύτρον), being dropped; e. g., from calamities and death. Luke 21 : 28, etc."

¹ "is drawing near;" ἐγγίξει. The literal rendering of the Greek present tense is most accurate here. See ch. 12 : 30, note.

¹ "it." Kend., M. A supplement is necessary here to prevent ambiguity. The thought obviously is, "When ye see the trees putting forth their leaves, ye know, of yourselves," etc.

¹ "own," inserted in the E. V. "selves," is superfluous. It has been omitted by Thom., Scarlett, Sharpe, Wesley, Penn, Wakef., Norton, Camp., Sawyer, Kend., Gray (on Angus), M. The word "own" (ancient orthog. "awne") was introduced by Tyndale.

¹ "the;" τὸ (θέρος). This article should not be omitted. Τὸ θέρος stands as the counterpart to ἡ βασιλεία. Concinnity alone would demand this article, where there is such similarity in

construction. It is properly retained by Thom., Wakef., Camp., Thelwall, M. De Wette, "der Sommer;" Belg., "de zomer;" S. Fr., "l'été;" Diodati, "la state;" Ital., "l' estate;" Iber., "el estio;" Dan., "Sommeren."

¹ "near;" ἐγγὺς. So Kend., Thom., Angus, Thelwall, Scarlett, Dick., M.

¹ "coming to pass;" γινόμενα. Wakef., Thomson, Norton, Scholef. (on parallel, Mark 13 : 29), Greene (Gram., p. 318).

¹ "near;" ἐγγὺς. See note n.

¹ "Truly;" ἀμὴν. See ch. 4 : 24, note.

¹ "shall have come to pass;" γένηται. So Greene (Gram., p. 318), Scholef.

¹ "should be overcharged;" βαρυνθῶσιν. So present usage.

¹ "anxieties;" μερίμναις. See ch. 8 : 14, note.

¹ "of life;" βιωτικαῖς. Kend., Scarlett, Wakef. S. Fr., "les soucis de la vie." The demonstrative "this" is unauthorized by the text. It was copied from Tyndale who has the reading, "this world."

¹ "all;" πάντας (not ἄλλας). Angus, M., Wakef.

¹ "ye," of the E. V., is omitted as superfluous. So Kend., Ang., Thom., Scarlett, Norton, M.

KING JAMES' VERSION.

pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him: for they feared the people.

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.

GREEK TEXT.

πνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

³⁷ Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἔξερχόμενος ἠλλίξετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν. ³⁸ καὶ πᾶς ὁ λαὸς ἄρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

CHAP. XXII.

¹ ἮΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἄζύμων, ἡ λεγομένη πάσχα· ² καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν. ³ Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· ⁴ καὶ ἀπελθὼν συνελήσθη τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῶ αὐτοῖς. ⁵ καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι· ⁶ καὶ ἐξωμολόγησε, καὶ ἐζήτηε εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.

REVISED VERSION.

fore, and pray always, that ye may be "counted worthy to escape all these things which "will come to pass, and to stand before the Son of man. Now ³⁷ in the day-time he was teaching in the temple; and at night he went out, and lodged in the mount, called the mount of Olives. And all the people ³⁸ came early in the morning to him in the temple to hear him.

CHAP. XXII.

Now the feast of unleavened ¹ bread, "called the passover, ² "drew near. And the chief ² priests and scribes sought how they might kill him; for they feared the people. ³ "And "Satan entered into Judas surnamed Iscariot, "who was of the number of the twelve. And he ⁴ "went, and "talked with the chief priests and captains, how he "might deliver him up to them. And they were glad, ⁵ and "agreed to give him money. And "he consented, and ⁶ sought opportunity "to deliver him up to them in the absence

" "counted;" *καταξιωθῆτε*. This is an ordinary rendering of the Greek verb, in the E. V.

" "will come to pass;" *τὰ μέλλοντα γίνεσθαι*. As this passage is susceptible of another reading, it should be placed in the margin, thus, "or, 'about to come to pass.'"

" "called the passover." This arrangement, while it makes no difference in the thought, is more familiar and perspicuous than that of the E. V., which (after Tyndale) follows the order of the Greek. So Scarlett, Penn, Wakef, Norton, Camp, Dick.

" "drew near;" *ἤγγισε*. "Drew near" is adopted for the sake of euphony. So Scarlett, Penn, Murdock ("was drawing near").

" "And;" *καὶ*. Angus, Penn, Sawyer. "Then" is so generally an adverb of *time* in our language, that it can not be used as the representative of *δε*, except in cases where the *adjuncts* show that it is merely *continutive*.

" "Satan entered." This sentence should not be inverted. Thelwall, Penn, Wakef, Norton, Sawyer.

" "who was;" *ὄντα*. Our idiom demands the finite verb here. So Angus, Scarlett, Norton, Camp.

" "went;" *ἀπελθὼν*. Kendrick, Scarlett, Sharpe, Wesley, Angus, Wakef, Norton. "To go one's way" is obsolete. The preposition in *ἀπέρχομαι* often seems to have no particular significance, which can be properly noticed in English. We can, however, say, "went away," or "departed." It is deemed unnecessary to employ either of these expressions *here*.

" "talked with;" *συνελήσθη*. Sharpe, Wesley, Wakefield, Thelw., M. This rendering is literal, simple, and in keeping with the style of the narrative. "To commune with" is obsolete.

" "might deliver—up;" *παραδῶ*. See ch. 9 : 44, note.

" "agreed;" *συνέθεντο*. Wesl., Kend., Ang., Scarl., Sharpe, Penn, Wakef, Camp., Sawyer, Thelw., M., Rob. (*Lex., in verbo*).
 " "he consented;" *ἐξωμολόγησε*. Kend., M. De Wette, "er willigte ein;" S. Fr., "il consentit;" Iber., "consintió."

" "to deliver—up;" *παραδοῦναι*. See ch. 9 : 44, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
7 Then came the day of unleavened bread, when the passover must be killed.	7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα.	of the crowd. *Now the day of unleavened bread came, *in which the passover must be
8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.	8 καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπὼν, Πορευθέντες ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.	8 And he sent Peter and John, saying, Go, and prepare the passover *for us, that we may eat *it. And they said to
9 And they said unto him, Where wilt thou that we prepare?	9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν;	9 him, Where wilt thou that *we shall prepare *it? And he said
10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.	10 Ὁ δὲ εἶπεν αὐτοῖς, Ἴδου, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται.	10 to them, Behold, *as ye enter into the city, a man bearing a pitcher of water *will meet you; follow him into the house where he entereth. And ye
11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?	11 καὶ ἐρίτε τῷ οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστὶ τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;	11 shall say to *the master of the house, The Teacher saith to thee, Where is the guest-chamber, where I may eat the passover with my disciples? And
12 And he shall shew you a large upper room furnished: there make ready.	12 Καὶ κείνος ὑμῖν δείξει ἀνάγειν μέγα ἐστρωμένον ἐκεῖ ἐτοιμάσατε.	12 he will show you a large upper room furnished: there *prepare *it. And they went
13 And they went and found as he had said unto them: and they made ready the passover.	13 Ἀπελθόντες δὲ εὗρον καθὼς εἶρηκεν αὐτοῖς· καὶ ἠτοίμασαν τὸ πάσχα.	13 forth, and found *things *even as he had said to them: and *they prepared the passover.

* "Now;" δὲ. Kend, M., Wakef, Camp., Angus.

1 "bread came." The natural order of these words is properly retained by Kend, M., Angus, Dick., Camp., Wakef, Penn, Wesley, Scarlett, Sawyer.

"in which;" ἐν ᾗ. Thom., Scarlett, Sharpe, Wakefield, Camp., Thelwall, M. In the parallel, Mark 14 : 12, the adverb ὅτε ("when") occurs.

"for us;" ἡμῖν. Perspicuity demands "for us," as the equivalent of this dative. It should, according to our *usus loquendi*, follow the noun ("passover").

"it." This supplement is demanded here. Without it, the sentence is imperfect and harsh. So Kend., Scarlett, Wesley, Penn, Camp., Dick. Dan., "det;" De Wette, "es;" S. Fr., "la;" Iber., ["lo"].

"we shall prepare;" ἐτοιμάσωμεν. The aor. subj. is very frequently rendered by the fut. ind., in the E. V. See ch. 12 : 45, note. As an alternative rendering of the sentence, "Where dost thou wish us to prepare it?"

"it." See note o.

"as ye enter;" εἰσελθόντων ὑμῶν. Kend., M. Sawyer.

"will meet;" συναντήσῃ. This order is adopted by Kend., Scarlett, Sharpe, Wesley, Penn, Wakef., Norton, Camp., Dick., Sawyer.

"he entereth;" εἰσπορεύεται. The word "in" (of the E. V.) is a superfluous addition to this verb. Omitted by Kend., Angus, Dick., Camp., Wakef., Penn, Sharpe, Scarlett, M.

"the master of the house;" τῷ οἰκοδεσπότη. See ch. 12 : 39, note.

"prepare;" ἐτοιμάσατε. See note p. So (E. V.), v. 8, 9. The rendering should be uniform.

"it?" See note o.

"things." This supplement is taken from the Revision of Mark (14 : 16). The following note is copied from that passage: "Things. This supplement is inserted because the sentence is imperfect if 'found' has no object. In writing or conversation, we never omit the object of this verb. The thought presented by the text is that the disciples found all which Christ had declared would occur, to be as he had said—they found 'the man,' 'the guest-chamber,' etc. Beza has introduced a supplement here, 'invenerunt omnia prout dixerat eis;' S. Fr., 'ils trouverent les choses comme il leur avait dit.'"

"even as;" καθὼς. So (E. V.) ch. 11 : 6. Luke 1 : 2; 19 : 32. John 12 : 50; 15 : 10. Rom. 1 : 28, etc. This particle is used for the classic καθὰ (καθ' ἃ), defined by Liddell "according as," "just as."

"they prepared;" ἠτοίμασαν. See note v.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
14 And when the hour was come, he sat down, and the twelve apostles with him.	14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμία ἐπεθύμησα	And when the hour *came, ^b he 14 lay down <i>at table</i> , and the twelve apostles with him. And he 15
15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.	τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. 16 λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῆ ἢ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.	said to them, 'I have earnestly 15 longed to eat this passover with you, before I suffer; ^d for 16 I say to you, 'I shall eat of it 'no more, till 'it shall be fulfilled in the kingdom of God.
16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.	17 Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς. 18 λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ.	And he took ^a a cup, and ¹ when 17 he had given thanks, he said, Take this, and divide <i>it</i> among yourselves; ¹ for I say to you, 18 I shall not drink of the fruit of the vine till the kingdom of God shall come. And he took 19
17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.	19 Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.	bread, and gave thanks, and broke <i>it</i> , and gave to them, saying, This is my body which is given for you: do this in remembrance of me. ¹ Thus also 20
18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.	20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἱματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. 21 Πλὴν ἰδοῦ, ἡ	the cup after supper, saying, 'This cup <i>is</i> the new ¹ covenant in my blood, which is shed for you. But, behold, the hand of 21
19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.		
20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.		
21 But behold, the hand of him		

^a "came;" ἐγένετο. Kendrick. The use of "to be" as the auxiliary with intransitive verbs has been noticed as a violation of our idiom in the note on ch. 4: 34. Norton, Dick, and Sawyer render the verb "arrived."

^b "he lay down at table;" ἀνέπεσε. See ch. 11: 37, note.

^c "I have earnestly longed;" Ἐπιθυμία ἐπεθύμησα. Camp. ("Much have I longed"). See ch. 15: 16, note. The idiomatic expression of the text is in most cases *emphatic*, as in Hebrew. Angus rendered, "Earnestly have I desired;" Sawyer, "I have greatly desired;" Norton, Penn, Wakefield, Scarlett, "I have earnestly desired."

^d The punctuation of the text is followed by placing a semicolon after "suffer;" Greek παθεῖν. The connection of the two clauses demands this point rather than a period. So Sawyer, Dick, Camp, Penn, Sharpe, Thom.

^e "I shall eat;" φάγω. Kend., Norton, Sharpe, Thomson. Aorist with signification of fut. indicative. See ch. 12: 45, note. The auxiliary "will" is improper, as in this construction it would imply *determination*.

^f "no more;" οὐκέτι οὐ μὴ. So parallel (E. V.) Mark 14: 25.

Ὁὐ μὴ gives intensity to the expression. Rob. (*Lex.*, οὐκέτι) In point of euphony, "no more" far excels "any more."

^e "it shall be fulfilled;" πληρωθῆ. See note e. The use of "be" as a principal verb (E. V.) is obsolete. See ch. 4: 3, note. "Shall be" is the rendering of Thom.

^b "a cup;" ποτήριον. Sharpe, Thom., Wakefield, Norton, Camp, Dick., Kend. Ποτήριον is anarthrous here, though not so in the parallel, Mark 14: 23. x

¹ "when he had given thanks;" εὐχαριστήσας. So in parallel (E. V.) Mark 14: 23.

¹ After "yourselves" a semicolon is used for the reason assigned in note d. Here the text has ἑαυτοῖς. So Scarlett, Penn, Wakef., Norton, Camp, Dick., Sawyer. Several copies of the Common Version now before me, printed at Oxford and Edinburgh, have a colon after "yourselves."

^x "I shall—drink;" πῖω (aor. subj.). See note e. Compare ἐλθῃ, at close of this verse, E. V., "shall come."

¹ "Thus;" Ὡσαύτως. Kend.

^m "covenant;" διαθήκη. Sharpe, Thomson, Scarlett, Penn, Wakef., Norton, Dick., Kend., Sawyer, Angus, M., Rob. (*Lex.*, in verbo).

x See also Mark 14: 23, p. 20.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that betrayeth me <i>is</i> with me on the table.	χειρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ²² καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν πᾶσι τῷ ἀνθρώπῳ ἐκέλευε, δι' οὗ παραδίδοται. ²³ Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλον πράσσειν. ²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων. ²⁵ ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ἐργέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ' οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γένησθε ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. ²⁷ τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἔστε οἱ διαμεμενηκότες μετ' ἐμοῦ	him, "who delivereth me up, is with me on the table. And the 22 Son of man indeed ^{departeth} as it was determined; but woe to that man through whom he ^{is delivered up!} And they 23 began to inquire among themselves, which of them it could be, ^{who was about to do this.} And there was also a strife 24 among them, which of them ^{would be accounted the greatest.} And he said to them, The 25 kings of the nations ^{exercise dominion over them, and those who exercise authority over them are called benefactors.} But ye <i>shall</i> not be so; but ^{let} the greatest among you become as ^{the youngest, and the ruler as the servant.} For ^{who is 27 greater, he who reclineth at table, or he who serveth?} is not he ^{who reclineth at table?} but I am among you as he who serveth. Ye are those who 28 have continued with me in my

^a "who delivereth—up;" παραδιδόντος. See ch. 9 : 44, note.

^o "indeed;" μὲν. This is the proper location of "indeed," as it modifies the verb "departeth." So it is rendered and placed by Kend., M., Angus, Wakef., Dick., Thelwall, M.

^p "departeth;" πορεύεται. So Rob. (Lex., in verbo): "To pass on, go away, to depart." See ch. 17 : 19, note.

^q "is delivered up!" παραδιδόνται. See ch. 9 : 44, note.

^r "it could be;" ἄρα εἶπ. This form of the Eng. verb agrees with our idiom. Camp., Dick., Penn.

^s "who was about to;" ὁ—μέλλον. The ordinary sense of μέλλω indicating that something is on the point of being done, or taking place, is deemed most accurate. So Kend., Sawyer, Norton, Penn, Scarlett, M. See ch. 7 : 2, and 9 : 31, notes.

^t "this;" τοῦτο. "Thing" (E. V.) is superfluous after "this." It is dropped by Sharpe, Kend., Wesley, Wakef., Norton, Camp., Sawyer, Dick., Thelwall.

^u "would be accounted;" δοκεῖ εἶναι. According to present usage, "would" is substituted for "should." The latter term often presents the idea of duty, or obligation, and is ambiguous in a construction like this.

^v "of the nations;" τῶν ἐθνῶν. Kend., Sawyer, Dickinson,

Campbell. Comparing vv. 29, 30, it will be seen that the reference is to the kings or rulers of all nations, the kings of this world.

^w "exercise dominion;" κυριεύουσιν. In the parallel, Mark 10 : 42, the verb is compounded with κατὰ intensive, κατακυριεύουσιν, rendered in the Revision "lord it over." In the case before us, where the verb is simple, the above form is deemed most accurate.

^x "let the greatest among you become;" ὁ μείζων ἐν ὑμῖν γένησθε. Kendrick. The verb is also rendered "become," by Wakef., M., Thelwall.

^y "the youngest;" ὁ νεώτερος. The comparative is here used for the superlative, as is ὁ μείζων, in the first clause of the sentence. So Kend. Matt. 11 : 11, ὁ—μικρότερος (E. V.), "he that is least." See Luke 7 : 28, note.

^z "the ruler;" ὁ ἡγούμενος. Kend., M. Alternative, "he who ruleth." S. Fr., "celui qui gouverne."

^{aa} "the servant;" ὁ διακονῶν. Kend., M. Alternative, "he who serveth." S. Fr., "celui qui sert."

^{bb} "who;" τίς. "Whether" is obsolete.

^{cc} "who reclineth at table?" ὁ ἀνακείμενος (bls). See ch. 7 : 49, note.

KING JAMES' VERSION.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

21 But behold, the hand of him

GREEK TEXT.

¹⁴ Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. ¹⁵ καὶ εἶπε πρὸς αὐτοὺς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν. ¹⁶ λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῆ ἢ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ¹⁷ Καὶ δεξιόμενος ποτήριον, εὐχαριστήσας εἶπε, Λάβετε τοῦτο, καὶ διαμερίσατε ἑαυτοῖς. ¹⁸ λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πῖω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. ¹⁹ Καὶ λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν. ²⁰ Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον. ²¹ Πλὴν ἰδοὺ, ἡ

REVISED VERSION.

And when the hour came, he lay down at table, and the twelve apostles with him. And he said to them, I have earnestly

longed to eat this passover with you, before I suffer; for I say to you, I shall eat of it

'no more, till it shall be fulfilled in the kingdom of God.

And he took a cup, and when he had given thanks, he said, Take this, and divide it among yourselves; for I say to you, I shall not drink of the fruit

of the vine till the kingdom of God shall come. And he took bread, and gave thanks, and

broke it, and gave to them, saying, This is my body which is given for you: do this in remembrance of me. Thus also

took the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you. But, behold, the hand of

* "came;" ἐγένετο. Kendrick. The use of "to be" as the auxiliary with intransitive verbs has been noticed as a violation of our idiom in the note on ch. 4 : 34. Norton, Dick, and Sawyer render the verb "arrived."

^b "he lay down at table;" ἀνέπεσε. See ch. 11 : 37, note.

° "I have earnestly longed;" Ἐπιθυμία ἐπεθύμησα. Camp. ("Much have I longed."). See ch. 15 : 16, note. The idiomatic expression of the text is in most cases emphatic, as in Hebrew. Angus rendered, "Earnestly have I desired;" Sawyer, "I have greatly desired;" Norton, Penn, Wakefield, Scarlett, "I have earnestly desired."

^d The punctuation of the text is followed by placing a semicolon after "suffer;" Greek παθεῖν. The connection of the two clauses demands this point rather than a period. So Sawyer, Dick, Camp., Penn, Sharpe, Thom.

• "I shall eat;" φάγω. Kend., Norton, Sharpe, Thomson. Aorist with signification of fut. indicative. See ch. 12 : 45, note. The auxiliary "will" is improper, as in this construction it would imply determination.

^f "no more;" οὐκέτι οὐ μὴ. So parallel (E. V.) Mark 14 : 25.

Ὁὐ μὴ gives intensity to the expression. Rob. (Lex., οὐκέτι) In point of euphony, "no more" far excels "any more."

^e "it shall be fulfilled;" πληρωθῆ. See note e. The use of "be" as a principal verb (E. V.) is obsolete. See ch. 4 : 3, note. "Shall be" is the rendering of Thom.

^h "a cup;" ποτήριον. Sharpe, Thom., Wakefield, Norton, Camp., Dick., Kend. Ποτήριον is anarthrous here, though not so in the parallel, Mark 14 : 23. ✕

¹ "when he had given thanks;" εὐχαριστήσας. So in parallel (E. V.) Mark 14 : 23.

¹ After "yourselves" a semicolon is used for the reason assigned in note d. Here the text has ἑαυτοῖς. So Scarlett, Penn, Wakef., Norton, Camp., Dick., Sawyer. Several copies of the Common Version now before me, printed at Oxford and Edinburgh, have a colon after "yourselves."

^k "I shall—drink;" πῖω (aor. subj.). See note e. Compare ἐλθῃ, at close of this verse, E. V., "shall come."

¹ "Thus;" Ὡσαύτως. Kend.

^m "covenant;" διαθήκη. Sharpe, Thomson, Scarlett, Penn, Wakef., Norton, Dick., Kend., Sawyer, Angus, M., Rob. (Lex., in verbo).

x Because Mark does not refer to this being the new and old covenants, v. 20. which is all the 3 Evangelists have to do.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
that betrayeth me <i>is</i> with me on the table.	χειρ τοῦ παραδίδοντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. ²² καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὀρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ παραδίδεται. ²³ Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν. ²⁴ Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.	him, "who delivereth me up, is with me on the table. And the ²² Son of man "indeed "departeth as it was determined; but woe to that man through whom he 'is delivered up! And they ²³ began to inquire among themselves, which of them 'it could be, 'who was about to do 'this. And there was also a strife ²⁴ among them, which of them "would be accounted the greatest. And he said to them, The ²⁵ kings 'of the nations "exercise lordship over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.
22 And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed!	ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ἐυεργέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ' οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γένησθε ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.	But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my
23 And they began to inquire among themselves, which of them it was that should do this thing.	τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ	kings 'of the nations "exercise dominion over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my
24 And there was also a strife among them, which of them should be accounted the greatest.	ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν ἐυεργέται καλοῦνται. ²⁶ ὑμεῖς δὲ οὐχ' οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γένησθε ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.	kings 'of the nations "exercise dominion over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my
25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.	τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ	kings 'of the nations "exercise dominion over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my
26 But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.	τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ	kings 'of the nations "exercise dominion over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my
27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.	τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ	kings 'of the nations "exercise dominion over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my
28 Ye are they which have continued with me in my temptations.	τίς γὰρ μείζων, ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. ²⁸ Ὑμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ	kings 'of the nations "exercise dominion over them, and those who exercise authority over them are called benefactors. ²⁶ But ye <i>shall</i> not be so; but 'let the greatest among you become as 'the youngest, and 'the ruler as 'the servant. For 'who is ²⁷ greater, he who reclineth <i>at table</i> , or he who serveth? is not he 'who reclineth <i>at table</i> ? but I am among you as he who serveth. Ye are those who ²⁸ have continued with me in my

" who delivereth—up;" παραδίδοντας. See ch. 9 : 44, note.

" indeed;" μὲν. This is the proper location of "indeed," as it modifies the verb "departeth." So it is rendered and placed by Kend., M., Angus, Wakef., Dick., Thelwall, M.

" departeth;" πορεύεται. So Rob. (Lex., in verbo): "To pass on, go away, to depart." See ch. 17 : 19, note.

" is delivered up!" παραδιδόνται. See ch. 9 : 44, note.

" it could be;" ἄρα εἶη. This form of the Eng. verb agrees with our idiom. Camp., Dick., Penn.

" who was about to;" ὁ—μέλλων. The ordinary sense of μέλλων indicating that something is on the point of being done, or taking place, is deemed most accurate. So Kend., Sawyer, Norton, Penn, Scarlett, M. See ch. 7 : 2, and 9 : 31, notes.

" this;" τοῦτο. "Thing" (E. V.) is superfluous after "this." It is dropped by Sharpe, Kend., Wesley, Wakef., Norton, Camp., Sawyer, Dick., Thelwall.

" would be accounted;" δοκεῖ εἶναι. According to present usage, "would" is substituted for "should." The latter term often presents the idea of duty, or obligation, and is ambiguous in a construction like this.

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" the servant;" ὁ διακονῶν. Kend., M. Alternative, "he who serveth." S. Fr., "celui qui sert."

" who;" τίς. "Whether" is obsolete.

" who reclineth at table?" ὁ ἀνακείμενος (bis). See ch. 7 : 49, note.

KING JAMES' VERSION.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he saith unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword,

GREEK TEXT.

ἐν τοῖς πειρασμοῖς μου.²⁹ καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου, βασιλείαν, ³⁰ ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων, κρινόντες τὰς δώδεκα φυλάς τοῦ Ἰσραὴλ. ³¹ εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σιναῶσαι ὡς τὸν σῖτον.³² ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέψας στηρίζον τοὺς ἀδελφούς σου. ³³ Ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον ρορεύεσθαι. ³⁴ Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σε σήμερον ἀλέκτωρ, πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἶδέναι με. ³⁵ Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; Οἱ δὲ εἶπον, Οὐδένος. ³⁶ εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἄρατω, ὁμοίως καὶ πήραν· καὶ ὁ

REVISED VERSION.

"trials." And I appoint a king-²⁹ dom for you, as my Father appointed for me; that ye may eat and drink at my table³⁰ in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord³¹ said, Simon, Simon, behold, Satan hath asked for you, that he may sift you as wheat; but³² I have prayed for thee, that thy faith may not fail; and when thou hast turned, strengthen thy brethren. And he said to³³ him, Lord, I am ready to go with thee, both to prison and to death. And he said, I tell³⁴ thee, Peter, the cock will not crow to-day, before thou wilt thrice deny that thou knowest me. And he said to them,³⁵ When I sent you out without purse, and bag, and shoes, did ye lack any thing? And they said, Nothing. Then said he³⁶ to them, But now, he who hath a purse, let him take it, and likewise a bag; and he who

^a "trials;" *πειρασμοῖς*. See ch. 4 : 2, and 8 : 13, notes. Sharpe, Thom., Scarlett, Penn, Wakef., Norton, Kend., M.

^b "for you;" *ὑμῖν*. Penn, Norton ("for each of you"), Gray (on Angus). "For" more clearly expresses the idea of the *dat. commodi* than "unto," or "to." So in the closing member of the sentence (*μοι*). This arrangement is deemed more accordant with our usual mode of speaking, than that of the E. V.

^c "hath asked for;" *ἐξηγήσατο*. Rob. (Lex., *in verbo*): "In N. Test. to ask or demand for oneself, c. acc. Luke 22 : 31." Bretsch.: "*Rogo, postulo*, ut mihi tradatur."

^d "may not fail;" *μὴ ἐκλείπῃ*. Scarlett. The auxiliary *may* is employed by Thom., Wakef., Norton, Sawyer, Dick.

^e "hast turned;" *ἐπιστρέψας*. Rob. (Lex., *in verbo*): "In mid. to turn oneself upon or towards, i. e., to turn towards or unto, to return." Compare Isa. 55 : 7, וְיָשָׁב אֶת־פָּנָיו אֶת־יְהוָה. Septuag., ἀπολυτέο ὁ ἀσεβὴς τὰς ὁδοὺς αὐτοῦ καὶ ἀνὰ ἄνομος τὰς βούλας αὐτοῦ καὶ ἐπιστραφή-

τω ἐπὶ κόριον. Iber., "cuando te vuelvas [á mí]"; Thomason, Camp., and Kendrick, "hast recovered thyself;" Wakef. and Sharpe, "hast turned again;" Norton, "when you return."

^f "to prison;" *εἰς φυλακὴν*. Kend., Thom., Sharpe, Scarlett, Wesley, Penn, M. The preposition has the same force here as in the next member *εἰς θάνατον* (E. V., "to death"). It implies towards. Rob. (Lex., *eis*).

^g "to-day;" *σήμερον*. Kendrick, Norton, Camp., Sawyer. Belg., "heden;" De Wette, "heute;" S. Fr., "aujourd'hui;" Iber., "hoi."

^h "bag;" *πήρας*. See ch. 9 : 3, note.

ⁱ "did ye lack;" *ὑστερήσατε*. This form of the Eng. verb agrees with our present mode of speaking.

^k "a bag;" *πήραν*. M. As the noun is *anarthrous*, this is the proper rendering. So *βαλάντιον*, to which *πήραν* is coupled by *καὶ*, is correctly rendered (E. V.) "a purse." The indefinite article is employed by Sharpe, Scarlett, Penn, Sawyer.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
let him sell his garment, and buy one.	μη̄ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ αγορασάτω μάχαιραν.	"hath none, let him sell his garment, and buy "a sword. For 37
37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.	37 λέγω γὰρ ὑμῖν, ὅτι ἐπι. τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. 38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαιραι ὄδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἰκανὸν ἐστὶ.	I say to you, that this which is written must yet be accomplished in me, And 'he was numbered 'with transgressors; for the things concerning me have an end. And they said 38 to him, Lord, behold, here are two swords. And he said to them, It is enough.
38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.	39 ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 40 γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. 41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολῆν, καὶ θείς τὰ γόνατα προσήνετο, 42 λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θηλέμα μου, ἀλλὰ τὸ σὺν γενέσθω. 43 Ὁρθθὲν δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν. 44 καὶ γενόμενος ἐν ἀγῶ-	And he said to them, <i>are</i> two swords. And he said to them, It is enough. And 'go- 39 ing out, he went, 'according to his custom, to the mount of Olives; and his disciples also followed him. And 'being at 40 the place, he said to them, Pray 'that ye may not enter into 'trial. And he 'withdrew from 41 them about a stone's 'throw, and 'kneeling down prayed, saying, Father, if thou 'art 42 willing, remove this cup from me; nevertheless, not my will, but thine be done. And there 43 appeared to him an angel from heaven, strengthening him. And 44 being in an agony, he prayed
39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.	40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.	And 'being at 40 the place, he said to them, Pray 'that ye may not enter into 'trial. And he 'withdrew from 41 them about a stone's 'throw, and 'kneeling down prayed, saying, Father, if thou 'art 42 willing, remove this cup from me; nevertheless, not my will, but thine be done. And there 43 appeared to him an angel from heaven, strengthening him. And 44 being in an agony, he prayed
41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,	42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.	And there 43 appeared to him an angel from heaven, strengthening him. And 44 being in an agony, he prayed
42 Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.	43 And there appeared an angel unto him from heaven, strengthening him.	And there 43 appeared to him an angel from heaven, strengthening him. And 44 being in an agony, he prayed
43 And there appeared an angel unto him from heaven, strengthening him.	44 And being in an agony, he	And 44 being in an agony, he prayed
44 And being in an agony, he		

"hath none;" μη̄ ἔχων. Scholesfield, M. Norton, "who hath not." The object of ἔχων is, as the construction shows, πῆραν.

"a sword;" μάχαιραν. Scholesf., Norton. The following is the note of Scholesf. on the sentence καὶ ὁ μη̄ ἔχων πωλησάτω —μάχαιραν: "In the prospect of the coming dangers, let him that hath a purse, take it, viz., to buy a sword with: and he that hath no purse, let him sell his very garment for the same purpose. The ὁ μη̄ ἔχων is so manifestly opposed to the preceding ὁ ἔχων, that it seems strangely perplexing not to understand the same object after it. Widif followed the right construction; Tyndale misled Cranmer and King James' translators."

"he was numbered;" ἐλογίσθη. So parallel (E. V.) Mark 15 : 28, and E. V. of Isa. 53 : 12, where Sept. has ἐλογίσθη. Sharpe, Scarlett, Wesley, Penn, Wakef., Angus, M.

"with transgressors;" μετὰ ἀνόμων. The noun is *anarthrous*. As quoted here and in Mark 15 : 28, there is a deviation from the text of the Sept. (Isa. 53 : 12), which reads ἐν τοῖς ἀνόμοις ἐλογίσθη ("he was numbered among the transgressors"). So Angus, Sawyer, Wakef., Thelwall.

"going out;" ἐξελθὼν. Kendrick, M., Thelwall ("going forth").

"according to his custom;" κατὰ τὸ ἔθος. Penn, Wakef., Sawyer, M.

"being;" γενόμενος. Thelwall, M.

"that ye may not enter;" μὴ εἰσελθεῖν. Penn, Wakef. ("may not come into"), Sawyer. This form of the Eng. verb is adopted as more usual, more easily enunciated and recollected, than that of the E. V.

"trial;" πειρασμόν. See v. 28, note. Kendrick, Thom., Wakef., Norton, Sawyer.

"withdrew;" ἀπεσπάσθη. Kend., Norton, Sawyer. This aorist passive is used in the sense of the middle, signifying to *draw off oneself, to go away, depart*. Robinson (Lex., *in verbo*). Scarlett ("retired"). See ch. 4 : 34, note.

"throw;" βολῆν. Kend., Thom., Wakef., Norton, Dick, Sawyer. Present usage demands "throw."

"kneeling down;" θείς τὰ γόνατα. Scarlett, Wesley, Dick, Sawyer, Thelwall.

"art willing." See ch. 10 : 22, note. This form of the verb accords with present usage.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground.</p>	<p>νία, ἐκτενέστερον προσήυχοτο. ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν. ⁴⁵ Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εἶδεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, ⁴⁶ καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.</p>	<p>more earnestly; and his sweat ^bbecame ^clike great drops of blood ^dfalling to the ground. And ^erising up from prayer, ^fas he came to ^gthe disciples, and found them sleeping for sorrow, and he said to them, ^hWhy ⁱdo ye sleep? rise and pray ^jthat ye may not enter into ^ktrial. And while he was yet ^lspeaking, behold, a crowd, and he who was called Judas, one of the twelve, went before them, and drew near ^mJesus to kiss him.</p>
<p>45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>And ^erising up from prayer, ^fas he came to ^gthe disciples, and found them sleeping for sorrow, and he said to them, ^hWhy ⁱdo ye sleep? rise and pray ^jthat ye may not enter into ^ktrial. And while he was yet ^lspeaking, behold, a crowd, and he who was called Judas, one of the twelve, went before them, and drew near ^mJesus to kiss him. But Jesus said to him, ⁿdost thou deliver up the Son of man with a kiss? And those about him, ^oseeing ^pwhat would follow, said to him, Lord, shall we smite with the sword? And one of them ^qsmote ^rthe servant of the high priest, and cut off his right ear. And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>
<p>46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>do ye sleep? rise and pray ^jthat ye may not enter into ^ktrial. And while he was yet ^lspeaking, behold, a crowd, and he who was called Judas, one of the twelve, went before them, and drew near ^mJesus to kiss him. But Jesus said to him, ⁿdost thou deliver up the Son of man with a kiss? And those about him, ^oseeing ^pwhat would follow, said to him, Lord, shall we smite with the sword? And one of them ^qsmote ^rthe servant of the high priest, and cut off his right ear. And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>
<p>47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>speaking, behold, a crowd, and he who was called Judas, one of the twelve, went before them, and drew near ^mJesus to kiss him. But Jesus said to him, ⁿdost thou deliver up the Son of man with a kiss? And those about him, ^oseeing ^pwhat would follow, said to him, Lord, shall we smite with the sword? And one of them ^qsmote ^rthe servant of the high priest, and cut off his right ear. And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>
<p>48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>him. But Jesus said to him, ⁿdost thou deliver up the Son of man with a kiss? And those about him, ^oseeing ^pwhat would follow, said to him, Lord, shall we smite with the sword? And one of them ^qsmote ^rthe servant of the high priest, and cut off his right ear. And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>
<p>49 And they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword?</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>And those about him, ^oseeing ^pwhat would follow, said to him, Lord, shall we smite with the sword? And one of them ^qsmote ^rthe servant of the high priest, and cut off his right ear. And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>
<p>50 And one of them smote the servant of the high priest, and cut off his right ear.</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>And one of them ^qsmote ^rthe servant of the high priest, and cut off his right ear. And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>
<p>51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.</p>	<p>⁴⁷ Ἐτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἰς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιληῆσαι αὐτόν. ⁴⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φίληματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδω; ⁴⁹ Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμοντες εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; ⁵⁰ Καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δούλον τοῦ ἀρχιερέως, καὶ ἀφείλεν αὐτοῦ τὸ ὄδς τὸ δεξιόν. ⁵¹ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰντε ἕως τούτου. Καὶ ἀνάμεινος τοῦ ὀπίου αὐτοῦ, ἴασατο αὐτόν. ⁵² Ἐπρε</p>	<p>And Jesus, answering, ^ssaid, Let this suffice. And he touched his ear, and healed</p>

^a "became;" ἐγένετο. Kend., Thelwall, M. Vulg., Mont., Göschen, "factus est."

^b "like;" ὡσεὶ. Liddell (Lex.), Thom., Scarlett, Kendrick, Sawyer, Camp., Wakef., M.

^c "falling;" καταβαίνοντες. Kend., Thom., Sharpe, Scarlett, Dick. As καταβαῖναι ex vi termini signifies "to go down" (= to fall, descend), it is improper to use "down" here.

^d "rising up;" ἀναστὰς. The participial construction of the text is followed, as exact and perspicuous.

^e "the;" τὸν. In the Text. Recept., αὐτοῦ is placed after μαθητὰς. The reading, however, is not genuine. Διπλοῦ is canceled by Griesb., Lachm., Tischend., Knapp, Theile, Scholz, Kuinzel, Schott, and bracketed by Tittmann.

^f "Why do ye sleep?" Τί καθεύδετε; This form of the verb is adopted as consonant with our usus loquendi.

^g "that ye may not enter;" ἵνα μὴ εἰσέλθητε. Penn. So v. 40, supra. Kend. in that verse.

^h "trial;" πειρασμόν. See ch. 4 : 2, note.

^b No preposition should be expressed before "Jesus," according to our usus loquendi. We leave it to be supplied by the mind of the hearer.

ⁱ "dost thou deliver up;" παραδίδω. See ch. 9 : 44, note. Wakef.

^j "seeing;" ἰδόντες. Wesley, Thelwall, Kendrick, Scarlett, Penn, M., Norton.

^k "the servant;" τὸν δούλον. Wesley, Thomson, Wakefield, Camp., Sawyer, Kend., Angus. The definite article occurs in the first Ed. of E. V., 1611, and several others of recent date, published in Britain.

^l "Let this suffice;" Ἐὰντε ἕως τούτου. Kendrick. Bloomf. (N. Test.) says: "The true ellipsis after ἔατε is τὸ πρῆγμα; and ἔατε stands for ἄφετε, 'let alone.' There is also a sensus pragnans, as in Thucyd. 1 : 71, μέχρι τοῦδε ἔμην ἢ βραδύτης. The sense, then, may be explained (as it is done by Wetstein, Rosenmüller, Kuinzel, and Schlesner), 'Let the matter rest [after its having proceeded] thus far!' q. d., 'Enough of this!'" Bretsch. (in loco, *idæo*): "Desinite; sufficit jam."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
52 Then Jesus said unto the chief priests, and captains of the temple, and the elders which were come to him, Be ye come out as against a thief, with swords and staves?	δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστῆν ἐξεληλύθατε μετὰ μαχαίρῶν καὶ ξύλων; ⁵³ καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.	him. And Jesus said to the 52 chief priests, and captains of the temple, and the elders "who had come "against him, "Have ye come out as against a robber, with swords and "clubs? When I was daily with you in the temple, ye did not stretch out "your hands against me; but this is your hour, and the power of darkness. Then they 54 took him, and led him, and brought him into the high priest's house. And Peter followed far off. And when they 55 had kindled a fire in the midst of the "court, they sat down together, and Peter sat down among them. And a certain 56 "maid-servant "seeing him as he sat by the fire, and "looking earnestly at him, said, This "man "also was with him. "But 57 he denied him, saying, Woman, "I do not know him. And 58
53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.	54 ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. ⁵⁵ ἀνάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. ⁵⁶ ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀπεισάσα αὐτῷ, εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. ⁵⁷ Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων, Γύναι, οὐκ οἶδα αὐτόν. ⁵⁸ Καὶ	54 took him, and led him, and brought him into the high priest's house. And Peter followed far off. And when they 55 had kindled a fire in the midst of the "court, they sat down together, and Peter sat down among them. And a certain 56 "maid-servant "seeing him as he sat by the fire, and "looking earnestly at him, said, This "man "also was with him. "But 57 he denied him, saying, Woman, "I do not know him. And 58
54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off.		
55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.		
56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.		
57 And he denied him, saying, Woman, I know him not.		

" who had come;" τοὺς παραγενομένους. Kend., Norton (" had come out").

" against him;" ἐπ' αὐτόν. Kend., Thelwall, Thom., Norton, Sawyer. S. Fr., "contre lui;" Iber., "contra él;" Diodati, "contro a lui;" "De Wette, "gegen ihn" (as in next clause, "gegen einen Räuber"). So (E. V.) in the next clause of verse, ἐπὶ ληστῆν.

" Have ye come out;" ἐξεληλύθατε. See ch. 4 : 34, note.

" a robber;" ληστῆν. See ch. 10 : 30, note.

" clubs?" ξύλων; Wesley, Scarlett, Norton, Camp. Rob., Greenf. (Lexx.). Pasor (Lex.), "fustis."

" ye did not stretch out;" οὐκ ἐξετείνετε. Kend. (" out"), Norton.

" your hands;" τὰς χεῖρας. Wesley, Wakef., Norton, Sawyer. See ch. 5 : 2, note.

" far off;" μακρόθεν. See ch. 16 : 23, note.

" court;" αὐλῆς. Note from Revision of Mark (14 : 54): " the court; τὴν αὐλὴν. Thom., Camp., Pechy, Rob. (in verbo). Bretsch.: "Atrium, prima ædium pars vel subdialis, vel in ædificiis splendidioribus porticu circumdata Marc. 14 : 54, 66; 15 : 16." Liddell: "Post-Homeric, the αὐλή was the court, or quadrangle, round which the house itself was built, having a corridor all round," etc. See Rob. The word is occasionally (by synecdoche) used for the house itself, and hence for a palace, or the residence of a person of rank. I place this note in the margin, "or palace." De Wette, 'Hof;' Vulg., Mont., Eras., Castal., 'atrium;' G. Fr., 'la cour;' Belgic, 'de zale' ('hall'). Syriac, ܐܬܪܝܘܡ ('atrium')."

" maid-servant;" παιδίσκη. Wakef., Camp., Norton. The correlative παῖς is a common term for "a man-servant." See (E. V.) Matt. 8 : 6, 13. Luke 7 : 7, etc. Bretsch.: "Ancilla, serva." "Maid" is too general. Compare Galat. 4 : 22, 23, 30, 31.

" seeing;" ἰδοῦσα. Angus, Sharpe, Wesley, Scarlett, Penn, Sawyer, Thelwall.

" looking earnestly;" ἀπεισάσα. Sharpe, Thelwall, Angus, Wesley, Scarlett, Wakef., Norton, M.

" man." This word is a supplement, and should be italicized. Wesley, Thelwall, Scarlett.

" also;" καί. "Also" is placed in immediate connection with "this man," which is modified by it. So Sharpe, Wesley, Scarlett, Penn, Wakef., Angus.

" But;" δὲ. The particle is adversative. Scarlett, Angus, Wesley, M. So in parallel (E. V.), Mark 14 : 68.

" I do not know;" οὐκ οἶδα. Kend., Scarlett, Wakefield, Dick., Sawyer.

KING JAMES' VERSION.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this fellow also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter, remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out and wept bitterly.

63 And the men that held Jesus, mocked him, and smote him.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

GREEK TEXT.

μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἀνθρώπε, οὐκ εἰμί. ⁵⁹ Καὶ διαστάσης ὥσεϊ ὥρας μίας, ἄλλος τις διίσχυρίζετο, λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν. ⁶⁰ Εἶπε δὲ ὁ Πέτρος, Ἀνθρώπε, οὐκ οἶδα ὁ λέγεις. Καὶ παραχρήμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ· ⁶¹ καὶ στραφείς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, Ὅτι, πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς. ⁶² Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

⁶³ Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπειζον αὐτῷ, δέροντες· ⁶⁴ καὶ περικαλύψαντες αὐτὸν, ἔτυπον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευσον, τίς ἐστὶν ὁ παῖς σε; ⁶⁵ Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

REVISED VERSION.

after a little while, another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And ⁵⁹

about one hour having passed, another confidently affirmed saying, Of a truth, this man also was with him, for he is a Galilean. But Peter said, ⁶⁰

Man, I know not what thou sayest. And immediately, while he was speaking, the cock crew. And the Lord turned, ⁶¹ and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, Before the cock shall crow, thou wilt deny me thrice.

And Peter went out, and wept ⁶² bitterly. And the men who ⁶³ held Jesus mocked him, and smote him. And having blind- ⁶⁴ folded him, they struck his face, and asked him, saying, Who is it that struck thee? And ⁶⁵ many other things they spoke reproachfully against him.

^c "also;" καί. See v. 56, note z.

^d "but;" δὲ. Adversative particle as in v. 57. See note a.

^e "having passed;" διαστάσης. Bretsch. (διεστημι): "Ab eo, discedo." Rob. (Lex.): "2nd aorist intrans. to go away." Göttschen: "Præterlapsa (una fere hora)."

^f "Of a truth;" Ἐπ' ἀληθείας. As an alternative rendering, "In truth."

^g "man." See v. 56, note y.

^h "But;" δὲ. See v. 57, note a.

ⁱ "he was speaking;" λαλοῦντος αὐτοῦ. Wakef., Thomson, Scarlett, Penn, Kend., M., Thelwall, Norton.

^j "looked at;" ἐνέβλεψε. Sharpe, Penn, Sawyer, Liddell, Rob. (Lex., in verbo). "Look at" is more used for representing the action of looking in ones face, than "looking on."

^k "shall crow;" φωνῆσαι. The reference was obviously to a future time. So in the narrative, v. 34, φωνῆσει σήμερον ἀλέκτωρ. So S. Fr., "le coq ait chanté."

^l "thou wilt deny;" ἀπαρνήσῃ. Aor. subj. See ch. 12 : 45, note. Wesley, Kend., Sharpe, Scarlett, Penn, Wakef., Norton, M.

^m "having blindfolded him;" περικαλύψαντες. Kend., Wesley, Norton, Camp., M

ⁿ "his face;" αὐτοῦ τὸ πρόσωπον. The literal rendering is adopted here as in a similar passage, Mark 15 : 19. The note on that passage is applicable here: "Smote his head; ἔτυπον αὐτοῦ τὴν κεφαλὴν. Sharpe, Kend., Wakef., 'kept smiting his head;' S. Fr., 'ils lui frappaient la tête;' Vulg., 'percutiebat caput ejus;' Eras., 'verberabant illius caput;' Beza, 'verberabant ejus caput.' In the parallel, Matt. 27 : 30, the text is ἔτυπον εἰς τὴν κεφαλὴν, rendered in the E. V., 'smote him on the head.' Although the language of the text in the two parallels (Matt. and Mark) is different, the translators have presented a verbal harmony to the reader, which is not authorized by the Greek. Many such instances occur in the E. V. of the Evangelists."

^o "reproachfully;" βλασφημοῦντες. The rendering of Kend.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
66 And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying,	66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε. 68 Ἐὰν δὲ καὶ ἔρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε. 69 ἀπὸ τοῦ νῦν ἔσται οἱ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. 70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγὼ εἰμι.	And when it was day, the 66 elders of the people, both chief priests and scribes, came together, and led him into their council, saying, 'If thou art 67 'the Anointed, tell us. And he said to them, If I tell you, ye will not believe. And if I 68 also ask you, ye will not answer me, nor 'release me. 'Hence- 69 forth the Son of man will be seated *at the right hand *of the Mighty God. And they 70 all said, Art thou then the Son of God? And he said to them, Ye say that I am. And they 71 said, 'What further need have
67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe.		
68 And if I also ask you, ye will not answer me, nor let me go.		
69 Hereafter shall the Son of man sit on the right hand of the power of God.		
70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.		
71 And they said, What need	71 Οἱ δὲ εἶπον, Τί ἔτι χρεῖαν	

"revilingly," is strictly in accordance with the signification of this participle. However, as "revilingly" is not a familiar term, it has not been adopted. As an alternative rendering, "They reviled and spoke many other things against him." See ch. 5 : 21, note.

* "when it was day;" ὡς ἐγένετο ἡμέρα. Sharpe, Wesley, Scarlett, Penn, Wakef., M.

† "both chief priests and scribes;" ἀρχιερεῖς τε καὶ γραμματεῖς. This sentence is in apposition with τὸ πρεσβυτέριον τοῦ λαοῦ ("the eldership of the people"). Hence τε καὶ ("both—and") is to be rendered as usual. So Sharpe, Norton. The Greek text is pointed in conformity with the fact of an apposition, the comma being placed after τοῦ λαοῦ. In Matt. 26 : 3, we have οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβυτέροι τοῦ λαοῦ. The difference of the phraseology of the Evangelists should be preserved in a translation. Apparent difficulties belong to the *interpreter*, or *expositor*.

‡ "If thou art;" Εἰ σὺ εἶ. Angus, Sharpe, Penn, Norton ("If you are"). Dick, Thelwall, M., Murdock, Wiclif, Rheims. G. and S. Fr., "Si tu es;" Iber., "Si tú eres;" Ital., "Se tu sei;" Vulg., Mont., Schott., "Si tu es." The E. V. follows Tyndale, "Art thou very Christ?"

§ "the Anointed;" ὁ Χριστὸς. See ch. 2 : 26, note.

¶ "release;" ἀπολύσητε. So (E. V.) Luke 23 : 16, 17, 18, 20, 25. Matt. 27, 15, etc. Norton.

‡‡ "Henceforth;" ἀπὸ τοῦ νῦν (literally, "from now," "from the present time"). Wakef., Angus, Kendrick, M., Scholefield. The latter says: "Henceforth. The same remark applies to ἀπ' ἄρτι, Matt. 26 : 64, and John 1 : 51. Not that there is any real

difference between the two words, *hereafter* signifying *after this time*, and *henceforth*, *from this time*: but in common usage, *hereafter* is generally understood of a period more remote." Norton, "from this time."

‡‡ "will be seated;" ἔσται—καθήμενος. Angus, Scarlett, Norton, Camp. ("shall be seated").

‡‡ "at the right hand;" ἐκ δεξιῶν. Rob. (Lex., δεξιός). See Luke 1 : 11, note.

‡‡ "of the Mighty God;" τῆς δυνάμεως τοῦ Θεοῦ. In the parallel, Mark 14 : 62, we have τῆς δυνάμεως alone, the sentence being elliptical. The following note from the Revision of Mark is in point: "The abstract is here used for the concrete. Rob. (δύναμις). Bretsch.: 'Ei δεξιῶν τῆς δυνάμεως, ad dextram Dei, quatenus virtus ejus manifesta est in celo.' Vulg., 'Dei;' Beza, 'potentie Dei;' Span., 'de Dios;' Belg., 'der kracht [Gods]. As an alternative rendering, 'of the power of God.' 'Mighty One' is used for 'God' (E. V.) Isa. 1 : 24; 30 : 29; 49 : 26; 60 : 16. The supplement 'of God,' in this case, I take from Luke 22 : 69, τῆς δυνάμεως τοῦ Θεοῦ. Should it be deemed best to retain the rendering of the E. V., then the article τῆς should be rendered, thus, 'the Power.' De Wette has, 'der Majestät;' S. Fr., 'de la Puissance;' Iber., 'de la Potestad;' Thom., 'THAT POWER;' Wakef., 'of divine power;' Camp., 'the Almighty.'"

‡‡ "What further need have we of testimony?" Τί ἔτι χρεῖαν ἔχομεν μαρτυρίας; Penn, Wesley ("evidence"), Scarlett, Camp., Sawyer, M., Angus. So in Revision of Mark 14 : 63, "What further need have we of witnesses" (μαρτύρων)? Thus in parallel (E. V.) Matt. 26 : 65.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
we any further witness? for we ourselves have heard of his own mouth.	ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.	we of testimony? for we ourselves have heard from his own mouth.
CHAP. XXIII.	CHAP. XXIII.	CHAP. XXIII.
AND the whole multitude of them arose, and led him unto Pilate.	ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον.	AND the whole multitude of 1 them arose, and led him to Pilate. And they began to 2
2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a king.	ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.	accuse him, saying, We found this man perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a king. And Pilate asked him, saying, 3
3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.	Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.	And he, answering him, said, Thou sayest it. Then said Pi- 4
4 Then said Pilate to the chief priests, and to the people, I find no fault in this man.	Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὕρισκω. αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.	late to the chief priests, and to the crowds, I find no crime in this man. And they were 5
5 And they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.	οἱ δὲ ἐπίσχυον, λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ἄδε.	more fierce, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. When 6
6 When Pilate heard of Galilee, he asked whether the man were a Galilean.	Πιλάτος δὲ ἀκούσας Γαλιλαίας ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.	Pilate heard of Galilee, he asked if the man was a Galilean. And learning that he belonged 7
7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time.	καὶ ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς Ἡρώδη, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταῦταις ταῖς ἡμέραις.	to Herod's jurisdiction, he sent him to Herod who himself was also at Jerusalem at that time. And when Herod saw Jesus, 8
8 And when Herod saw Jesus,	καὶ εὗρεν αὐτὸν ἰσχυρὸν καὶ ἰσχυρὸν.	And when Herod saw Jesus,

* "from;" ἀπὸ. Wesley, Scarlett, Wakef., Penn, Norton, Camp, Dick., Kend., Angus, Thelwall, M.

* "man." There is no reason for using "fellow" as a supplement here. Kend., Sharpe, Norton, Penn, Camp, Dick., Sawyer, Thelwall, M. G. and S. Fr., "homme."

† "Christ;" Χριστὸν. This word without the article is, perhaps, used here as a proper name. In this sense, it occurs very rarely in the gospels. See Rob. (Lex., on the article, A. 1, c). Alternative rendering, "an anointed king."

* "crime;" αἴτιον. Kend., Murd., Greenf. (Lex.). Castalio,

Göschel, Schott, "crimen;" De Wette, "Schuld;" Danish, "Skuld;" Belg., "schuld."

† "were more fierce;" ἐπίσχυον. "The" is superfluous.

* "if;" εἰ. Kendrick, M., Wesley, Wakef., Norton, Penn, Dick., Sawyer, Murd., Thelwall. S. Fr., "si;" Belg., "of."

† "was;" ἐστι. Wesley, Scarlett, Norton, Dick., Kendrick, Sawyer, Angus. S. Fr., "était;" Iber., "era;" Belg., "was."

† "learning;" ἐπιγινούς. Kend.,—Wakef., and M. ("having learned"). Rob. (Lex., ἐπιγινώσκω): "Spec. in various senses to know from others, i. q., to find out, to learn." Should "learning" be deemed too much in the modern style (though exact in meaning), then, as an alternative, "And when he knew."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
<p>he was exceeding glad: for he was desirous to see him for a long <i>season</i>, because he had heard many things of him; and he hoped to have seen some miracle done by him.</p>	<p>ἰδὸν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ᾽ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκοῦειν πολλὰ περὶ αὐτοῦ· καὶ ἠλπίζε τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον.</p>	<p>he rejoiced greatly, for he had long been desirous to see him, because he had heard many things concerning him; and he hoped to see some sign done by him. And he</p>
<p>9 Then he questioned with him in many words; but he answered him nothing.</p>	<p>ἑπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.</p>	<p>9 questioned him in many words; but he answered him nothing.</p>
<p>10 And the chief priests and scribes stood and vehemently accused him.</p>	<p>οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνωσας κατηγοροῦντες αὐτοῦ.</p>	<p>And the chief priests and the scribes stood up, and vehemently accused him. And Herod</p>
<p>11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.</p>	<p>11 ἔξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀπέπεμψεν αὐτὸν τῷ Πιλάτῳ.</p>	<p>with his soldiers, having treated him with contempt, and derided him, arrayed him in a splendid robe, and sent him back to Pilate. And on that</p>
<p>12 And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.</p>	<p>12 ἐγένοντο δὲ φίλοι ὁ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ᾽ ἀλλήλων· προὔπηρχον γὰρ ἐξ ἄλλῃρα ὄντες πρὸς ἑαυτούς.</p>	<p>day Pilate and Herod became friends with each other; for before they were at enmity between themselves. And Pilate,</p>
<p>13 And Pilate, when he had called together the chief priests, and the rulers, and the people,</p>	<p>13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν·</p>	<p>13 having called together the chief priests, and the rulers, and the people, said to them, Ye</p>
<p>14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault</p>	<p>14 εἶπε πρὸς αὐτοὺς, Προσηνέκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὔρον ἐν</p>	<p>14 have brought this man to me as one who perverteth the people, and behold, I, having examined him before you, have</p>

^b "he rejoiced greatly;" ἐχάρη λίαν. Norton, Kend., M.—Thelwall ("rejoiced exceedingly").

¹ "he had long been desirous;" ἦν—θέλων ἐξ ἱκανοῦ. M.—Angus, "he had been desirous for a long time;" Norton, "he had wished to see him for a long time." Of these three renderings, the first is preferred as *concise*, while it presents the thought with exactness.

¹ "concerning;" περὶ. Dick.

^κ "to see;" ἰδεῖν. Sharpe, Wesley, Scarlett, Wakef., Norton, Penn, Camp., Sawyer, Kendrick, Angus, M. So ἰδεῖν in preceding member of the sentence.

¹ "sign;" σημεῖον. So E. V. in all other instances in Luke.

^κ "soldiers;" στρατεύμασιν. So (E. V.) Acts 23:10. Thelwall, Kend., Sharpe, Wesley, Scarlett, Wakef., M.

^κ "having treated—with contempt;" ἐξουθενήσας. Dunbar and Greenf. (Lexx.), Sawyer, Scarlett, Thom., Norton. "To set at nought" is obsolete.

^ο "derided;" ἐμπαίξας. Kendrick, M., Robinson (Lex., in verbo).

^ρ "splendid;" λαμπρὰν. Rob. (Lex., in verbo), Liddell, Kend., Wesley, Scarlett, Camp., Sawyer, Thelwall.

^γ "sent—back;" ἀπέπεμψεν. Lidd. (Lex., in verbo, II.): "To send back." So Dunbar (Lex.), Thom., Wesley, Sharpe, Scarlett, Wakef., Norton, Penn, Sawyer, Kend., Thelwall.

^ρ "on that day;" ἐν αὐτῇ τῇ ἡμέρᾳ. Kendrick, Thomson, Sharpe, Camp., Sawyer. By Hellenistic usage, αὐτὸς is often used for οὗτος, in the N. Test. Bloomfield (N. Test., on Mark 4:44).

^κ "became;" ἐγένοντο. Kend., Thomson, Sharpe, Scarlett, Camp., Dick., Sawyer, Thelwall, M.

^ι "with each other;" μετ᾽ ἀλλήλων. Kend., Scarlett, Wakef., Norton, M. Rob. (Lex.): "Each other."

^κ "having called together;" συγκαλεσάμενος. Wesley, M., Sawyer. The participial construction is adopted also by Scarlett, Kend., Camp., Dick., Thelwall

KING JAMES' VERSION.

in this man, touching those things whereof ye accuse him;

15 No, nor yet Herod: for I sent you to him; and lo, nothing worthy of death is done unto him:

16 I will therefore chastise him, and release him.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them,

21 But they cried saying, Crucify him, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go.

23 And they were instant with

GREEK TEXT.

τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὃν κατηγορεῖτε κατ' αὐτοῦ.¹⁵ ἄλλ' οὐδὲ Ἡρώδης· ἀνεπέμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.¹⁶ παιδεύσας οὖν αὐτὸν ἀπολύσω.¹⁷ Ἀνάγκη δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἔνα.¹⁸ ἀνέκραξαν δὲ πανπληθεῖ, λέγοντες, Αἶρε τοῦτον, ἀπολύσω δὲ ἡμῖν τὸν Βαραββᾶν.¹⁹ ὅστις ἦν διὰ στάσιν τιὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακὴν.²⁰ Πάλῳ οὖν ὁ Πιλάτος προσεφώνησε, θέλω ἀπολύσαι τὸν Ἰησοῦν.²¹ οἱ δὲ ἐπεφώνουν, λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.²² Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εἶδρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.²³ Οἱ δὲ ἐπέκειντο φω-

REVISED VERSION.

found no crime in this man, *as to the things *of which ye accuse him; no, nor yet Herod; ¹⁵ for I sent you to him, and behold, nothing worthy of death hath been done *by him; I ¹⁶ *will, therefore, chastise, and release him. (For *it was ¹⁷ necessary that he should release one to them at the feast.) And they cried out all at once, ¹⁸ saying, Away with this man, and release to us Barabbas; (who for a certain *insurrection ¹⁹ made in the city, and *for murder *had been cast into prison.) Pilate, therefore, *wishing to ²⁰ release Jesus, spoke to them *again. But they cried out, ²¹ saying, Crucify! crucify him! And he said to them the third ²² time, Why, what evil hath he done? I have found no *crime worthy of death in him; I *will, therefore, chastise, and *release him. And *they urged with ²³

* "crime;" αἴτιον. See note c.

* "as to the things." This sentence is a supplement, and should be italicized. It is so marked by Thelwall. "Touching" is obsolete. Περὶ τούτων is understood in the text. Bloomfield (N. Test., Supplemental Volume).

* "of which;" ὃν. Kendrick, M., Scarlett, Norton, Penn, Dick., Sawyer.

* "by him;" αὐτῷ. Kend., Angus, Thom., Sharpe, Scarlett, Wakef., Penn, Sawyer. Belg., "van hem;" De Wette, "von ihm." On the rendering of the E. V., Bloomf. (N. Test.) says: "How such a sense can be defended, I see not; nay, it may be said to border on absurdity. It should seem that, according to the opinion of many ancient commentators, αὐτῷ here (as often in the Greek writers) is to be taken for ἐπ' αὐτοῦ; the πεπραγμένον being understood of Jesus, not of Pilate."

* "will—chastise and release him;" παιδεύσας—αὐτὸν ἀπολύσω. Kend., M. By this arrangement, the supplementary "him" is dropped as superfluous.

* "it was necessary;" Ἀνάγκη—εἶχεν. Camp., Dick., Kend., M. Iberian, "era necessario." As an alternative, "he was obliged." So S. Fr., "il était obligé;" De Wette, "er war gehalten."

^b "insurrection;" στάσιον. Wesley, Angus, Thom., Scarlett, Wakef., Penn, M. So in parallel (E. V.) Mark 15:7. Rob. (Lex., in verbo).

* "for." As δὲ is understood, before φόνον, *for" is italicized.

^d "had been cast;" βεβλημένος. M., Angus, Wesley, Norton, Penn, Sawyer, Thelwall. The pluperfect tense is used also by Kend., Wakef., Scarlett, Camp.

* "wishing;" θέλω. Wakef., Sharpe, Norton, Penn, Sawyer, M. "Willing" is not sufficiently strong. Rob. (Lex., θέλω): "To wish."

^f "again;" Πάλῳ. This is the proper order, according to our *usus loquendi*. So Scarlett, Wakef., Norton, Penn, Sawyer.

^g "Him," the supplement of the E. V., is superfluous after "crucify." It enfeebles the sentence.

^h "crime;" αἴτιον. See v. 4, note c.

ⁱ "will—chastise;" παιδεύσας. See note z.

^j "release;" ἀπολύσω, as in v. 16.

* they urged;" ἐπέκειντο (dep. mid. imperf.). Kendrick, Schoft, "urgebant." Bretsch. (ἐπιχειμαί): "Transitive, Luc. 23:23, instabant." Dunbar (Lex.): "To press upon, to urge." Pasor (Lex.): "Insto, urgeo." "To be instant" is obsolete.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
loud voices, requiring that he might be crucified: and the voices of them, and of the chief priests prevailed.	ναῖς μεγάλας, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχουν αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.	loud voices, 'demanding "that he should be crucified; and "their voices and "those of the chief priests prevailed. And 24
24 And Pilate gave sentence that it should be as they required.	24 Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέ-	Pilate "decided "that it should be done "according to their de-
25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.	λυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ἤθούντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.	mand. And he released "him 25 who for insurrection and murder "had been cast into the prison, whom "they had demanded; but "he delivered up Jesus to their will. And as they led 26
26 And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.	26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σιμωνὸς τινοῦ Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὀπισθεν τοῦ Ἰησοῦ.	27 Ἡκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
27 And there followed him a great company of people, and of women, which also bewailed and lamented him.	27 Ἡκολούθει δὲ αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλήν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.	27 "they laid the cross, that he might bear it after Jesus. And 27 there followed him a great "multitude of the people, and of women, who also bewailed and lamented him. But Jesus, 28
28 But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.	28 στραφεῖς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ, πλήν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.	29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακά-
29 For behold, the days are coming, in the which they shall	29 ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακά-	"which they will say, "Happy

1 "demanding;" αἰτούμενοι. Scarlett, Wakef., Camp., Sawyer, M., Kendrick. S. Fr., "demandant;" Ital., "dimandando." Rob. (Lex., in loco, αἰτέω), Dunbar (Lex.).

2 "that he should be crucified;" αὐτὸν σταυρωθῆναι. Kend., Wesley, Wakef., Norton, Penn, Sawyer, M.

3 "their voices;" αἱ φωναὶ αὐτῶν. Kend., Angus, Wakef., Norton, Penn, M.

4 "those." Wakef., Scarlett, Norton, Camp., Dick., Sawyer, M.

5 "decided;" ἐπέκρινε. Kend., Gray and Peckly (on Angus), Norton, M. Bloomf. (N. Test., in loco): "Judicando decrevit. The word denotes the final adjudication, or decree, of a judge."

6 "that it should be done;" γενέσθαι. Scarlett, Angus, Thom., Wesley, M. S. Fr., "fut exécuté;" Iber., "que se hiciera;" De Wette, "dass-geschehen sollte." Rob. (Lex., γίνομαι): "Of the will or pleasure of any one to be done, fulfilled,—αἴτημα, Luke 23 : 24."

7 "according to their demand;" αἴτημα. M. De Wette, "nach ihrem Verlangen" ("according to their request"). In this rendering, κατὰ is supposed to be understood before τὸ αἴτημα. From the connection of αἴτημα with αἰτούμενοι ("demanding") it is obvious that it should be rendered "demand." Rob. (Lex., αἴτημα): "Emphat. a requirement, demand, Luke 23 : 24." As an alternative rendering of the passage, "What they demanded should be done."

* Αὐτοῖς of the Text. Recept. (after ἀπέλυσε δὲ) is canceled by Griesbach, Tischendorf, Knapp, Theile, Scholz, Kuinzel, Góschsen, and bracketed by Tittmann and Lachmann. It is not in B. Schott says: "Quod post ἀπέλυσε δὲ vulgo additur αὐτοῖς (ex Matt. 27 : 26, Marc. 15 : 15) cum Griesb. aliisque omisimus, præuntibus permultis cdd. (7 unc.) verss., Pers. pol., Memph., Sahid. (Philox. cum obelo habet), 2 libris latt."

1 "had been cast;" βεβλημένον. See note d.

2 "they had demanded;" ἤθούντο. See v. 23, note.

3 "he delivered up;" παρέδωκε. See ch. 9 : 44, note.

4 "they laid hold of;" ἐπιλαβόμενοι. Sharpe, Camp., Thelwall. Present usage requires "lay hold of;" instead of "lay hold on." Both forms, "of," and "on," occur in the E. V., in rendering this word. See Luke 20 : 20, 26. 1 Tim. 6 : 12.

5 "from;" ἐκ. This preposition should not be confounded with ἐκ ("out of"). Kend., Camp., Norton, Dick., Sawyer, Thelwall, M.

6 "multitude;" πλῆθος. Sharpe, Thom., Camp., Norton, Dick., Sawyer, M., Thelwall. So v. 1. This word occurs thirty-two times in the N. Test. It is rendered "multitude" in the E. V. in all cases except here, and Acts 28 : 3 ("bundle").

7 "the" of the E. V., before "which," is superfluous and ungrammatical. Omitted by all later Eng. translators.

8 "Happy;" Μακάριαι. See ch. 1 : 45, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.	ῥαι αἱ στείραι, καὶ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἐθήλασαν. ³⁰ τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσεται ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. ³¹ ὅτι, εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιούσιν, ἐν τῷ ξηρῷ τί γένηται; ³² Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.	the barren, and the wombs which never bore, and the breasts which never suckled. Then they will begin to say to ³⁰ the mountains, Fall on us; and to the hills, Cover us. For if ³¹ they do these things to the green tree, what will be done to the dry? And there were ³² also two others, malefactors, led with him to be put to death.
30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.		
31 For if they do these things in a green tree, what shall be done in the dry?		
32 And there were also two others, malefactors, led with him to be put to death.		
33 And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left.	³³ Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. ³⁴ ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασιν τί ποιῶσι. Διαμερίζομενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον. ³⁵ καὶ εἰστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὐτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός. ³⁶ Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ, ³⁷ καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον	And when they came to the place which is called 'Skull, there they crucified him, and the malefactors, one at the right hand, and the other at the left. Then 'Jesus said, Father, forgive them; for they know not what they do. And having parted his garments, they cast lots. And the people ³⁵ stood looking on. And the rulers with them scoffed at him, saying, He saved others; let him save himself, if he is the Anointed, the chosen of God. And the soldiers also ³⁶ mocked him, coming near, and offering him vinegar, and say- ³⁷ ing, "If thou art the King of the Jews, save thyself. And ³⁸
34 Then said Jesus, Father, forgive them: for they know not what they do. And they parted his raiment, and cast lots.		
35 And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God.		
36 And the soldiers also mocked him, coming to him, and offering him vinegar,		
37 And saying, If thou be the King of the Jews, save thyself.		

^b "breasts;" *μαστοὶ*. Kend., Wesley, Scarlett, Wakefield, Camp, Norton, Sawyer, Angus, M. See ch. 11 : 27, note.

^c "suckled;" *ἐθήλασαν*. The following note on this word is copied from Revis. of Mark (13 : 17): "Robinson, *θηλάζω*, 'to suckle;' 'give suck.' So Liddell. 'To give suck' is entirely obsolete."

^d "to the green tree;" *ἐν τῷ ὕγρῳ ξύλῳ*. Tyndale, Geneva, Kend., Angus, M. De Wette, "am grünen Holze." Compare Ps. 1 : 3. Ezek. 20 : 47. Eccles. 6 : 3.

^e "to the dry?" *ἐν τῷ ξηρῷ*. See last note.

^f "Skull;" *Κρανίον*. Thom., Wakef., Norton, Penn, M. "Calvary" was borrowed from the Vulgate "calvaria" by the early Eng. translators, Tyndale, etc.

^g "at;" *ἐν*. See Luke 1 : 11, note.

^h "Jesus said;" *Ἰησοῦς ἔλεγε*. The Greek order is the most

natural one for the rendering. M., Kend., Sharpe, Scarlett, Wakef., Camp, Norton, Dick., Sawyer, Thelwall.

ⁱ "garments;" *ἱμάτια*. So parallels (E. V.), Matt. 27 : 35. Mark 15 : 24. John 19 : 23. Angus, Wesley, Scarlett, Penn, Camp, Kend., Thelwall, M.

^j "looking on;" *θεωρῶν*. Sharpe, Scarlett, Wakef., Penn, Norton. So (E. V.) Mark 15 : 40. Rob. (Lex., *in verbo*): "To look on or at."

^k "scoffed at;" *Ἐξεμυκτήριζον*. Norton, Sawyer. See ch. 16 : 14, note.

^l "if he is;" *εἰ οὐτός ἐστιν*. Penn, Kend., Norton, Dick. See ch. 4 : 3, note.

^m "coming near;" *προσερχόμενοι*. See ch. 9 : 12, note. The E. V. has "him" (not italicized), without any thing in the text to authorize it.

ⁿ "If thou art;" *Εἰ σὺ εἶ*. Penn, Norton, Dick., Kendrick. See ch. 4 : 3, note.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
38 And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.	σεαντόν. ³⁸ Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, Οὐδὸς ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων.	*an inscription *was also written over him in Greek, and Latin, and Hebrew letters. This is the king of the Jews. And one of the malefactors ³⁹
39 And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us.	ὁ βασιλεὺς τῶν Ἰουδαίων κακούργων ἐβλασφήμει αὐτόν, λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σώσον σεαυτὸν καὶ ἡμᾶς. ⁴⁰ Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῆθαι σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;	*who were hanged, *reviled him, saying, *If thou art the Anointed, save thyself and us. But ⁴⁰ the other, answering, rebuked him, saying, *Dost not even thou fear God, *since thou art *under the same condemnation?
41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.	Ἐμεῖς γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἐπραξε. ⁴² Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.	And we, indeed, justly; for we ⁴¹ receive the due reward of our deeds; but this *man hath done nothing amiss. And he ⁴² said to Jesus, Lord, remember me, when thou comest *in thy kingdom. And Jesus said to ⁴³
43 And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise.	Ἰησοῦ, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.	him, *Truly, I say to thee, this day *thou shalt be with me in paradise. And it was about ⁴⁴
44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.	Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν,	*the sixth hour, and there was *darkness over *the whole land

* "an inscription;" *ἐπιγραφή*. Thomson, Sharpe, Wesley, Wakef., Penn, Camp., Norton, Dick., Angus, Kend., M. See ch. 20 : 24, note.

† "was also." This is the proper place for the word "also." Kend., Camp., Norton.

‡ "reviled;" *ἐβλασφήμει*. Kend., M., Thom., Wesley, Scarlett, Camp., Norton, Dick., Sawyer. See ch. 5 : 21, note.

§ "If thou art;" *Εἰ οὐ εἶ*. See note n.

|| "Dost not even thou fear;" *Οὐδὲ φοβῆθαι σὺ*. Rob. (Lex., *οὐδὲ*): "Specially *not* even." Tiddell (*in verbo*): "When joined with a single word or phrase, *not even*, Lat. *ne quidem*." See ch. 7 : 9, note. Scholefield has the following remark on this passage: "Dost not even thou fear God? *Ne tu quidam*—even thou in thy circumstances of desperate wretchedness, whatever others may do in the unthinking levity of present security?"

¶ "since;" *ἔτι*. Scarlett, M., Sawyer. As an alternative, "seeing that."

|| "under;" *ἐν*. So Rom. 3 : 19, *ἐν τῷ νόμῳ* (E. V.), "under the law." Like our idiomatic phrase, "under sentence." So Scarlett, Norton, Sawyer, M., Murdock. S. Fr., "sous (le même jugement)."

¶ "man." As the text has simply *οὗτος* (this), "man" should be *italicized*. So Wakef., Penn.

¶ "in;" *ἐν*. Wesley, Scholef., Scarlett, Sawyer, M. Iber., "en." Trench (p. 123) remarks on the rendering of the E. V.:

"How could Christ come *into* his kingdom, when He is Himself the centre of the kingdom, and brings the kingdom with Him? The passage will gain immensely, when, leaving that strange and utterly unwarranted assumption that *els*, a preposition of motion, is convertible with *ἐν*, a preposition of rest; and thus that *ἐν τῇ βασιλείᾳ*, which stands here, is the same as *εἰς τὴν βασιλείαν*, we translate, 'Lord, remember me when thou comest *in thy kingdom*,' that is, 'with all thy glorious kingdom about Thee,' as is so sublimely set forth, Rev. 19 : 14; cf. Jude 14; 2 Thess 1 : 7; Matt. 25 : 31 (*ἐν τῇ δόξῃ*). It is the stranger that our translators should have fallen into this error, seeing that they have translated *ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ* (Matt. 16 : 28) quite correctly, coming *in his kingdom*."

¶ "Truly;" *Ἀμὴν*. See ch. 4 : 24, note.

¶ "thou shalt be;" *ἔσῃ*. Thom., Scarlett, Penn, Kend., M.

¶ There is no necessity for the indefinite article before "darkness." The E. V. has none in the parallels, Matt. 27 : 45. Mark 15 : 33.

¶ "the whole land;" *ὅλην τὴν γῆν*. So (E. V.) Mark 15 : 33. The adjective should have its ordinary signification here. In Matt. 27 : 45, the rendering "over all the land" (E. V.) is correct.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
45 And the sun was darkened, and the veil of the temple was rent in the midst.	ἕως ὥρας ἐνάτης. ⁴⁵ καὶ ἐσκοπίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον·	till the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.
46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.	⁴⁶ καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου. Καὶ ταῦτα εἰπὼν ἐξέπνευσεν.	And Jesus, crying with a loud voice, said, Father, into thy hands I commit my spirit; and having said this, he expired.
47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.	⁴⁷ Ἰδὼν δὲ ὁ ἐκατόνταρχος τὸ γεγόμενον ἐδόξασε τὸν Θεόν, λέγων, Ὅντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.	And when the centurion saw what took place, he glorified God, saying, Certainly this was a righteous man.
48 And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.	⁴⁸ Καὶ πάντες οἱ συμπαραγεγόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γεγόμενα τύπτοντες ἐαυτῶν τὰ στήθη ὑπέστρεφον.	And all the crowds that came together to that sight, beholding the things which took place, returned, smiting their breasts.
49 And all his acquaintance, and the women that followed him	⁴⁹ εἰσῆλθόντων δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συν-	But all his acquaintance, and the women who had followed him from Galilee,

as the text is ἐπὶ πᾶσαν τὴν γῆν. Angus, Norton ("over the whole country"), Dick, Thelwall ("over the whole earth").

^b "crying;" *φωνήσας*. The participial construction is adopted by Kendrick, Wesley, Scarlett, Penn, Dick, Sawyer, M., Thelwall. From the language of the E. V., the reader is led to the idea that Jesus uttered a loud cry, and *afterward* said, Father, etc. M. justly remarks: "When a participle and a verb are combined together, both in the past tense, as in the present instance, the action described by the participle may be either *antecedent* to that of the verb, or *coincident* with it, and thus the obvious sense alone must determine the point. Here there can be no reasonable doubt as to the meaning, viz., he uttered these words with a loud voice." The renderings of Wesley, Scarlett, Wakef., Penn, Camp., Norton, Dick., and Sawyer present the thought that the actions described by the participle and verb were *coincident*. So Iber., "clamó Jesus con una gran voz;" Ital., "Gesù scclamando con gran voce disse;" Belg., "Jesus roeopende met groeter stemme, zeide;" Vulg., "clamans voce magna Jesus, ait."

^c "I commit;" *παράθησομαι*. So (E. V.) Luke 12: 48. 1 Tim. 1: 18. 2 Tim. 2: 2. 1 Pet. 4: 19. Thom., Scarlett, Wakef., Penn, Camp., Norton, Kend., Dick., Sawyer, Angus, Thelwall, M. This verb with the form of the future has the force of the present, by Hebraism. Thus in Ps. 31: 6 (Sept. 30: 6), which is quoted by Jesus. The Hebrew has the verb in the future (Hiphil) יִתְּנֶה לְיְהוָה which is literally rendered in the Sept. by the same tense, *παράθησομαι τὸ πνεῦμά μου*. See Stuart's Heb. Gram., § 504, b (1835). Kuinoel (*in loco*).

^d "this;" *ταῦτα*. Kend., M., Penn, Thom., Scarlett, Norton, Sawyer. See Luke 5: 27, and 14: 15, notes.

^e "he expired;" *ἐξέπνευσεν*. Kendrick, Gray (on Angus),

Wesley, Scarlett, Wakef., Penn, Camp., Norton, Dick., Thelwall, M., Sawyer. As an alternative, the idiomatic phrase, "he breathed his last." So Thom.

^f "And when;" *Καὶ*. So parallel (E. V.) Mark 15: 39. Norton. Alternative, "And the centurion, seeing." So Kendrick, M.

^g "what took place;" *τὸ γεγόμενον*. Norton. S. Fr., "ce que était arrivé;" De Wette, "was geschehen war." As there is an obvious reference to the darkness, earthquake, and the expiring cry of Jesus, "what took place" is more accurate than "what was done." The last seems most naturally to refer to the action of those concerned in the crucifixion. Kend., "what had happened;" Murdock, "what occurred." Heb. N. Test., *ἡ ἐπισημειωμένη*.

^h "the things which took place;" *τὰ γεγόμενα*. See last note.

ⁱ "returned smiting their breasts;" *τύπτοντες ἐαυτῶν τὰ στήθη ὑπέστρεφον*. Wesley, Scarlett,—Kend., Norton, Camp., Sawyer ("beating")." Belgic, "keerden wederom slaande op haren borsten;" De Wette, "kehrte, sich an die Brust schlagend, zurück;" S. Fr., "s'en retournaient en se frappant la poitrine;" Iber., "se volviañ dándose golpes en los pechos."

^j "But;" *δὲ*. Penn, Thelwall, M. The particle here (not *καὶ*, as at the beginning of v. 48) is adversative. It distinguishes the conduct of "his acquaintance and the women," from that of "the crowds."

^k "who had followed;" *αἱ συνακολουθήσασι* (i. e., the women). Kend., Wesley, Scarlett ("accompanied"), Penn, Camp., Dick., Sawyer, M. Iber., "habian acompañado;" De Wette, "nachgefolgt waren."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
from Galilee, stood afar off, beholding these things.	ακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρᾶσαι ταῦτα.	stood far off, beholding these things. And behold, <i>there was</i> 50
50 And behold, <i>there was</i> a man named Joseph, a counsellor: and <i>he was</i> a good man, and a just:	50 ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ δίκαιος, 51 (οὐ-	a man named Joseph, a counsellor, "a good and just man ("he had not consented "to their 51
51 (The same had not consented to the counsel and deed of them:) <i>he was</i> of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.	τος οὐκ ἦν συγκαταθεμμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν), ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ, 52 οὗτος προσελθὼν τῷ Πιλάτῳ ἤτησάτο τὸ σῶμα τοῦ Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθη-	counsel and deed), from Arimathea, a city of the Jews; "who was himself also waiting for the kingdom of God. This 52
52 This man went unto Pilate, and begged the body of Jesus.	κεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐδέπω οὐδέτις κείμενος. 54 καὶ ἡμέρα ἦν παρασκευῆ, καὶ σάββατον ἐπέφωσκε.	man went to Pilate, and "asked for the body of Jesus. And 53
53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.	53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν οὐδέπω οὐδέτις κείμενος. 54 καὶ ἡμέρα ἦν παρασκευῆ, καὶ σάββατον ἐπέφωσκε.	he took it down, and wrapped it in linen, and laid it in "a tomb "hewn in the rock, in which "no one "had "ever yet
54 And that day was the preparation, and the sabbath drew on.	54 Κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συναληθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 55 ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώ-	been laid. And "that day was 54 the preparation, and the sabbath drew on. And the wo- 55
55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.	55 γυναῖκες, αἵτινες ἦσαν συναληθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώ-	men also who had come with him from Galilee, "following after, beheld "the tomb, and how his body was laid. And 56
56 And they returned, and pre-	56 ὑποστρέψασαι δὲ ἠτοίμασαν ἀρώ-	they returned, and prepared

¹ "far off;" μακρόθεν. See ch. 16 : 23, note.

"a good and just man;" ἀνὴρ ἀγαθὸς καὶ δίκαιος. Kend., Sharpe, Penn, Camp, Norton, Angus, Dick. So Thom., Wakef., Sawyer, M., who, however, have "righteous" instead of "just." De Wette, "ein trefflicher und gerechter Mann;" Belg., "een good ende rechtvaardig man;" Danish, "en god og retfærdig Mand."

"he;" οὗτος. Kend., Wesley, Scarlett, M. See ch. 9 : 24, note.

"to their counsel and deed;" τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. Instead of the words "of them," the possessive "their" is the rendering of Thom., Kend., Sharpe, Scarlett, Penn, Norton, Sawyer, M., Rheims.

"who was himself also waiting for;" ὃς καὶ προσεδέχετο καὶ αὐτὸς. The verb is the imperfect of *continuaunce*. M. So the verb is rendered (in the Eng. progressive) by Sharpe, Scarlett, Penn, Wakef., Norton, Thelwall.

"asked for;" ἤτησάτο. Wielf, Geneva ("asked"), Wesley, Wakef., Norton, Thelwall, M. So the verb is usually rendered in the E. V.

"a tomb;" μνήματι (= μνημεῖον; comp. v. 55, and Mark

15 : 46. Rob., Lex., μνήμα). So (E. V.) Luke 8 : 27. Mark 5 : 5. Sharpe, Wakef., Camp., Norton, Dick., Sawyer.

"hewn in the rock;" λαξευτῷ. Compare Matt. 27 : 60, δ ἠλατόμισεν ἐν τῇ πέτρᾳ (E. V.), "which he had hewn out in the rock." Rob. (Lex., *in verbo*), "rock-hewn." M., "cut out of a rock;" Kend., "hewn in rock;" Norton, "hewn out of a rock;" Kend., "hewn in rock." As the idea seems to be precisely that expressed in Matt. 27 : 60, the above rendering is deemed most accurate. S. Fr., "taillé dans le roc;" Belg., "in een rotze gehouwen."

"no one;" οὐδείς. Sharpe, M., Scarlett, Penn, Wakef., Norton.

"had—been laid;" κείμενος. Kend., Scarlett, Penn, M.

"ever yet;" οὐδέπω. M. Rob. (Lex., *in verbo*).

"that" is a supplement, and should have been italicized in the E. V. So "the," before "preparation."

"following after;" Κατακολουθήσασαι. Wesley, Scarlett, Norton, M., Thelwall.

"the tomb;" τὸ μνημεῖον. See ch. 11 : 44, note. Sharpe, Scarlett, Wakef., Camp., Norton, Sawyer.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
pared spices and ointments; and rested the sabbath-day, according to the commandment.	ματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχισαν κατὰ τὴν ἐντολήν.	spices and ointments; and rested on *the sabbath, according to the commandment.
CHAP. XXIV.	CHAP. XXIV.	CHAP. XXIV.
Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.	Τῇ δὲ μᾶ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἠτοίμασαν ἀρώματα, καὶ τινες σὺν αὐταῖς.	Now on the first day of the week, very early in the morning, they came to *the tomb, bringing the spices which they had prepared, and *some others with them.
2 And they found the stone rolled away from the sepulchre.	2 ΕΥΡΟΝ δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου,	2 And they found the stone rolled away from the tomb; and they entered
3 And they entered in, and found not the body of the Lord Jesus.	3 καὶ εἰσελθούσαι οὐχ εἶδον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. 4 καὶ εἶνετο ἐν τῷ διαπορέισθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.	3 in, and found not the body of Jesus. And as they were much
4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.	4 ἔμβορον δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν;	4 perplexed *about this, behold, two men stood by them in shining *clothing. And as they
5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?	5 οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνησθήτε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.	5 were afraid, and bowed down *their faces to the earth, they said to them, Why seek ye the living among the dead? He is
6 He is not here, but is risen. Remember how he spake unto you when he was yet in Galilee,	6 καὶ ἐμνήσθησαν ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς.	6 not here, but *hath risen; remember how he spoke to you *while he was yet in Galilee,
7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.	7 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώ-	7 be *delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered
8 And they remembered his words,	8 καὶ ἐμνήσθησαν ἀπὸ τοῦ μνημείου,	8 his words, and *returning from
9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.	9 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώ-	9 the tomb, they told all these things to the eleven, and to all the rest. It was Mary Magda-
10 It was Mary Magdalene, and Joanna, and Mary the mother of	10 ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώ-	10 lene, and Joanna, and Mary the

* "the sabbath;" τὸ—σάββατον. See ch. 6 : 2, note.

* "the tomb;" τὸ μνήμα. See ch. 23 : 53, note.

* "some;" τινες (indefinite). *Angus, Thom., Sharpe, Scarlett, Wakef., Camp., Dick, M.

* "about this;" περὶ τούτου. Wakef., Sawyer, M.

* "clothing;" ἐσθήσεων. Sawyer. Lidd. and Dunbar (Lexx.). As this word occurs in no other instance in the N. Test., and *ματία* is often rendered by "garments," "clothing" is deemed appropriate.

* "their;" τὸ. The article being used for the possessive, the word should not be italicized, as a *supplement*. Kühner (Gram., § 244, 4).

* "hath risen;" ἠγέρθη. See ch. 9 : 22, and 4 : 34, notes.

* "while—yet;" ἔτι. Wakef., Kend., Thom., Penn, M.

* "delivered up;" παραδοθῆναι. See ch. 9 : 44, note.

* "returning;" ἐποστρέψασαι. Kend., Thelwall, Wesley, Scarlett, Penn, Norton, Sawyer, M.

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
James, and other <i>women</i> that were with them, which told these things unto the apostles.	βου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. ¹¹ Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ ἄλλος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.	<i>mother</i> of James, and the other <i>women</i> with them, who told these things to the apostles. And ¹¹ their words appeared to them as "an idle tale, and they believed them not."
11 And their words seemed to them as idle tales, and they believed them not.	12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύνθας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπήλθε πρὸς ἐαυτὸν θαυμάζων τὸ γεγονός.	rose, and ran to the tomb, and stooping down, he beheld only the linen clothes lying there, and he departed to his home, wondering at that which had come to pass.
12 Then arose Peter, and ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.	13 Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ ὄνομα Ἐμμαούς. ¹⁴ καὶ	two of them were going that same day to a village named Emmaus, which was sixty furlongs from Jerusalem. And ¹⁴
13 And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs.		came to pass. And behold, ¹³ two of them were going that same day to a village named Emmaus, which was sixty furlongs from Jerusalem. And ¹⁴

¹ "the other;" αἱ λοιπαὶ. The article should by no means be omitted here. Compare ch. 23 : 55. It is retained by Thom., Sharpe, Wesley, Scarlett, Penn, Wakef., Norton, Sawyer, Kend., Angus, Thelwall, M., Belg., De Wette, S. Fr., Iber., Ital.

* The supplement "that were" of the E. V. is superfluous. It is omitted by Thom., Sharpe, Wesley, Scarlett, Penn, Wakef., Camp, Dick, Kend., M.

¹ "appeared;" ἐφάνησαν. Rob. (Lex., *in verbo*): "Genero to appear, be seen." So Angus, Thom., Wakef., Camp, Norton, Dick., Sawyer, Thelwall, M., Murdock. This is the only instance in which this verb is rendered "to seem," in the E. V., out of thirty-one cases. In most of these its equivalent is "appear." "Seem" is most usually the rendering of δοκέω. S. Fr., "paraissaient;" Iber., "parecieron;" De Wette, "erschiienen."

"an idle tale;" ἄλλος. Thom., Scarlett, Penn, Wakef., Norton, Angus, Thelwall, M. De Wette, "ein Märchen;" S. Fr. "un conte."

"But;" δὲ. Thelwall, Angus, Kendrick, Wesley, Penn, Wakef., Norton, M.

"Peter rose;" Πέτρος ἀναστὰς. The order of the text is followed. So Thelwall, Angus, Kend., Wesley, Scarlett, Penn, Wakef., Norton, M.

† "the tomb;" τὸ μνημεῖον. See v. 1, note.

‡ "only;" μόνα. This is substituted for the phrase of the E. V. "by themselves." This phrase fails to bring out the thought distinctly, which might be expressed in our conversational style by "he beheld nothing but the linen clothes lying there." Bloomf. (*in loco*): "Μόνα scil. τοῦ σώματος, without the body of Jesus." "Alone" is the rendering of Angus and M. Penn, "the linen clothes only." Norton has adopted a free translation, "he saw nothing but the grave clothes lying there." So, in substance, Camp.

• "there." Norton. Our *usus loquendi* demands a supple-

ment after "lying." This has been taken from Beza, who has "videt lineæ sola illius jacentia." A similar necessity of idiom led the translators of the S. Fr. to say, "il vit le linges seuls sur la terre."

"to his home;" πρὸς ἐαυτὸν. Norton, Wakef., Wesley, M. Rob. (Lex., *ἑαυτοῦ*): "Πρὸς ἐαυτὸν, to oneself, i. e., to one's own house or home. Luke 24 : 12. Plur. id. John 20 : 10." In this last instance, the language coincides nearly with that of Luke. Ἀπήλθον οὖν πάλιν πρὸς ἐαυτοὺς οἱ μαθηταί (E. V.), "Then the disciples went away again unto their own house." Kuinoel: "Ambigunt interpretes, utrum πρὸς ἐαυτὸν referendum sit ad θαυμάζων, an ad ἀπήλθη ita ut post ἐαυτὸν interpungatur, et incisum post ἀπήλθη deleatur. Qui πρὸς ἐαυτὸν ad θαυμάζων referunt, verba reddunt *abit, secum eventum miratus*, comparant formulas similes: διελογίζοντο πρὸς ἐαυτοὺς, Luc. 20 : 14, προσεύχεσθαι πρὸς ἐαυτὸν, Luc. 18 : 11, sed afferendum erat locus, ubi legatur formula θαυμάζειν πρὸς ἐαυτόν. At formula ἀπέχεσθαι πρὸς ἐαυτόν, ut sit *redire domum*, extat Joh. 20 : 10. et Æl. H. V. 3 : 19.—Præferenda ergo est, inprimis etiam ob locum parallelum Joh. 20 : 10 eorum sententia, qui verba πρὸς ἐαυτόν ad verbum ἀπήλθη referunt." In the critical Edd., Griesb., Knapp, Theile, Göschen, Bengel place the comma after ἐαυτόν, thus connecting that pronoun with ἀπήλθη. I place "or, wondering with himself" in the margin.

• "were going;" ἦσαν πορευόμενοι. Kend., Angus, Scarlett, Wakef., Penn, Norton, M.

• "named Emmaus;" ἡ ὄνομα Ἐμμαούς. Camp, M., Murdock.

• "about." This supplement is properly omitted by Kend., Wesley, Thom., Scarlett, Wakef., Penn, Thelwall.

• "sixty;" ἑξήκοντα. Kend., M., Angus, Thom., Sharpe, Scarlett, Penn, Camp., Norton.

• "from Jerusalem." This is the natural order. It is that of

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
14 And they talked together of all these things which had happened.	αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. ¹⁵ καὶ ἐγένετο ἐν τῷ ὁμίλει αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συναπορεύετο αὐτοῖς. ¹⁶ οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. ¹⁷ Ἐίπε δὲ πρὸς αὐτούς, Τίνας οἱ λόγοι οὖτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποὶ; ¹⁸ Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν, Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσ τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; ¹⁹ Καὶ εἶπεν αὐτοῖς, Ποία; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ.	they were talking with each other concerning all these things which had happened. And it came to pass, while they were talking and reasoning together, that Jesus himself drew near, and went with them. But their eyes were held, so that they did not know him. And he said to them, What words are these which ye are exchanging with each other, as ye walk, and are sad? And the one named Cleopas, answering, said to him, Dost thou only sojourn in Jerusalem, and knowest not the things which have come to pass there, in these days? And he said to them, What things? And they said to him, Those concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people;

Kend., Thom., Sharpe, Scarlett, Wesley, Wakef., Camp., Norton, Dick.

^a "were talking;" ὁμίλουν. Imperf. of *continuance*. Thelwall, M. Rob. (Lex., *in verbo*): "To converse, to talk with."

^b "with each other;" πρὸς ἀλλήλους. Rob. (Lex., ἀλλήλων). See ch. 23 : 12, note. "To talk together" would be the proper rendering of συνομιλεῖω.

^c "concerning;" περὶ (*cum genit.*). Kend., M., Dick., Thelw.

^d The proper place for "that" of E. V. is before "Jesus." So M., Sharpe, Penn.

^e "held." This form of the participle is now used instead of "holden." Sharpe.

^f "so that." Sharpe.

^g "they did not know;" τοῦ μὴ ἐπιγνῶναι. Scarlett, M. Bloomf., N. Test. ("did not see"), Murd. ("did not recognize").

^h "words;" λόγοι. Kend., Thelwall, Sharpe. Iber., "palabras."

ⁱ "ye are exchanging;" ἀντιβάλλετε. Rob. (Lex., *in verbo*): "In N. T. tropically of words, to bandy, to exchange, an accus., Luke 24 : 17." Kendrick. De Wette, "ihr—wechselt." "To exchange words" is a common idiomatic phrase. The Greek can, therefore, receive a literal rendering, which is exact.

^j "with each other;" πρὸς ἀλλήλους. Kend., M. See v. 14, note z.

¹ "the one;" ὁ εἷς. Kend., M., Sharpe.

² "named;" ᾧ ὄνομα. M. Compare v. 13.

^k "Dost thou only sojourn;" Σὺ μόνος παροικεῖς. M. Kendrick ("Art thou only a stranger?"), Thelwall ("Art thou only a sojourner"). Bloomf. (N. Test.): "I would—take μόνος for μόνον." Rob. (Lex., μόνος): "In an adverbial sense of persons and things. Butt., § 123, 6."

^l "in." This word is italicized, as ἐν of the Text. Recept. is canceled by Griesb., Knapp, Tischend., Theile, Kuinoel, Scholz. Schott says: "Ἐν delevimus cum Griesb. aliique auctoritate odd. multorum (12 unc), et vss. Pesch., Philox."

^m "knowest;" ἔγνωσ. Rendered in the present tense by Wakef., Newcome, Thom., A. Camp., Dick., Sawyer, De Wette.

ⁿ "which have come to pass;" τὰ γενόμενα. "Have" is properly substituted for "are," by Thom., Kend., Sharpe ("has"), Wakef., Camp., Norton, M., Sawyer. See ch. 4 : 31, note.

^o "Those;" Τὰ. This word is passed over in the E. V., which followed Tyndale. In strictness, the article is not used for a demonstrative, yet in translation, perspicuity and conciseness authorize the pronoun, as in this instance. Otherwise, there would be a repetition of the phrase "the things." "Those" is employed by Scarlett, Wesley, Penn, Norton, Dick., M. S. Fr., "celles." As an alternative rendering, "the things;" So Sawyer. Belg., "de dingen;" Iber., "las cosas;" Diodati and Ital., "il fatto." See ch. 12 : 42, note.

KING JAMES' VERSION.

GREEK TEXT.

REVISED VERSION.

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found it even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses,

20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτρώσθαι τὸν Ἰσραὴλ. ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναικῆς τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθρῃαι ἐπὶ τὸ μνημεῖον. 23 καὶ μὴ εὑρούσαι τὸ σῶμα αὐτοῦ, ἤλθον, λέγουσαι καὶ ὄψασθαι ἀγγέλων ἐωρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. 24 καὶ ἀπήλλθον τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εἶδον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ αὐτὸς εἶπε πρὸς αὐτοὺς, 26 ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται. 26 οὐχὶ ταῦτα εἶει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 Καὶ ἀρξάμενος ἀπὸ Μωσῆος

and how the chief priests and 20 our rulers "delivered him up to be condemned to death, and "crucified him. But we hoped 21 that it was he, who "was to redeem Israel: and besides all this, to-day is the third day since these things were done. "But furthermore, "some wo- 22 men of our company "astonished us, who were early at the tomb; and not finding his body, 23 they came, saying, that they had also seen a vision of angels, who said that he was alive. And "some of those 24 with us, went to the tomb, and found it "even as the women had said; but him they saw not. And he said to them, O 25 "thoughtless, and slow of heart to believe all which the prophets have spoken! "Must not 26 "the Anointed suffer these things, and enter into his glory? And beginning "from Mo- 27

" delivered—up;" παρέδωκαν. See ch. 9 : 44, note.

2 " crucified;" ἐσταύρωσαν. This aorist is coupled to another, viz, παρέδωκαν. The usual force of the tense should be preserved in rendering both words. This has been done by Sharpe, Norton, Sawyer, Kend, Thelwall, Gray (on Angus).

3 " was to redeem;" ὁ μέλλων λυτρώσθαι. Kend, Sawyer, M.—Scarlett, Sharpe, Dick. ("to have redeemed"). Alternative, "was about to redeem." So Angus. Thelwall ("is about to redeem"); Wakef., "was going to redeem;" Iber., "iba á redimir."

4 "But furthermore;" ἀλλὰ καὶ. Norton. Rob. (Lex., ἀλλὰ καὶ): "Without a preceding negative, and marking gradation, but also, yea also, yea even." The thought is best expressed, consonant with our idiom, by "but furthermore." Several late Eng. versions have "but moreover." Thom., "but again."

5 "some;" τινες (indef.). Angus, Thomson, Scarlett, Penn, Wakef., Norton, M.

6 "astonished us;" ἐξέστησαν ἡμᾶς. Thelwall, M., Sawyer, The same rendering in the perfect tense ("have astonished us") is adopted by Thom., Scarlett, Wesley, Penn, Camp., Norton.

7 "some;" τινες. See note 6.

8 "even as;" οὕτω καθὼς. M. (more exactly, "so even as").

9 "thoughtless;" ἀνόητοι. Kend., Camp., Penn, Thomson. S. Fr., "depourvous de sens;" Iber., "peccios" ("stupid"). Lidd. (Lex., in verbo): "I. not thought on. II. act., not thinking, not capable of, or adapted to thinking." See ch. 11 : 40, note. This word should be distinguished from *μωρός*, *ἄφρων*, *ἄσοφος*, and *ἀσύνετος*, which with *ἀνόητος* are rendered by the E. V. "fool," or "foolish." Bloomf. (N. Test.): "The word denotes either one who has not, or who uses not, the faculty of reason; or, as here, who uses it not aright."

10 "Must;" ἔδει. M. So (E. V.) Luke 2 : 49; 4 : 43; 9 : 22; 22 : 7. Matt. 16 : 21. Alternative, "Was not the Anointed to suffer."

11 "the Anointed." See Luke 2 : 26, note.

12 "from Moses;" ἀπὸ Μωσῆος. Scarlett, Sawyer, M., Thelwall. Vulg., Mont., Eras., Beza, Castal., Göschen, "a Mose;" Belg., "van Mose;" De Wette, "von Mose;" Diodati and Ital., "da Mosè."

KING JAMES' VERSION.

and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him: and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?

GREEK TEXT.

καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. 28 Καὶ ἤγγασαν εἰς τὴν κώμην οὐδ' ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρώτέρω πορεύεσθαι. 29 καὶ παρεβιάσαντο αὐτὸν, λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μέναι συν αὐτοῖς. 30 καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπέδιδον αὐτοῖς. 31 αὐτῶν δὲ διηνοιχθήσαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. 32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διηνοίγευ

REVISED VERSION.

ses, and *from all the prophets, he *explained to them in all the scriptures the things concerning himself. And they drew ²⁸ near^b the village whither they *were going, and he made as though he *was going further. *And ²⁹ they pressed him, saying, *Remain with us, for it is towards evening, and the day *hath declined. And he went in to abide with them. And it ³⁰ came to pass, as he *reclined at table with them, he took the bread, and blessed,¹ and broke it, and gave *it to them. And ³¹ their eyes were opened, and they knew him; and he *disappeared from them. And they ³² said to *each other, Did not our heart burn within us, while he *was talking to us *on the way, and while he *was open-

^a "from all;" ἀπὸ πάντων. M., Sawyer. Mont., "ab omnibus." Bloomf. (N. Test.) says: "We need not stumble at its being said that Christ began from all the prophets; for it should seem that we have here merely an extremely brief mode of expression, and a sort of *synchysis*, or confusion of order, in which the words would naturally run; q. d., 'and commencing from the books of Moses, and proceeding through all the prophets, he explained to them the things therein, and in all the other scriptures, concerning the Messiah,' meaning himself." Having given, in the text, a literal rendering, I suggest the following alternative one, "beginning from Moses, and going through all the prophets."

^a "explained;" διηρμήνευεν. Thom., Kend., M., Scarlett, Wesley, Camp., Norton, Rob. (Lex.).

^b "to" of the E. V. is superfluous, after "drew near," according to our idiom. So M.

^c "were going;" ἐπορεύοντο. Wakef., Kend., Thom., Scarlett, Wesley, Penn., M., Norton, Thelwall.

^d "was going;" πορεύεσθαι. Kend., M. Alternative, "was to go."

^e "And;" καί. Wakef., Sawyer, Thelwall.

^f "they pressed;" παρεβιάσαντο. Wakef., Thom., Scarlett, Norton. This verb occurs only here and Acts 16:15, and is rendered "constrain" in the E. V. But that version renders ἀναγκάζω, which occurs nine times in the N. Test., by "constrain" in four instances. And so it does συνέλω, 2 Cor. 5:14. "To press" is appropriate for παραβιάζομαι, in the only two cases where it occurs.

^g "Remain;" Μείνον. Kend. See ch. 1:56, note. So in the last clause of this verse.

^h "hath declined;" κέκλικεν. Thelwall, M., Norton. Scarlett, "is declining;" Wesley and Dick., "the day declines." See ch. 9:12, note. De Wette, "der Tag hat sich geneiget;" S. Fr., "le jour a baissé;" Kuinoel, "dies inclinavit."

ⁱ "reclined at table." See ch. 7:36, and 9:14, notes. Rob. (Lex., *in verbo*).

^j The supplement *it* of the E. V. is dropped, as unauthorized by the text. So Thom., M., Sharpe, Camp., Sawyer.

^k "it." As the object is evidently τὸν ἄρτον, this supplement is inserted to avoid the harshness of the sentence in the phraseology of the E. V.

^l "disappeared from them;" ἄφαντος ἐγένετο ἀπ' αὐτῶν. Thom., Sharpe, Penn., Norton, Wakef., M.—Camp., Dick., "he disappeared;" S. Fr., "il disparut de devant eux." Kuinoel, "Scriptis autem Lucas, ut scite monnit Beza, non αὐτοῖς, sed ἀπ' αὐτῶν, remotiorem localem indicaturus, ne quis existimant, Jesum presentium quidem cum ipsis mansisse, sed corpore, quod non cerni possent."

^m "to each other;" πρὸς ἀλλήλους. See ch. 23:12, note.

ⁿ "was talking;" ἐλάλει. Imperfect *continuative*. Angus, Wakef., Thelwall, M.

^o "on the way;" ἐν τῇ ὁδῷ. Kend., M.

^p "was opening;" διηνοίγευ. See last note. Kend., M., Angus, Thelwall.

KING JAMES' VERSION.

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was known of them in breaking of bread.

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them his hands and his feet.

GREEK TEXT.

ἡμῶν τὰς γραφάς; ³³ Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εἶδον συναθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, ³⁴ λέγοντας, Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι. ³⁵ Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

³⁶ Ταῦτα δὲ αὐτῶν λαλοῦντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. ³⁷ Πτοηθέντες δὲ καὶ ἐμβοφοὶ γεγόμενοι ἐδόκουν πνεῦμα θεωρεῖν. ³⁸ καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ³⁹ ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι. ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὄστέα οὐκ ἔχει, καθὼς ἐμε θεωρεῖτε ἔχοντα. ⁴⁰ Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. ⁴¹ ἔτι δὲ ἀπι-

REVISED VERSION.

ing to us the scriptures? And ³³ they rose up that same hour, and returned to Jerusalem, and found the eleven gathered together, and those who were with them, saying, The Lord ³⁴ hath indeed risen, and hath appeared to Simon. And ³⁵ they ³⁵ declared what *had taken place* on the way, and how he became known to them in the breaking of the bread. ³⁶ And ³⁶ while they were telling these things, Jesus himself stood in the midst of them, and saith to them, Peace be to you. But ³⁷ they were terrified and affrighted, and ³⁷ thought that they saw a spirit. And he said to ³⁸ them, Why ³⁸ were ye agitated, and why do ³⁸ reasonings rise in your hearts? ³⁹ See my hands ³⁹ and my feet, that it is I myself; feel me and see; for a spirit hath not flesh and bones, as ³⁹ ye perceive me have. And ⁴⁰ saying this, he showed them ⁴⁰ his hands and his feet. And ⁴¹

ἔ "indeed;" *ὄντως*. This position of the word is necessary, to give its proper force.

ἔ "they declared;" *ἐξηγοῦντο*. So (E. V.) John 1:18. Acts 10:8; 15:12, 14; 21:19. The word occurs six times in N. Test. This is the only instance where it is rendered by "tell." Rob. (Lex., *in verbo*), Thelwall, M. In the language of the present day, "they related."

ἔ "what;" *τὰ*. M., Kend.

ἔ "had taken place;" Angus.

ἔ "on the way;" *ἐν τῇ ὁδῷ*. Kend., M., as in v. 32.

ἔ "he became known;" *ἐγνώσθη*. Penn, Angus, Murdock, M., Norton ("had become known").

ἔ "the breaking;" *τῇ κλάσει*. The article should be retained, as the act is specific. Compare *κλάσας*, v. 30. So Kendrick, Angus, Wakef., Scarlett, Penn, M.

ἔ "of the bread;" *τοῦ ἄρτου*. Hence the article serves for specification, as it does with *κλάσει*. See last note, and v. 30. Penn, M. As an alternative, "of the loaf."

ἔ "And while they were telling;" *Ταῦτα δὲ αὐτῶν λαλοῦντων*. Wakef., Scarlett ("relating"), Dick. ("disclosing"), Sawyer ("saying"), M. Mont., Beza, "hæc autem ipsis loquenti-

bus;" S. Fr., "Et comme ils desaient ces choses;" Iber., "I mientras estaban diciendo estas cosas."

ἔ "thought;" *ἐδόκουν*. Angus, Thomson, Sharpe, Wesley, Scarlett, Penn, Sawyer, M.

ἔ "they saw;" *θεωρεῖν*. Kend., Thomson, Sharpe, Wesley, Scarlett, Penn, Norton, Wakef., Camp., Dick., Sawyer, M.

ἔ "are ye agitated;" *τεταραγμένοι ἐστέ*. See ch. 1:12, note.

ἔ "reasonings;" *διαλογισμοὶ*. Angus, Wesley, M. Beza, "disceptationes." Rob., Lidd. (Lex., *in verbo*). As an alternative, "doubts." So Sharpe, Scarlett, Penn, Norton, Wakef., Sawyer. Göschen, "dubia;" Schott, "dubitaciones."

ἔ "See;" *ἴδετε*. So in next member of the sentence.

ἔ "ye perceive;" *θεωρεῖτε*. So (E. V.) John 12:19. Acts 17:22; 27:10. Rob. (Lex., *in verbo*): "To perceive, to mark, to note." It is desirable to distinguish this verb from *ἴδετε*, above. The idea of *viewing, looking at attentively, to consider*, is the radical one in this word. See Liddell, Dunbar (Lexx.).

ἔ "saying this;" *τοῦτο εἰπὼν*. Kend., Thom., Penn, Norton, Wakef., Camp., M.

ἔ "his;" *τὰς*. As this article is used with the force of the

KING JAMES' VERSION.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took it, and did eat before them.

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And behold, I send the

GREEK TEXT.

στούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἐχετέ τι βρώσιμον ἐνθάδε; ⁴² Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου. ⁴³ καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν. ⁴⁴ Εἶπε δὲ αὐτοῖς, Ὅδοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἐτι ὧν συν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. ⁴⁵ Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνίεναι τὰς γραφάς. ⁴⁶ καὶ εἶπεν αὐτοῖς, Ὅτι οὕτω γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, ⁴⁷ καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ. ⁴⁸ ὑμεῖς δὲ ἐστε μάρτυρες τούτων. ⁴⁹ καὶ ἰδοὺ, ἐγὼ ἀποστελ-

REVISED VERSION.

while they yet believed not for joy, and were wondering, he said to them, Have ye any thing to eat? And they gave him a ⁴² piece of a broiled fish, and some honey-comb. And he took ⁴³ these, and ate before them. And he ⁴⁴ said to them, These are the words which I spoke to you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then ⁴⁵ he opened their minds ⁴⁶ to understand the scriptures, and said to them, that it is ⁴⁶ written, and thus ⁴⁶ the Anointed suffer, and rise from the dead the third day, and ⁴⁷ repentance and remission of sins be preached in his name among all nations, beginning ⁴⁸ from Jerusalem. And ye are ⁴⁸ witnesses of these things. And ⁴⁹ behold, I send the promise of

possessive pronoun, it is not italicized as a supplement; so the article τοὺς, before πόδας. See ch. 5 : 2, note.

¹ "were wondering;" θαυμαζόντων. Scarlett, Angus, and Dick. rendered this participle by the imperfect tense. S. Fr., "ils étaient dans l'admiration."

¹ "any thing to eat;" τι βρώσιμον (literally, "any thing eatable"). Kend., Scarlett, "Meat," in the generic sense of "food," is obsolete.

¹ "some honey-comb;" ἀπὸ μελισσίου κηρίου. Sharpe, M., Angus, Wakef. Eras., "aliquid ex favo apiario;" Boza, "aliquid ex favo apiario;" De Wette, "etwas Honigwabe."

¹ "these." As two articles of food were given to Jesus, the supplement should be plural. Wakef., "of these."

¹ "ate;" ἔφαγεν. Kend., M., Thom., Sharpe, Wesley, Scarlett, Norton, Wakef. There is no especial emphasis, which requires "did eat."

¹ "which are written;" τὰ γεγραμμένα. Scholesfield, Thom., Sharpe, Camp., Dick., Angus, M. So the perfect in v. 46, γέγραπται, is properly rendered in the E. V., "is written."

¹ The supplement "in," before "the prophets" and "the psalms" (E. V.), is omitted as superfluous. So Wesley, Scarlett,

Norton, Wakef., Thelwall, Belg., Rheims. The E. V. copies Tyndale.

¹ "he opened;" διήνοιξεν. The pronoun should have its usual place before the verb. So Kend., Thom., Scarlett, Penn, Norton, Wakef. ("he fully opened"), Camp., Dick., Sawyer.

¹ "minds;" τὸν νοῦν. Norton, Angus, Camp., Wakefield, Dick., M.—Angus and Penn, "mind."

¹ "to understand;" τοῖς συνίεναι. Angus, Wesley, Scarlett, Penn, Sawyer, Norton, Wakef., Thelwall, M.

¹ "must;" ἔδει. M., Angus. De Wette, "musste Christus leiden." See v. 26, note.

¹ "the Anointed;" τὸν Χριστὸν. See ch. 2 : 26, note.

¹ "that" of the E. V. is superfluous before "repentance," as "should" is before "be preached." The construction of v. 46 is continued in this one.

¹ from Jerusalem;" ἀπὸ Ἱερουσαλήμ. Angus, Penn, M., Sawyer, Thelwall, Rheims. Heb. N. Test., מִיְרוּשָׁלַיִם . Syriac, ܡܝܪܘܫܐܝܡ . Vulg., "ab Jerosolyms;" Mont., "ab Hierosolyms;" Eras. and Castal., "ab Hierosolymis;" De Wette, "von Jerusalem;" Belg., "van Jerusalem;" Diodati and Ital., "da Gerusalemme;" Dan., "fra Jerusalem."

KING JAMES' VERSION.	GREEK TEXT.	REVISED VERSION.
promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.	λω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσαστε ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ ἐνδύσθητε δύναμιν ἐξ ὕψους.	my Father upon you ; but "continue ye in the City," till "ye are clothed with power from on high. And he led them out 50
50 And he led them out as far as to Bethany : and he lifted up his hands, and blessed them.	50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.	as far as to Bethany ; and "lifting up his hands, he blessed them. And it came to pass, 51
51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.	51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.	while he was blessing them, he was parted from them, and carried up into heaven. And 52
52 And they worshiped him, and returned to Jerusalem with great joy :	52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλήμ μετὰ χαρᾶς μεγάλης.	they worshiped him, and returned to Jerusalem with great joy ; and were continually in 53
53 And were continually in the temple, praising and blessing God. Amen.	53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνούντες καὶ εὐλογούντες τὸν Θεόν. Ἀμήν.	the temple, praising and blessing God. ^a

^a "continue ye ;" ὑμεῖς—καθίσαστε. Rob. (*Lex., in verbo*). So (E. V.) Acts 18 : 11. The word is rendered by "tarry" in no other instance in the E. V. "Tarry" is used as the equivalent of βράδυνα, διατριβῶ, ἐπιμένω, προσμένω, etc. Camp., M., Angus.

^b Ἱεροουαλήμ, which occurs in the Text. Recept. after πόλει, is canceled by Griesb., Lachmann, Tischend., Theile, Kuinoel. It is bracketed by Knapp and Göschen. It is wanting in the Vulg. and the Vatican MS. B. The following is Schott's note : "Ἱεροουαλήμ quod vulgo post πόλει ex glossamate additur, delevv. cum Griesb. alisque auctoritate cdd. B.D.L. unius min. verss. Mempb., Vulg., It. (ex. Bix.), patrum plur. latt." Kuinoel remarks on this word : "Ab optima notæ codd. abest, interpretamentum redolet." I have followed Penn in making city commence with a capital, for the sake of distinction.

^c "ye are clothed ;" ἐνδύσθητε. M., Kend. ("he"). The

verb is rendered in the indicative ("you are") by Norton, Scarlett, Penn. "Clothed," in constructions like the present, is common in the E. V. Rob. (*Lex., in verbo*) : "Tropically to put on, be clothed in or with any disposition of mind, any character or condition ; so acc. of thing, Luke 24 : 49. 1 Cor. 15 : 53, bis, 54, bis." "Endued," as the rendering of this verb, is found in no other instance in the E. V.

^d "lifting up ;" ἐπάρας. Wesley, Scarlett, Penn, Sawyer, M.
^e "while he was blessing ;" ἐν τῷ εὐλογεῖν αὐτὸν. Thelwall, Thom., Wesley, Scarlett, Norton, Camp., Wakef., M., Sawyer.

^f Ἀμήν of the Text. Recept. is canceled by Griesb., Tisch., Knapp, Theile, Scholz, Kuinoel ; bracketed by Lachm., Tittm., and Göschen. Schott says : "Voculam ἀμήν—cum perisque editoribus omisimus, præsentibus cdd. C.D.L. minuscc. plur. verss., Ar. pol., Syr., Hieros., Mempb., Arm., Æth., Vulg. ms., 11 libris latt." The word is no part of the text.



THE
REVISED VERSION
OF
THE GOSPEL ACCORDING TO LUKE,
WITH
MARGINAL READINGS.



THE

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WITH

MARGINAL READINGS.

I.—SINCE many have undertaken to compose a narrative of the things which are fully believed among us, even as those, who from the beginning were eye-witnesses and ministers of the word, delivered them to us; it seemed good to me also, having accurately traced all things from the first, to write to thee in order, most excellent Theophilus, that thou mayest know the certainty of the things in which thou hast been instructed.

5 There was in the days of Herod, the king of Judea, a certain priest named Zachariah, of the course of Abijah; and his wife was of the daughters of Aarōn, and her name was Elizabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren; and

8 both were advanced in years. And it came to pass, while he executed the priest's office in the order of his course before God, that, according to the custom of the priesthood, it fell to him by lot to go into the sanctuary of the Lord to burn incense. And the whole multitude of the people was praying without at that time of the

11 incense. And there appeared to him an angel

of the Lord, standing at the right side of the altar of incense: and when Zachariah saw *him*, he was agitated, and fear fell on him. But the angel said to him, Fear not, Zachariah; for thy prayer is heard; and thy wife Elizabeth will bear thee a son, and thou shalt call his name John. And thou wilt have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord, and will drink neither wine or strong drink; and he will be filled with the Holy Spirit from his mother's womb. And many of the sons of Israel will he turn to the Lord their God. And he will go before him in the spirit and power of Elijah, to turn the hearts of fathers to children, and the disobedient to the wisdom of the righteous, to make ready for the Lord a prepared people. And Zachariah said to the angel, How shall I know, this? for I am an old man, and my wife is advanced in years. And the angel, answering, said to him, I am Gabriel, who stand in the presence of God; and am sent to speak to thee, and to bring thee this good news. And behold thou wilt be dumb, and not able to speak, till the day when these things shall come to pass, because thou didst not believe my words, which will be fulfilled in their season. And the people were waiting for Zachariah, and wondering

* or "concerning which"

† or "the class"

22 that he delayeth in the sanctuary. And when he came out, he could not speak to them : and they perceived that he had seen a vision in the sanctuary ; for he made signs to them, and remained speechless. And it came to pass, when the days of his ministration were completed, 23 he departed to his own house. And after these days, his wife Elizabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days when he looked on me, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent by God to a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David ; and the virgin's name was Mary. And the angel, coming to her, said, Hail, highly favored ! the Lord is with thee : blessed art thou among 27 women. And when she saw him, she was greatly agitated at his words, and was considering what this salutation could mean. And the angel said to her, Fear not, Mary : for thou hast found favor with God. And behold, thou wilt conceive, and bring forth a son, and thou shalt call his name Jesus. He will be great, and will be called the Son of the Most High ; and the Lord God will give him the throne of his father David. And he will reign over the house of Jacob for ever ; and of his kingdom there will be no end. Then said Mary to the angel, How shall this be, since I know not a man ? And the angel, answering, said to her, The Holy Spirit will come on thee ; and the power of the Most High will overshadow thee ; therefore the offspring, being holy, will be called the Son of God. And behold, thy kinswoman Elizabeth, she also hath conceived a child in her old age ; and this is the sixth 28 month with her who was called barren : for with God nothing is impossible. And Mary said, Behold the handmaid of the Lord ; be it to me according to thy word. And the angel departed from her.

39 And Mary rose in those days, and went into the hillcountry with haste, into a city of Judah,

and entered into the house of Zachariah, and saluted Elizabeth. And it came to pass, when Elizabeth heard the salutation of Mary, the babe leaped in her womb : and Elizabeth was filled with the Holy Spirit. And she spoke out with a loud voice and said, Blessed art thou among women, and blessed is the fruit of thy womb. And how hath this happened to me, that the mother of my Lord should come to me ? for behold, when the voice of thy salutation came to my ears, the babe leaped in my womb for joy. And happy is she who believed that there will be a fulfillment of the things, which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour. For he hath regarded the humble condition of his handmaid : for behold ! henceforth all generations will call me happy : for the Mighty One hath done great things for me ; and holy is his name. And his mercy is on those who fear him, from generation to generation. He doeth mighty deeds with his arm : he scattereth those proud in the disposition of their hearts. He casteth down potentates from thrones, and exalteth the low. He filleth the hungry with good things, and the rich he sendeth away empty. He helpeth his servant Israel, remembering mercy (as he spoke to our fathers) Abraham and to his seed for ever. And Mary remained with her about three months and returned to her own house.

Now, Elizabeth's time to be delivered was fulfilled, and she brought forth a son. And her neighbors and her kindred heard that the Lord had magnified his mercy towards her : and they rejoiced with her. And it came to pass, on the eighth day, they came to circumcise the child : and they were about to call him Zachariah, after the name of his father. And his mother, answering, said, Not so ; but he shall be called John. And they said to her, There is no one of thy kindred, who is called by this name. And they made signs to his father to know what he would have him called. And asking for a writing-tablet, he wrote, 63

* or "fulfilled"

b or "he went away home"

* or "accomplishment"

saying, His name is John, And they all won-
 64 dered. And his mouth was opened immediately,
 and his tongue loosed, and he spoke, blessing
 65 God. And fear came on all who dwelt around
 them; and all these things were talked of
 everywhere in all the hill-country of Judea.
 66 And all who heard them, laid them up in their
 hearts, saying, What then will this child be?
 67 And the hand of the Lord was with him. And
 Zachariah, his father, was filled with the Holy
 68 Spirit, and prophesied, saying, Blessed be the
 Lord, the God of Israel; for he hath visited
 69 and redeemed his people, and hath raised up a
 horn of salvation for us, in the house of David,
 70 his servant; as he spoke by the mouth of his
 71 holy prophets of old: salvation from our
 enemies, and from the hand of all who hate us;
 72 to perform mercy towards our fathers, and to
 73 remember his holy covenant; the oath which he
 74 swore to Abraham our father, that he would
 grant to us, that, being delivered out of the
 hand of our enemies, we might serve him with-
 75 out fear, in holiness and righteousness before
 76 him, all our days. And thou, child, shalt be
 called a prophet of the Most High, for thou
 shalt go before the face of the Lord to prepare
 77 his ways; to give knowledge of salvation to
 78 his people in the remission of their sins, on
 account of the tender mercy of our God, by
 which the day-spring from on high hath visited
 79 us, to give light to those sitting in darkness
 and the shadow of death; *to guide our feet
 80 into the way of peace. And the child grew
 and became strong in spirit and he was in the
 deserts till the day of his manifestation to
 Israel.

II.—AND it came to pass in those days, that
 there went out a decree from Cesar Augustus
 2 that all the world should be registered. (This
 registering first took place when Quirinus was
 3 governor of Syria.) And all went to be re-
 4 gistered, each into his own city. And Joseph
 also went up from Galilee, out of the city of
 Nazareth, into Judea, into the city of David,
 which is called Bethlehem (because he was of

the house and family of David), to be registered 5
 with Mary, his betrothed wife, being with 6
 child. And it came to pass, while they were 6
 there, the days for her delivery were accom- 7
 plished. And she brought forth her first-born 7
 son, and swathed him, and laid him in the 8
 manger; because there was no room for them 8
 in the inn. And there were shepherds in the 9
 same country, abiding in the fields, keeping 9
 watch over their flock by night. And, behold, 9
 an angel of the Lord stood by them, and the 10
 glory of the Lord shone round them, and they 10
 feared greatly. And the angel said to them, 10
 Fear not, for behold, I bring you good news 11
 of great joy, which will be to all the people. 11
 For there is born to you this day, in the city 11
 of David, a Saviour, who is Christ the Lord. 12
 And this will be the sign to you; ye will find a 12
 babe swathed, lying in a manger. And sud- 13
 denly there was with the angel a multitude of 13
 the heavenly host, praising God, and saying, 14
 Glory to God in the highest, and on earth 14
 peace; good will towards men. And it came 15
 pass, when the angels had gone from them into 15
 heaven, the men, the shepherds, said to one 16
 another, Let us now go even to Bethlehem, and 16
 see this thing, which hath come to pass, which 16
 the Lord hath made known to us. And they came 16
 with haste and found both Mary and Joseph, and 17
 the babe lying in the manger. And having seen 17
 it, they made known abroad the thing which had 17
 been told them concerning this child. And all 18
 who heard it, wondered at the things which were 18
 told them by the shepherds. But Mary kept 19
 all these things, pondering them in her heart. 19
 And the shepherds returned, glorifying and 20
 praising God for all which they had seen and 20
 heard as it had been told to them.

And when eight days were accomplished for 21
 circumcising him, his name was called Jesus, so
 called by the angel before he was conceived in
 the womb.

And when the days of their purification 22
 according to the law of Moses were accom-

* or, as Tyndale, "wedded"

b or "keeping the waches of the night"

c or "among"

* or "to direct"

plished, they brought him up to Jerusalem, to
 23 present *him* to the Lord;) as it is written in
 the law of the Lord, Every male, that is the
 first-born, shall be called holy to the Lord; and
 24 to offer a sacrifice according to that which is
 said in the law of the Lord, A pair of turtle-
 25 doves, or two young pigeons. And behold,
 there was a man in Jerusalem, whose name was
 Simeon; and this man was righteous and
 devout, waiting for *the* consolation of Israel;
 26 and the Holy Spirit was on him. And it had
 been revealed to him by the Holy Spirit, that
 he should not see death before he had seen the
 27 Lord's Anointed. And he came by the Spirit
 into the temple; and when the parents brought
 in the child Jesus, to do for him to according to
 28 the custom of the law, then he took him in his
 29 arms, and blessed God, and said, Lord, now
 lettest thou thy servant depart in peace, accord-
 30 ing to thy word; for mine eyes have seen thy
 31 salvation, which thou hast prepared before the
 32 face of all people; a light to enlighten *the*
 nations and *the* glory of thy people Israel.
 33 And Joseph and his mother were wondering
 34 at the things spoken concerning him. And
 Simeon blessed them, and said to Mary his
 mother, Behold this *child* is set for the fall and
 rising of many in Israel; and for a sign which
 35 will be spoken against; (yea, a sword will
 pierce thine own soul also;) that the thoughts
 of many hearts may be revealed. And, there
 was *one* *Anna*, a prophetess, daughter of
 36 Phanuel, of the tribe of Asher; she was far
 advanced in years, having lived with a husband
 37 seven years from her virginity; and she was
 a widow of about eighty-four years, who de-
 parted not from the temple, but served God
 38 with fastings and prayer night and day. And
 she standing by at that very time, also praised
 the Lord, and spoke of him to all who were
 39 looking for redemption in Jerusalem. And
 when they had performed all things according
 to the law of the Lord, they returned into
 40 Galilee, into their own city Nazareth. And
 the child grew and became strong in spirit,
 and the grace of God was on him.

* or "Hannah," as in Hebrew

Now his parents went to Jerusalem every 41
 year, at the feast of the passover. And when 42
 he was twelve years old, they went up to Jeru-
 salem according to the custom of the feast.
 And when they had completed the days, as they 43
 returned, the child Jesus remained behind in
 Jerusalem; and Joseph and his mother knew
it not. But supposing him to be in the compa- 44
 ny, they went a day's journey; and they sought
 him among their kindred and acquaintances.
 And not finding him, they returned to Jerusa- 45
 lem, seeking him. And it came to pass, that 46
 after three days, they found him in the temple,
 sitting in the midst of the teachers, both hear-
 ing them, and asking them questions. And all 47
 who heard him, were amazed at his understand-
 ing, and his answers. And when they saw him, 48
 they were amazed; and his mother said to him,
 Child, why hast thou thus dealt with us? be-
 hold thy father and I were seeking thee sorrow-
 ing. And he said to them, Why did ye seek 49
 me? did ye not know that I must be about
 my Father's business? And they understood 50
 not the word which he spoke to them. And 51
 he went down with them and came to Naza-
 reth, and was subject to them; and his mother
 kept all these things in her heart. And Jesus 52
 advanced in wisdom and age, and in favor with
 God and man.

III.—Now in the fifteenth year of *the* reign
 of Tiberius Cesar, Pontius Pilate being gov-
 ernor of Judea, and Herod being tetrarch of
 Galilee, and his brother Philip tetrarch of Iu-
 rea and of the region of Trachonitis, and Ly-
 sanias tetrarch of Abilene, Annas and Caiaphas 2
 being high priests, the word of God came
 to John, the son of Zachariah, in the desert.
 And he came into all the country about the 3
 Jordan, preaching the immersion of repentance
 for the remission of sins; as it is written in 4
 the book of the words of Isaiah, the prophet,
 saying, The voice of one crying in the desert,
 Prepare ye the way of the Lord, make his

* or "in the administration of"

b or "in the high-priesthood of Annas and Caiaphas"

* or "publishing"

5 paths straight. Every valley shall be filled,
 and every mountain and hill shall be made low,
 and the crooked shall become straight, and the
 6 rough ways smooth; and all flesh shall see the
 7 salvation of God. Then said he to the crowds
 that came forth to be immersed by him, Off-
 spring of vipers, who warned you to flee from
 8 the coming wrath? Bring forth, therefore, the
 proper fruits of repentance, and begin not to
 say within yourselves, We have Abraham for
our father; for I say to you, that God is able
 9 from these stones to raise up children for Abra-
 ham. And even now the axe is laid at the
 root of the trees: every tree, therefore, which
 bringeth not forth good fruit, is cut down and
 10 cast into the fire. And the crowds asked him,
 11 saying, What, then, shall we do? And he, an-
 swering, said to them, He that hath two coats,
 let him impart to him that hath none: and he
 12 that hath food, let him do the same. And tax-
 gatherers also came to be immersed, and said to
 13 him, Teacher, what shall we do? And he said
 to them, Exact no more than that which is ap-
 14 pointed for you. And soldiers also asked him,
 saying, And what shall we do? And he said,
 15 Extort from no one, neither accuse *any* falsely;
 and be content with your wages. And as the
 people were in expectation, and all were reason-
 16 ing in their hearts concerning John, whether
 he were not the Anointed, John answered *them*
 all, saying, I indeed immerse you in water, but
 one mightier than I cometh, the strap of whose
 17 shoes I am not worthy to loose, he will immerse
 you in the Holy Spirit, and *in* fire; whose fan
 is in his hand, and he will thoroughly cleanse
 his thrashing-floor, and gather the wheat into
 his granary; but he will burn up the chaff
 18 with unquenchable fire. And *exhorting as*
 to many other things, he preached the good news
 19 to the people. And Herod, the tetrarch, be-
 ing reproved by him concerning Herodias, his
 brother's wife, and concerning all the evils
 20 which Herod had done, added this also to
 them all, that he shut up John in the prison.
 21 And it came to pass, when all the people
 were immersed, that Jesus, also, being im-

mersed, and praying, the heaven was opened,
 and the Holy Spirit descended upon him in a 22
 bodily form, like a dove; and a voice came
 from heaven, saying, Thou art my beloved Son;
 in thee I am well pleased.

And Jesus himself was about thirty years of 23
 age, when he began *his ministry*, being, as was
 supposed, the son of Joseph, the son of Eli, the 24
 son of Mattath, the son of Levi, the son of
 Malchi, the son of Janna, the son of Joseph, the 25
 son of Mattathiah, the son of Amos, the son of
 Nahum, the son of Hesli, the son of Naggai, the
 son of Maath, the son of Mattathiah, the son of 26
 Shimei, the son of Joseph, the son of Judah, the
 son of Johannah, the son of Resa, the son of 27
 Zerubbabel, the son of Shealtiel, the son of Neri,
 the son of Malchi, the son of Addi, the son of 28
 Kosam, the son of Almodam, the son of Er, the 29
 son of Jose, the son of Eliezer, the son of Joram,
 the son of Mattath, the son of Levi, the son of 30
 Simeon, the son of Judah, the son of Joseph, the
 son of Jonan, the son of Eliakim, the son of 31
 Malia, the son of Mainan, the son of Mattethah,
 the son of Nathan, the son of David, the son of 32
 Jesse, the son of Obed, the son of Boaz, the son
 of Salmon, the son of Nashon, the son of Am- 33
 minadab, the son of Ram, the son of Hezron,
 the son of Pharez, the son of Judah, the son of 34
 Jacob, the son of Isaac, the son of Abraham,
 the son of Terah, the son of Nahor, the son of 35
 Serug, the son of Reu, the son of Peleg, the son
 of Eber, the son of Shelah, the son of Cainan, 36
 the son of Arphaxad, the son of Shem, the son
 of Noah, the son of Lamech, the son of Methuse- 37
 lah, the son of Enoch, the son of Jared, the son
 of Mahalaleel, the son of Cainan, the son of 38
 Enos, the son of Seth, the son of Adam, the 38
 son of God.

IV.—AND Jesus, full of the Holy Spirit,
 returned from the Jordan, and was led by the
 Spirit into the desert, being tried by the devil 2
 forty days. And he ate nothing in those days:
 and when they were ended, he was afterwards
 hungry. And the devil said to him, If thou 3
 art the Son of God, command this stone to be-
 come bread. And Jesus answered him, saying, 4
 It is written, Man shall not live by bread alone,

* or "with many other exhortations, he preached"

5 but by every word of God. And the devil, taking him up into a high mountain, showed him all the kingdoms of the world in a moment
6 of time. And the devil said to him, All this authority will I give thee, and the glory of them: for it is delivered to me, and to whomsoever I will, I give it. If, then, thou wilt
7 worship me, all shall be thine. And Jesus answering, said to him, It is written, Thou shalt worship the Lord thy God, and him only shalt
8 thou serve. And he brought him to Jerusalem, and set him on the pinnacle of the temple, and said to him, If thou art the Son of God, cast
9 thyself down from hence; for it is written, He shall give his angels charge concerning thee, to
10 keep thee; and on their hands they shall bear thee up, lest thou dash thy foot against a stone.
11 And Jesus answering, said to him, It is said, Thou shalt not try the Lord thy God. And the devil, having ended all the trial, departed from him for a season.
12
13
14 And Jesus returned in the power of the Spirit into Galilee; and a report concerning him spread through whole surrounding region.
15 And he taught in their synagogues, being praised by all. And he came to Nazareth, where he was brought up; and, according to his custom, he went into the synagogue on the sabbath-day,
16 and stood up to read. And there was delivered to him the Book of Isaiah, the prophet; and, unrolling the book, he found the place where it
17 was written, The Spirit of the Lord is on me, because he hath anointed me to preach good news to the poor; he hath sent me to heal the broken-hearted, to proclaim deliverance to the captives, and recovery of sight to the blind, to
18 set at liberty the oppressed, to proclaim the acceptable year of the Lord. And rolling up the book, he gave it again to the officer, and sat down. And the eyes of all in the synagogue
19 were fixed on him. And he began to say to them, This day is fulfilled this scripture which
20 is in your ears. And all bore testimony to him, and wondered at the gracious words which came out of his mouth. And they said, Is not
21 this the son of Joseph? And he said to them,

Ye will surely say to me this proverb, Physician, heal thyself: whatever we have heard done in Capernaum, do here, also, in thy country. And he said, Truly I say to you, no
22 prophet is acceptable in his own country. But
23 I tell you of a-truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, so that there was a great famine over all the land: and
24 yet to no one of them was Elijah sent but to a widow-woman, at Zarephath, a city of Zidon. And many lepers were in Israel, in the time
25 of Elishah, and yet no one of them was healed but Naaman, the Syrian. And all in the syna-
26 gogue, hearing these words, were filled with wrath, and rising up, they drove him out of the
27 city, and led him to the brow of the mountain on which their city was built, to cast him down headlong; but he, passing through the midst of
28 them, went away.

And he came down to Capernaum, a city of Galilee, and taught them on the sabbaths. And
29 they were astonished at his teaching for his word was with authority. And in the syna-
30 gogue there was a man, who had a spirit of an unclean demon; and he cried out with a loud voice, saying, Ah! what have we to do with
31 thee, Jesus of Nazareth, hast thou come to destroy us? I know thee, who thou art, the Holy One of God. And Jesus rebuked him,
32 saying, Be silent and come out of him. And the demon, throwing him down in the midst, came out of him, and hurt him not. And amaze-
33 ment came on all, and they spoke to one another, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And a rumor concerning
34 him spread abroad into every place of the surrounding region.

And, rising up out of the synagogue, he
35 entered into the house of Simon. And Simon's mother-in-law was taken with a violent fever; and they besought him for her. And, standing
36 over her, he rebuked the fever, and it left her; and immediately she rose and ministered to them. And when the sun was setting, all who
37 had any sick with various diseases, brought them to him, and he laid his hands on each one

* or "leading"

41 of them, and healed them. And demons, also, came out of many, crying out, and saying, Thou art the Son of God. And he, rebuking *them*, suffered them not to speak: for they knew that
 42 he was the Anointed. And, day having come, he departed and went into a desert place, and the crowds sought him, and came to him, and would have detained him, that he might not
 43 depart from them. And he said to them, I must preach the kingdom of God to other cities
 44 also, because for this I have been sent. And he *preached in the synagogues of Galilee.

V.—AND it came to pass, as the crowd pressed on him^a to hear the word of God, he himself was
 2 standing by the lake of ^bGennesaret; and he saw two ships standing by the lake; but the fishermen, having gone out of them, were washing their nets. And, entering into one of the ships, which was Simon's, he asked him to put off a little from the land. And he sat down,
 4 and taught the crowds out of the ship. And when he ceased speaking, he said to Simon, Put off into the deep, and let down your nets for a
 5 draught. And Simon, answering, said to him, Master, we have toiled through the whole night, and taken nothing; yet, at thy word, I will let
 6 down the net. And when they had done this, they inclosed a great multitude of fishes; and
 7 their net was breaking. And they beckoned to their partners, who were in the other ship, to come and help them. And they came, and filled both ships, so that they were sinking.
 8 And when Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am
 9 a sinful man, O Lord. For amazement seized him, and all who were with him, at the draught
 10 of fishes which they had taken: and so, also, *it seized* James and John the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not, henceforth thou wilt
 11 catch men. And when they had brought their ships to the land, they left all, and followed him.
 12 And it came to pass, when he was in one of

the cities, behold, a man full of leprosy, seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst cleanse me. And 13 he stretched out his hand and touched him, saying, I will, Be cleansed. And immediately the leprosy departed from him. And he charged 14 him to tell no one; but go, show thyself to the priest, and offer on account of thy cleansing, as Moses commanded, for a testimony them. But 15 the report concerning him spread abroad the more; and great crowds came together to hear and to be healed by him of their infirmities. And he used to withdraw into solitary places, 16 and pray.

And it came to pass on one of the days, as he 17 was teaching that there were Pharisees and teachers of the law sitting by, who had come out of every village of Galilee and Judea, and from Jerusalem; and the power of the Lord was *present* to heal them. And, behold, 18 men brought on a bed, a man who was palsied; and they were seeking to bring him in and lay *him* before him. And when they could not 19 find *through* what *way* they might bring him in, on account of the crowd, they went upon the housetop, and let him down through the tiling with the little bed, into the midst, before Jesus. And when he saw their faith, he said, Man, thy 20 sins are forgiven thee. And the Scribes and 21 the Pharisees began to reason, saying, Who is this, that uttereth revilings? Who can forgive sins, except God only? But when Jesus perceived their thoughts, he, answering, said to them, Why do ye reason in your hearts? Which is easier, to say, Thy sins are forgiven 23 thee; or to say, Rise and walk? But that ye 24 may know that the Son of man hath *power on earth to forgive sins, (he saith to the paralytic,) Rise, take up thy little bed, and go to thy house. And immediately he rose before them, 25 and taking up that on which he had been lying, he departed to his house, glorifying God. And 26 astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

And after this he went forth and saw a tax- 27

^a or "he continued publishing it"

^b or "Chinneroth," as in O. T.

* or "authority"

gatherer, named Levi, sitting at the tax-office; 28 and he said to him, Follow me. And he left all 29 rose, and followed him. And Levi made a great feast for him in his own house; and there was a great crowd of tax-gatherers and of 30 others, who reclined with them at table. And the scribes and Pharisees among them murmured against his disciples, saying, Why do ye eat and drink with tax-gatherers and sinners? 31 And Jesus, answering, said to them, Those, who are well, have no need of a physician, but 32 those, who are sick. I have not come to call *the* righteous, but sinners to repentance. 33 And they said to him, Why do the disciples of John fast often, and make prayers, and likewise *the* disciples of the Pharisees, but thine eat and drink? And he said to them, Can ye make 34 the sons of the bride-chamber fast while the bridegroom is with them? But the day will come, when the bridegroom will be taken away from 35 them, and then they will fast in those days. And he also spoke a parable to them; No one putteth a piece of a new garment on an old one, else ^bthe new rendeth *it*, and the piece taken from the 37 new, agreeth not with the old. And no one putteth new wine into ^cold bottles; else the new wine will burst the bottles, and be spilt, 38 and the bottles will be ruined. But new wine must be put into new bottles, and both are 39 preserved. And no one having drunk old wine, immediately desireth new; for he saith, The old is better.

VI.—AND it came to pass on the first sabbath after the second *day of the passover*, that he went through the fields of grain; and his disciples plucked the ears of grain, and ate, 2 rubbing *them* ^dtheir hands. And some of the Pharisees said to them, Why do ye that which 3 it is not lawful to do on the sabbath? And Jesus, answering them, said, Have ye not read even that which David did, when he was 4 hungry, and those who were with him; how he

^a or "who were of that place"

^b or "he both rendeth the new garment"

^c or "old skin-bottles"

^d or "with their hands"

went into the house of God, and took and ate the show-bread, and gave also to those with him, which it is not lawful *for any* to eat except the priests only? And he said to them, The 5 Son of man is Lord also of the sabbath.

And it came to pass also another sabbath, 6 that he entered into the synagogue and taught: and there was a man there whose right hand was withered. And the scribes and Pharisees 7 watched him *to see* whether he would heal on the sabbath; that they might find an accusation against him. But he knew their thoughts, and 8 said to the man who had the withered hand, Rise up and stand in the midst. And he rose and stood. Then Jesus said to them, I will ask 9 you something; Is it lawful on the sabbath to do good, or to do evil? to save life, or to destroy *it*? And looking round on them all, he 10 said to him, Stretch out thy hand. And he did so: and his hand was restored *sound* as the other. And they were filled with madness; and 11 consulted with one another what they should do to Jesus.

And it came to pass in those days, that he went 12 out into the mountain to pray, and continued all night in prayer to God. And when it was 13 day, he called to *him* his disciples; and he chose twelve from them, whom he also named apostles; Simon (whom he also named Peter) and Andrew 14 his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son 15 of Alpheus, and Simon called ^aZelotes, Judas 16 *the brother* of James, and Judas Iscariot who also became a traitor. And he came down with 17 them and stood on a level place, with a crowd of his disciples, and a great multitude of the people from all Judea and Jerusalem, and the sea-coast of Tyre and Zidon, who came to hear him and to be healed of their diseases; and 18 those who were vexed by unclean spirits; and they were cured. And the whole crowd sought 19 to touch him; for power went out from him and healed *them* all.

And lifting up his eyes on his disciples, he 20 said, Happy *are ye* poor; for yours is the kingdom of God. Happy *are ye*, who hunger

or "the Zealot"

now; for ye shall be satisfied. Happy *are ye*,
 22 who weep now; for ye shall laugh. Happy *are ye*, when men shall hate you and shall separate you *from them*, and shall reproach *you* and cast out your name as evil, for the Son of man's sake.
 23 Rejoice in that day, and leap for joy; for behold, your reward *is* great in heaven: for
 24 thus did their fathers to the prophets. But woe to you who are rich! for ye *have* your consolation.
 25 Woe to you who are full! for ye shall hunger. Woe to you who laugh now! for ye shall mourn and weep. Woe, when men shall speak well of you! for thus did their fathers to
 26 the false prophets. But I say to you, who hear
 27 *me*, Love your enemies; do good to those who
 28 hate you, bless those who curse you, pray for those who abuse you. To him who smiteth
 29 thee on the *one* cheek, offer the other also; and hinder not him who taketh away thy cloak
 30 *from taking away* thy coat also. Give to every one that asketh thee; and from him who taketh
 31 away thy goods, demand them not. And as ye would that men should do to you, so do ye also
 32 to them. For if ye love those who love you, what thanks have ye? for even sinners love those
 33 who love them. And if ye do good to those who do good to you, what thanks have ye? for
 34 even sinners do the same. And if ye lend *to those* from whom ye hope to receive, what
 35 thanks have ye? for even sinners lend to sinners, to receive as much *in return*. But love
 36 your enemies, and do good, and lend, hoping for nothing *in return*; and your reward will be great, and ye will be sons of the Most High,
 37 for he is kind to the unthankful and evil. Be therefore compassionate, even as your Father
 38 also is compassionate. Judge not, and ye will not be judged; condemn not, and ye will not be condemned; forgive, and ye will be forgiven.
 39 Give, and it will be given to you; good measure pressed down, and shaken together, and running over, will be given into your bosom. For by the same measure with which ye measure,
 40 it will be measured to you again. And he spoke a parable to them, Can a blind *man* guide a blind *man*? Will not both fall into a

ditch? A disciple is not above his teacher; 40 but every one, fully prepared, will be as his teacher. Now, why beholdest thou the mote 41 that is in thy brother's eye, but perceivest not the beam that is in thine own eye? or how canst 42 thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam in thine own eye? Hypocrite! first cast out the beam out of thine own eye, and then thou wilt see clearly to cast out the mote that is in thy brother's eye. For 43 there is no good tree which beareth bad fruit; nor is there a bad tree which beareth good fruit. For every tree is known by its own 44 fruit. For they do not gather figs from thorns, nor do they gather grapes from a bramble. The good man out of the good treasure of his 45 heart, bringeth forth that which is good; and the evil man out of the evil treasure of his heart, bringeth forth that which is evil, for out of the abundance of the heart his mouth speaketh. Now, why do ye call me Lord, Lord, and do not 46 the things which I say? Whoever cometh to 47 me, and heareth my words, and doeth them, I will show you whom he is like. He is like a 48 man building a house, who dug deep, and laid a foundation on the rock; and when there came a flood, the stream *burst* against that house, and could not shake it, for it was founded on the rock. But he who heareth and doeth not, is 49 like a man who built a house on the earth, without a foundation; *against* which the stream burst, and immediately it fell, and great was the ruin of that house.

VII.—Now when he had finished all his sayings in the hearing of the people, he entered into Capernaum. And a certain centurion's 2 servant, who was dear to him, being sick, was about to die. And having heard of Jesus, he 3 sent elders of the Jews to him, to ask him to come and heal his servant. And when they 4 came to Jesus, they besought him earnestly, saying, He is worthy *that thou shouldst do*

* or "are receiving your comfort"

* or "dashed against"

b or "against which the stream dashed"

c or "for whom thou shouldst do this"

5 this for him: for he loveth our nation, and he
 6 himself built us our synagogue. And Jesus
 went with them, and when he was now not far
 from the house, the centurion sent friends to
 him, to say to him, Lord, trouble not thyself:
 for I am not worthy that thou shouldst enter
 7 under my roof; therefore I did not think my-
 self worthy to come to thee; but speak *the*
 8 word, and my servant will be healed. For even
 I, *who* am a man placed under authority, having
 soldiers under me, even I say to this one, Go,
 and he goeth; and to another, Come, and he
 cometh; and to my servant, Do this, and he
 9 doeth it. And Jesus hearing this, wondered at
 him, and turning, said to the crowd that fol-
 lowed him, I say to you, not even in Israel have
 10 I found such great faith! And those, who
 were sent, returning to the house found the
 servant, who had been sick, well.
 11 And it came to pass the next day, that he was
 going to a city called Nain; and many of his
 disciples were going with him, and a great
 12 crowd. And as he drew near the gate of the
 city behold a dead man was carried out, an
 only son of his mother, and she *was* a widow:
 and a great crowd from the city *was* with her.
 13 And the Lord seeing her, had compassion on
 14 her, and said to her, Weep not. And coming
 near, he touched the bier; and the bearers
 stood still. And he said, Young man, I say to
 15 thee, Rise. And he who *had been* dead, sat up,
 and began to speak: and he delivered him to
 16 his mother. And fear seized *them* all; and they
 glorified God, saying, A great prophet hath
 risen among us, and God hath visited his people.
 17 And this report concerning him spread in all
 Judea and all the surrounding region.
 18 And the disciples of John told him of all
 19 these things. And John, calling to *him* two of
 his disciples, sent them to Jesus, saying, Art
 thou *he* that cometh, or do we look for an-
 20 other? And when the men came to him, they
 said, John, the Immerser, hath sent us to thee,
 saying, Art thou he that cometh, or do we look
 21 for another? And in that very hour he cured

many of diseases, and plagues, and of evil
 spirits, and to many *who were* blind he gave
 sight. And Jesus, answering, said to them, 22
 Go, and tell John what things ye have seen and
 heard; that the blind receive sight, the lame
 walk, the lepers are cleansed, the deaf hear, the
 dead are raised, and to the poor the good news
 is preached; and happy is he who shall not 23
 reject me. And the messengers of John having 24
 departed, he began to say to the crowd concern-
 ing John, What went ye out into the desert to
 see? A reed shaken by the wind? But what 25
 went ye out to see? A man clothed in soft
 garments? Behold, those who wear splendid
 apparel, and live in luxury, are in kings' palaces. 26
 But what went ye out to see? A prophet?
 Yea, I say to you, and something more than a
 prophet. This is *he* of whom it is written, 27
 Behold, I send my messenger before thy face,
 who shall prepare thy way before thee. For I 28
 say to you, Among those born of women, there
 is no greater prophet than John the Immerser;
 but the least in the kingdom of God, is greater
 than he. (And all the people who heard *him*, 29
 and the tax-gatherers, justified God, having been
 immersed with the immersion of John. But the 30
 Pharisees and lawyers rejected the counsel of
 God with regard to themselves, not having been
 immersed by him.) To what, then, shall I com- 31
 pare the men of this generation? and what are
 they like? They are like children sitting in 32
 the market-place, and calling to one another,
 and saying, We have piped for you, and ye have
 not danced; we have mourned for you, and ye
 have not wept. For John the Immerser hath 33
 come neither eating bread nor drinking wine,
 and ye say, He hath a demon. The Son of man 34
 hath come eating and drinking; and ye say,
 Behold, a glutton, and a wine-drinker, a friend
 of tax-gatherers and sinners! But wisdom is 35
 justified by all her children. And one of the 36
 Pharisees asked him to eat with him. And he
 went into the Pharisee's house, and reclined *at*
 table. And, behold, a woman of the city, who 37
 was a sinner, learning that he reclined *at*
 table in the Pharisee's house, bought an alabaster-box
 of ointment, and stood at his feet behind him 38
 weeping, and began to wet his feet with her

* or "with a word"

† or "The Coming One"

tears, and wiped *them* with the hair of her head, and kissed his feet and anointed *them* with the ointment. But the Pharisee, who had invited him, seeing *it*, spoke within himself, saying, This *man*, if he were a prophet, would know who and what the woman *is*, that toucheth him; for she is a sinner. And Jesus, answering, said to him, Simon, I have something to say to thee. And he saith, Teacher, say *it*. A certain creditor had two debtors: one owed five hundred pence, and the other fifty. And as they had nothing to pay, he freely forgave both. Tell *me* then, which of them will love him most? And Simon, answering, said, I suppose he, to whom he freely forgave the most. And he said to him, Thou hast judged rightly. And turning to the woman, he said to Simon, Seest thou this woman? I came into thy house, thou gavest me no water for my feet; but she wet my feet with her tears, and wiped them with her hair. Thou gavest me no kiss; but she, from the time I came in, hath not ceased to kiss my feet. Thou didst not anoint my head with oil; but she anointed my feet with ointment. Therefore, I say to thee, her many sins are forgiven; for she loved much; but *he* to whom little is forgiven, loveth little. And he saith to her, Thy sins are forgiven. And those, who reclined at table with *him*, began to say within themselves. Who is this that even forgiveth sins? And he said to the woman, Thy faith hath saved thee; go in peace.

VIII.—AND it came to pass afterwards that he traveled through cities and villages proclaiming and preaching the good news of the kingdom of God; and the twelve *were* with him, and certain women, who had been healed of evil spirits and infirmities, Mary called Magdalene, from whom had gone out seven demons, and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to *him* from their possessions.

4 And when a great crowd was assembling and those from the cities were coming to him, he

spoke by a parable: The sower went out to sow his seed; and as he sowed, some fell by the way-side; and it was trodden down, and the birds of the air devoured it. And some fell on the rock; and when it sprung up, it withered away, because it had no moisture. And some fell among the thorns; and the thorns springing up with *it* choked it. And some fell into the good ground, and springing up, bore fruit a hundredfold. And having said these things, he called out, He who hath ears to hear, let him hear. And his disciples asked him, saying, What may this parable mean? And he said, To you it is given to know the secrets of the kingdom of God: but to the rest *I speak* in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. Those by the way-side, are they who hear; then cometh the devil and taketh away the word from their hearts, lest they should believe and be saved. Those on the rock *are they*, who, when they hear, receive the word with joy; and yet these have no root, who for a while believe, and in time of trial fall away. And that which fell among the thorns are those, who having heard, go forth, and are choked by anxieties, and riches, and pleasures of life, and bring no fruit to perfection. But that in the good ground are those, who, in an honest and good heart having heard the word, keep *it*, and bear fruit steadily. No one having lighted a lamp covereth with a vessel, or putteth it under a table-seat, but setteth it on a lamp-stand, that those who enter in, may see the light. For there is nothing hidden, which will not become manifest, nor concealed, which will not be known and come to light. Take heed, therefore, how ye hear; for whoever hath, to him will be given; and whoever hath not, from him will be taken even what he seemeth to have.

Now his mother and his brethren came to him, and could not get near him on account of the crowd. And it was told him *by some*, who said, Thy mother and thy brethren stand without, desiring to see thee. And he, answering, said to them, My mother and my brethren are these who hear the word of God, and do it.

* or "to him" according to some Greek copies.

22 And it came to pass on a certain day, that he entered into a ship with his disciples: and he said to them, Let us pass over to the other side of the lake: and they put off. And as they were sailing, he fell asleep: and there came down a storm of wind on the lake, and they were filling *with water*, and were in danger.

24 And they came to *him* and awoke him, saying, Master! Master! we are perishing. Then he rose, and rebuked the wind and the *raging* of the water; and they ceased, and there was a calm. And he said to them, Where is your faith? And, being afraid, they wondered, saying to one another, who then is this? for he commandeth even the winds and the water, and they obey him.

26 And they sailed to the country of the Gadarenes, which is over against Galilee. And as he came out to land, a certain man of the city met him, who had had demons for ^a long time, and wore no clothes, nor remained in a house, but *dwelt* in the tombs. And seeing Jesus, he cried out, and fell down before him, and said, with a loud voice, What have I to do with thee, Jesus, Son of the Most High God? I beseech thee, torment me not. (For he had commanded the unclean spirit to come out of the man. For it had seized him during a long time, and he was bound with chains and fetters, and guarded; and breaking the bands, he was driven by the demon into the deserts.) And Jesus asked him, saying, What is thy name? And he said, Legion: for many demons had entered into him.

31 And *he* besought him that he would not command them to go out into the abyss. And there was there a herd of many swine feeding on the mountain; and they besought him to permit them to enter into them. And he permitted them. Then the demons went out of the man, and entered into the swine; and the herd rushed down the steep into the lake, and was choked. And those who fed *them*, seeing what was done, fled, and reported *it* in the city and 35 in the country. Then they went out to see

what had been done; and they came to Jesus, and found the man from whom the demons had gone out, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. Then those also who had seen *it*, reported to 36 them how the demoniac was healed. And the 37 whole multitude of the surrounding region of the Gadarenes asked him to depart from them; for they were seized with great fear; and he went into the ship, and returned. Now the 38 man from whom the demons had gone out, begged him that he might remain with him. But Jesus *sent* him away, saying, Return to thy 39 house, and tell how much God hath done for thee. And he went away and published through the whole city, how much Jesus had done for him.

And it came to pass, when Jesus returned, 40 the crowd gladly received him: for they were all waiting for him. And, behold, there came 41 a man named Jairus, and he was a ruler of the synagogue: and he fell at Jesus' feet, and besought him to come into his house: for he had 42 an only daughter about twelve years of age, and she was dying. And as he went, the crowds pressed on him. And a woman having 43 had an issue of blood twelve years, who had spent her whole living on physicians, and could not be healed by any one, came up behind and 44 touched the fringe of his garment; and immediately her issue of blood stopped. And Jesus said, Who touched me? And when all denied, 45 Peter, and those with him said, Master, the crowds press and shove *thee*, and sayest thou, Who touched me? And Jesus said, Some one 46 touched me; for I know that the power went out from me. And the woman, seeing that she 47 was not unknown, came trembling and falling down before him, declared to him before all the people, for what cause she had touched him, and how she was healed immediately. And he said 48 to her, Take courage, daughter, thy faith hath ¹healed thee; go in peace. While he was still 49 speaking, some one came from *the house* of the ruler of the synagogue, who said to him, Thy

^a or, "dashing"
^b or "for many years"
^c or according to some Greek copies "they"

^a or "dismissed him"
^b or "saved thee"

daughter is dead, do not trouble the Teacher.
 50 But when Jesus heard *it*, he answered him, saying, Fear not, only believe, and she will be
 51 healed. And when he came into the house, he suffered no one to enter except Peter, and John, and James, and the father and mother of the
 52 maiden. And all were weeping and bewailing her. But he said, Weep not, she is not dead,
 53 but sleepeth. And they laughed at him, knowing that she was dead. But he put them all
 54 out, and taking her by the hand, called out, saying, Maiden, rise. And her spirit returned,
 55 and she rose immediately; and he commanded that *something* should be given her to eat. And her parents were astonished, but he charged them to tell no one what had been done.

IX.—AND calling together the twelve, he gave them power and authority over all the
 2 demons, and to cure diseases. And he sent them forth to preach the kingdom of God, and
 3 to heal the sick. And he said to them, Take nothing for the journey, neither staff, nor bag,
 4 nor bread, nor money, nor have two coats apiece. And whatever house ye enter, there
 5 remain, and thence depart. And whoever shall not receive you, when ye go out from that city,
 6 shake off even the dust from your feet for a testimony against them. And they departed,
 7 and went through *the country* from village to village, preaching the good news, and healing everywhere.
 8 Now Herod, the tetrarch, heard of all that was done by him; and he was perplexed, because it was said by some, John hath risen from
 9 the dead; and by some, Elijah hath appeared, and by others, One of the old prophets hath
 10 risen up. And Herod said, John I beheaded; but who is this of whom I hear such things? And he sought to see him.
 11 And the apostles returned, and they related to him what great things they had done. And he took them and withdrew privately into a
 12 desert place belonging to a city called Bethsaida. And the crowds, when they knew *it*, followed him: and he received them, and spoke to them concerning the kingdom of God, and
 12 healed those who had need of healing. Now

the day began to decline; and the twelve came near and said to him, Send the crowd away, that they may go into the villages and country around, and lodge, and find provisions; for, here, we are in a desert place. But he said to
 13 them, Give ye them *something* to eat. And they they said, We have no more than five loaves and two fishes; unless we should go and buy food for all this people. (For they were about
 14 five thousand men.) And he said to his disciples, Make them recline in companies of fifty. And they did so, and made them all recline.
 15 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed them, and broke, and gave *them* to the disciples to set before the crowd. And they ate and
 17 were all satisfied; and there were taken up of fragments, which were left to them, twelve baskets.

And it came to pass, as he was praying apart, 18 his disciples were with him; and he asked them, saying, Who do the crowds say that I am? And they, answering, said, John the Immerser; 19 but others, Elijah; and others *say* that one of the old prophets hath risen. And he said to
 20 them, But who say ye that I am? And Peter, answering, said, The Anointed of God. And 21 he charged and commanded them to tell this to no one, saying, The Son of man must suffer
 22 many things, and be rejected by the elders, and chief priests, and scribes, and be put to death, and rise on the third day. And he said to all, 23 If any one will come after me, let him deny himself, and take up his cross daily, and follow me. For whoever would save his life, shall
 24 lose it, but whoever shall lose his life, he will save it. For what is a man profited, if he gain
 25 the whole world, and lose himself, or be condemned? For whoever shall be ashamed of 26 me, and of my words, of him the Son of man will be ashamed, when he cometh in his glory and *in that* of the Father and of the holy angels. But I tell you truly, there are some of those standing here who will not taste of death till they see the kingdom of God.

* or "blessed God for them"

† or "destroy himself," or "be lost"

28 And it came to pass, about eight days after these words, that he took with *him* Peter, and John, and James, and went up into the mountain to pray. And as he prayed, the appearance of his countenance was altered, and his apparel *was* white and glittering. And behold, two men were talking with him, who were 29
 30 Moses and Elijah; who appeared in glory, and spoke of his departure which he was about to accomplish at Jerusalem. But Peter and those with him had been heavy with sleep; but awaking, they saw his glory and the two men standing with him. And it came to pass, as they were departing from him, Peter said to Jesus, Master, it is good for us to remain here; and let us make three booths; one for thee, and one for Moses, and one for Elijah: not knowing 31
 32 what he said. And while he was saying this, there came a cloud and overshadowed them: and they feared as those *men* entered into the 33
 34 cloud. And a voice came out of the cloud, saying, This is my beloved Son: hear him. 35
 36 And when the voice had ceased, Jesus was found alone. And they were silent, and told no one in those days any of those things which they had seen.

37 And it came to pass the next day, as they came down from the mountain, a great crowd met him. And behold, a man of the crowd cried loudly, saying, Teacher, I beseech thee to 38
 39 look on my son, for he is mine only child. And behold, a spirit seizeth him, and he suddenly crieth out, and it convulseth him so that he foameth, and bruising him, hardly departeth 40
 41 from him. And I besought thy disciples to cast him out, and they could not. And Jesus, answering, said, O unbelieving and perverted generation, how long shall I be with you, and bear 42
 43 with you? Lead thy son hither. And while he was coming near, the demon dashed him down, and violently convulsed him. And Jesus rebuked the unclean spirit, and healed the child, 44
 45 and delivered him to his father. And they were all astonished at the mighty power of God.

But while all were wondering at every thing which Jesus did, he said to his disciples: Let

these words sink down into your ears; for the Son of man is about to be delivered up into the hands of men. But they did not understand this saying, and it was hidden from them, so that they did not perceive it, and they feared to ask him concerning this saying.

And there arose a dispute among them, which of them would be greatest. And Jesus, perceiving the thought of their heart, took a little child, and set it by him, and said to them, Who ever shall receive this little child in my name, receiveth me, and whoever receiveth me, receiveth him that sent me; for he who is least among you all, he shall be great. And John, answering, said, Master, we saw one casting out the demons in thy name; and we forbade him, because he followeth not with us. And Jesus 50
 51 said to him, Forbid *him* not; for he that is not against us, is for us.

And it came to pass, when the time for his being taken up had come, he firmly set his face to go to Jerusalem. And he sent messengers 52
 53 before him; and they went and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because 54
 55 his face was turned towards Jerusalem. And his disciples James and John seeing *this*, said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did? But he turned and rebuked them, 56
 57 and said, Ye know not of what spirit ye are. For the Son of man came not to destroy men's lives, but to save *them*. And they went to another village.

And it came to pass, as they were going on the way, a certain *man* said to him, Lord, I will follow thee wherever thou goest. And Jesus 58
 59 said to him, The foxes have holes, and the birds of the air *have* shelters: but the Son of man hath not where to lay his head. And he said 60
 61 to another, Follow me. But he said, Lord, permit me first to go and bury my father. And 62
 63 Jesus said to him, Leave the dead to bury their own dead: but go thou and publish the kingdom of God. And another also said, Lord, I 64
 65 will follow thee; but permit me first to bid

* or "at all things"

* or "against us is for us"

62 farewell to those in my house. And Jesus said to him, No one, having put his hand to the plough, and looking back, is fit for the kingdom of God.

X.—AFTER these things, the Lord appointed seventy others also, and sent them forth, two by two, into every city and place, where he himself was about to go. Then he said to them, The harvest indeed is great, but the laborers are few; pray therefore the Lord of the harvest, to send forth laborers into his harvest. Go; behold, I send you forth as lambs among wolves. Carry neither purse, nor bag, nor shoes: and salute no one by the way. And into whatever house ye enter, first say, Peace be to this house. And if a son of peace is there, your peace shall rest on him; but if not, it shall return to you. And in that house remain, eating and drinking what they have: for the laborer is worthy of his wages. Go not from house to house. And into whatever city ye enter, and they receive you, eat what is set before you. And heal the sick in it, and say to them, The kingdom of God draweth near to you. But into whatever city ye enter, and they receive you not, go out into its streets, and say, Even the dust of your city which cleaveth to us, we wipe off against you: notwithstanding, know this, that the kingdom of God draweth near to you. But I say to you, That it will be more tolerable in that day for Sodom, than for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the mighty works had been done in Tyre and Zidon, which have been done in you, they would have repented long ago, sitting in sackcloth and ashes. But it will be more tolerable for Tyre and Zidon in the judgment, than for you. And thou, Capernaum, that art exalted to heaven, shalt be brought down to the under-world. He that heareth you, heareth me; and he that rejecteth you, rejecteth me; and he that rejecteth me, rejecteth him who sent me.

17 And the seventy returned with joy, saying,

Lord, even the demons are subject to us by thy name. And he said to them, I beheld Satan 18 falling from heaven like lightning. Behold, I 19 give you authority to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding, rejoice not in this, that the 20 spirits are subject to you; but rejoice that your names are written in the heavens. In that 21 hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and discerning, and hast revealed them to babes: * even so, Father; for so it seemed good in thy sight. All things are delivered to me by my 22 Father, and no one knoweth who the Son is, except the Father; and who the Father is, except the Son, and he to whom the Son wisheth to reveal him. And turning to his disciples, he 23 said privately, Happy are the eyes which see the things that ye see. For I tell you that 24 many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And, behold, a certain lawyer rose, and trying 25 him, said, Teacher, what shall I do to inherit eternal life? And he said to him, What is 26 written in the law? how readest thou? And 27 he, answering, said, Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself. And he said to him, Thou hast 28 answered rightly: do this, and thou shalt live. But he choosing to justify himself, said to Jesus, 29 Who, then, is my neighbor? Jesus replied, A 30 certain man was going down from Jerusalem to Jericho, and fell among robbers, who both stripped and beat him, and departed, leaving him half dead. And by chance a certain priest 31 was going down that way, and seeing him, he passed by on the other side. And so also a 32 Levite, being at the place, came, and seeing him, passed by on the other side. But a cer- 33 tain Samaritan, as he was journeying, came to him, and seeing him, he had compassion on him; and going to him, bound up his wounds, pouring on oil and wine; and he set him on his

* or "place of the dead"

beast, brought him to an inn, and took care of
 35 him. And on the next day, when he departed,
 he took out two pence, and gave *them* to the
 innkeeper, and said to him, Take care of him,
 and whatever thou spendest more, I will repay
 36 thee, when I come again. Which now of these
 three, thinkest thou, was neighbor to him who
 37 fell among the robbers? And he said, He who
 showed him mercy. Then said Jesus to him,
 Go, and do thou likewise.

38 Now it came to pass as they went on, that he
 entered into a certain village: and a certain
 woman, named Martha, received him into her
 39 house. And she had a sister called Mary, who
 also, sitting at the feet of Jesus, heard his word.
 40 But Martha was perplexed with much serving,
 and came to him and said, Lord, dost thou not
 care that my sister hath left me to serve alone?
 41 Bid her, then, help me. And Jesus, answering,
 said to her, Martha, Martha, thou art anxious
 42 and troubled about many things: but one thing
 is needful; and Mary hath chosen the good
 part, which shall not be taken away from her.

XI.—AND it came to pass, that as he was
 praying in a certain place, when he ceased, one
 of his disciples said to him, Lord, teach us to
 2 pray, even as John taught his disciples. And
 he said to them, When ye pray, say, [Our]
 Father, [who art in the heavens,] hallowed be
 thy name. Thy kingdom come. [Thy will be
 3 done on earth, as *it is* in heaven.] Give us day
 4 by day our needful bread. And forgive us our
 sins; for we ourselves forgive every one in-
 5 debted to us. And lead us not into trial; [but
 deliver us from evil]. And he said to them,
 Which of you shall have a friend, and shall
 go to him at midnight, and say to him, Friend,
 6 lend me three loaves; for a friend of mine hath
 come to me from a journey, and I have nothing
 7 to set before him? And he from within shall
 answer and say, Do not trouble me; the door
 is now shut, and my children are with me in
 8 the bed; I can not rise to give thee. I say to
 you, though he will not rise and give him, be-

cause he is his friend, yet because of his impor-
 tunity indeed, he will rise, and give him as
 many as he needeth. And I say to you, Ask, 9
 and it will be given you; seek, and ye will
 find; knock, and it will be opened to you. For 10
 every one who asketh, receiveth: and he who
 seeketh, findeth; and to him who knocketh, it
 it will be opened. And what father among: 11
 you, if his son shall ask bread, will give him a
 stone? or if he *shall ask* a fish, give him a ser-
 pent? or if he should ask an egg, will give him 12
 a scorpion? If ye, then, being evil, know how 13
 to give good gifts to your children, how much
 more will your heavenly Father give the Holy
 Spirit to those who ask him!

And he was casting out a demon, and it was 14
 dumb. And it came to pass, when the demon
 had gone out, the dumb *man* spoke; and the
 crowds wondered. But some of them said, He 15
 casteth out the demons by Beelzebub, prince of
 the demons. And others trying *him*, sought of 16
 him a sign from heaven. But he, knowing their 17
 thoughts, said to them, Every kingdom divided
 against itself, is brought to desolation; and a
 house *divided* against a house, falleth. And if 18
 Satan also is divided against himself, how shall
 his kingdom stand? because ye say that I cast
 out the demons by Beelzebub. And if I by 19
 Beelzebub cast out the demons, by whom do
 your sons cast *them* out? therefore they shall be
 your judges. But if I by the finger of God cast 20
 out the demons, then the kingdom of God hath
 already come to you. When the strong one 21
 armed guardeth his palace, his possessions are
 in peace; but whenever one stronger than he 22
 cometh upon *him*, and overcometh him, he
 taketh *from him* all his armor in which he
 trusted, and distributeth his spoils. He, who is 23
 not with me, is against me; and he who
 gathereth not with me, scattereth. When the 24
 unclean spirit hath gone out of the man, it
 walketh through dry places, seeking rest: and
 finding none, it saith, I will return into my
 house whence I came out. And when it cometh, 25
 it findeth it swept and adorned. Then it goeth 26
 and taketh with *it* seven spirits worse than
 itself, and they, entering in, dwell there; and
 the last state of that man becometh worse than

* "but deliver us from evil" is supposed by many critics to be an interpolation.

27 the first. And it came to pass, as he spoke this, a certain woman of the crowd, lifting up *her* voice, said to him, Happy is the womb that bore thee, and *the* breasts which thou hast sucked! But he said, Yea, rather happy are those who hear the word of God, and keep it.

28 And the crowds being gathered to *him*, he began to say, This is an evil generation: it seeketh a sign; and no sign will be given it except the sign of Jonah. For as Jonah was a sign to the Ninevites, so will the Son of man be to this generation. *The* queen of the South will rise in the judgment with the men of this generation, and condemn them; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, ^a a greater than Solomon is here. *The* men of Nineveh will rise in the judgment with this generation, and condemn it, for they repented at the ^b preaching of Jonah; and behold, ^a a greater than Jonah is here. No one having lighted a lamp, putteth *it* ^c in a secret place, neither under the bushel, but on the lamp-stand, that those who enter may see

34 the light. The lamp of thy body is thine eye; therefore, when thine eye is sound, thy whole body also is enlightened; but whenever *thine* eye is diseased, thy whole body also is dark.

35 Take heed therefore, that the light which is in thee be not darkness. If, therefore, thy whole body *be* enlightened, having no part dark, the whole will be enlightened, as when the lamp by its brightness giveth thee light.

37 And while he was speaking, a certain Pharisee asked him to dine with him: and he went

38 in, and lay down *at table*. And the Pharisee seeing *it*, wondered that he had not first immersed himself before the dinner. And the Lord said to him, Now ye Pharisees cleanse the outside of the cup and platter; but your inside is full of extortion and wickedness.

40 Unwise *men!* did not he who made the outside, make the inside also? But give what is within *them* as alms; and behold, all things are

42 clean to you. But woe to you, Pharisees! for

ye tithe mint, and rue, and every herb, and pass by justice and the love of God; these ye ought to have done, and not to leave the others undone. Woe to you, Pharisees! for ye love the 43 first seat in the synagogues, and salutations in the market-places. Woe to you, for ye are like 44 unsean tombs: and the men, who walk over *them*, know *it* not. Then one of the lawyers, 45 answering, saith to him, Teacher, thus speaking, thou reproachest us also. And he said, Woe to 46 you, lawyers! for ye load men with burdens hard to be borne, and yet, ye yourselves touch not the burdens with one of your fingers. Woe to you! for ye build the tombs of the 47 prophets, and your fathers killed them. Therefore 48 fore ye testify that ye approve the deeds of your fathers; for they indeed killed them, and ye built their tombs. Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they will kill and persecute; that the blood of all the prophets, which 50 hath been shed from *the* foundation of *the* world, may be required of this generation; from the 51 blood of Abel to the blood of Zachariah, who perished between the altar and the temple: yea, I say to you, it will be required of this generation. Woe to you, lawyers! for ye have taken 52 away the key of knowledge; ye entered not in yourselves, and those who were entering in, ye hindered. And as he said these things to them, 53 the scribes and the Pharisees began to be very angry, and to press him with questions concerning many things; lying in wait for him, seeking to catch something out of his mouth, that they might accuse him.

XII.—IN the mean time, the crowd being gathered together by ten thousands, so that they trod down one another, he began to say to his disciples; First, beware of the leaven of the Pharisees, which is hypocrisy. Now there is 2 nothing covered which will not be revealed, nor hidden which will not be known. Therefore, 3 whatever ye have spoken in the dark, will be heard in the light; and that which ye have said in the ear in closets, will be proclaimed on the house-tops. And I say to you, my friends, Fear 4 not those who kill the body, and after that,

^a or "something more"

^b or "proclamation"

^c or "something more"

^d or, according to some, "in a vault"

5 have no more that they can do. But I will show you whom ye should fear; fear him who after he hath killed, hath authority to cast into
 6 hell; yea, I say to you, fear him. Are not five sparrows sold for two farthings? and yet not
 7 one of them is forgotten before God. But even
 * 8 the hairs of your head are all numbered. Fear not therefore; ye are of more value than many
 8 sparrows. And I say to you, whoever shall confess me before men, him will the Son of man
 9 also confess before the angels of God: but he who denieth me before men, will be denied before the angels of God. And whoever shall
 10 speak a word against the Son of man, it will be forgiven him, but to him who revileth against
 11 the Holy Spirit, it will not be forgiven. And when they bring you before the synagogues, and magistrates, and authorities, be not anxious how or what ye shall answer for yourselves, or what
 12 ye shall say: for the Holy Spirit will teach you in that hour what ye ought to say.
 13 And one of the crowd said to him, Teacher, bid my brother divide the inheritance with me.
 14 And he said to him, Man, who made me a judge,
 15 or a divider over you? And he said to them, Take heed and keep yourselves from *covetousness; for a man's life consisteth not in the
 16 abundance of his possessions. And he spoke a parable to them, saying, "The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do? for I have no *place* where I can gather together my fruits. And he said, This will I do; I will pull down my barns, and build greater; and there I will gather together all my produce
 17 and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years, take thine ease, eat, drink, be merry.
 20 But God said to him, Unwise *man!* this night this soul is required of thee; now who will
 21 have what thou hast provided? Thus *will it be with him* who layeth up treasure for himself,
 22 and is not rich towards God. And he said to his disciples, Therefore I say to you, Be not anxious for your life, what ye shall eat; nor for

the body, what ye shall put on. The life is *23* more than the food, and the body, than the raiment. Consider the ravens; for they neither *24* sow nor reap; they have neither store-house nor barn, and yet God feedeth them; of how much more value are ye than the birds? Now *25* which of you by being anxious, can add a cubit to his life? If, then, ye can not *do* what is least, *26* why are you anxious for the rest? Consider *27* the lilies how they grow: they toil not, nor spin; yet I say to you, even Solomon in all his glory was not arrayed like one of these. But, *28* if God so clotheth the grass which to-day is in the field, and to-morrow is cast into an oven; how much more *will he clothe* you, O ye of little faith! And seek ye not what ye shall eat, or *29* what ye shall drink, nor be in anxious suspense. For all these things the nations of the world *30* are seeking after; and your Father knoweth that ye need these things. But rather seek the *31* kingdom of God, and all these things will be added to you. Fear not, little flock; for it is *32* your Father's good pleasure to give you the kingdom. Sell your possessions, and give alms; *33* "provide yourselves purses which become not old, an unfailling treasure in the heavens, where no thief approached, nor moth destroyeth. For *34* where your treasure is, there will your heart be also. Let your loins be girded about, and *35* your lamps burning; and ye *yourselves* like men, waiting for their lord to return from the wedding-feast; that when he cometh and knocketh, they may open to him immediately. Happy *37* are those servants, whom their lord, when he cometh, shall find watching: truly, I say to you, that he will gird himself and make them recline at table, and will come and serve them. And if *38* he shall come in the second watch, or shall come in the third watch, and find *them doing* thus, happy are those servants. And this ye *39* know, that if the master of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore *40* ready also; for in an hour when ye think not, the Son of man cometh. And Peter said to *41*

* or, according to many Greek copies, "of all covetousness"

† or "farm"

* or "make"

him, Lord, speakest thou this parable to us, or
 42 also to all *others*? And the Lord said, Who,
 then, is the faithful and wise steward, whom
 his lord will set over his household to give *them*
 43 *their* portion of food in due season? Happy
 is that servant, whom his lord, when he cometh,
 44 shall find doing thus. Truly, I say to you, that
 45 he will set him over all his possessions. But,
 if that servant shall say in his heart, My lord
 delayeth to come; and shall begin to beat the
 men-servants, and maid-servants, and to eat and
 46 drink, and be drunken; the lord of that servant
 will come in a day when he looketh not for
 him, and in an hour which he knoweth not, and
 will cut him in pieces, and appoint him his
 47 portion with the unfaithful. And that servant
 who knew his lord's will, and prepared not, nor
 did according to his will, will be beaten with
 48 many stripes. But he who knew *it* not, and did
 things worthy of stripes, will be beaten with
 few. For from every one to whom much is
 given, much will be required; and from him to
 whom *men* have committed much, they will ask
 49 the more. I came to send fire on the earth, and
 what do I desire? Would that it were already
 50 kindled! But I have an immersion to be im-
 mersed with, and how am I distressed till it is
 51 accomplished! Think ye that I came to give
 peace on the earth? I tell you, nay; but rather
 52 division: for henceforth there will be five in
 one house divided, three against two, and two
 53 against three. Father will be divided against
 son, and son against father; mother against
 daughter, and daughter against mother; mother-
 in-law against her daughter-in-law, and dange-
 54 ter-in-law against her mother-in-law. And he
 said also to the crowds, When ye see the cloud
 rising from the west, immediately ye say, A
 shower is coming; and so it cometh to pass.
 55 And when ye perceive the south wind blowing,
 ye say, There will be heat; and it cometh to
 56 pass. Hypocrites! ye can discern the face of
 the earth and of the sky; but how is it that ye
 57 do not discern this time? and why, even of
 58 yourselves, judge ye not what is right? When
 thou art going with thine adversary to a magis-
 trate, endeavor on the way to be delivered
 from him; lest he should drag thee to the judge,

and the judge deliver thee up to the officer, and
 the officer cast thee into prison. I tell thee, 59
 thou wilt not come out thence, till thou hast
 paid the very last mite.

XIII.—AND there were some present at that
 time who told him concerning the Galileans,
 whose blood Pilate had mingled with their
 sacrifices. And Jesus, answering, said to them, 2
 Think ye that these Galileans were sinners
 above all the Galileans, because they have
 suffered such things? I tell you, nay; but 3
 except ye repent, ye will all in like manner
 perish. Or, those eighteen, on whom the tower 4
 in Siloam fell, and killed them, think ye that
 they were sinners above all men, who dwelt in
 Jerusalem? I tell you nay; but except ye 5
 repent, ye will all in like manner perish. And 6
 he spoke this parable; a certain *man* had a
 fig-tree planted in his vineyard, and he came
 seeking fruit on it, and found none. 7
 And he said to the vine-dresser, Behold, for three years
 I come seeking fruit on this fig-tree, and find
 none: cut it down, why doth it also render the
 ground barren? And he, answering, said to 8
 him, Lord, let alone this year also, till I shall
 dig about it, and manure *it*: and if it beareth 9
 fruit, *well*—but if not—afterwards thou shalt
 cut it down.

And he was teaching in one of the syna- 10
 gogues on the sabbath; and behold, there was 11
 a woman, who had had a spirit of infirmity
 eighteen years, and was bent together, and
 unable to raise *herself* up at all. And Jesus, 12
 seeing her, called her to *him*, and said to her,
 Woman, thou art loosed from thine infirmity.
 And he laid *his* hands on her; and immediately 13
 she was made straight, and glorified God. And 14
 the ruler of the synagogue being much displeas-
 ed, because Jesus had healed on the sabbath,
 answered and said to the crowd, There are six
 days in which it is right to work; in them,
 therefore, come and be healed, and not on the
 sabbath-day. The Lord then answered him, 15
 and said, Hypocrite! doth not each of you, on
 the sabbath, loose his ox or his ass from the
 stall, and, leading him away, water him? And 16
 ought not this *woman*, being a daughter of

17 Abraham, whom Satan hath bound, lo, for eighteen years, to be loosed from this bond on the sabbath? And when he had said this, all his adversaries were ashamed, and all the crowd rejoiced for all the glorious things which were done by him.

18 And he said, To what is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard-seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged among its branches. And again he said, To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through cities and villages, teaching, and journeying towards Jerusalem.

23 And one said to him, Lord, are there few who are saved? And he said to them, Strive to enter in through the narrow gate; for many, I say to you, will seek to enter in, and will not

24 be able. When once the master of the house hath risen, and shut fast the door, and ye begin to stand without, and knock at the door, saying,

25 Lord, Lord, open to us; and he will answer, and say to you, I know you not, whence ye are; then ye will begin to say, We ate and drank in thy presence, and thou didst teach in

26 our streets. But he will say, I tell you, I know you not whence ye are; depart from me, all ye

27 workers of iniquity. There will be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves

28 cast out. And they will come from the east and west, and from the north and south, and

29 will recline at table in the kingdom of God. And behold there are last, who will be first; and there are first, who will be last:

30 That very day, there came some Pharisees, and said to him, Go out, and depart hence; for

31 Herod wisheth to put thee to death. And he said to them, Go, tell that fox, Behold, I cast out demons, and perform cures to-day, and to-morrow, and the third day I finish my work.

* Greek "the weeping and the gnashing"

Nevertheless, I must walk to-day, and to-morrow, and the day following; for it can not be that a prophet should perish out of Jerusalem. O Jerusalem, Jerusalem, that killest the prophets and stonest those who are sent to thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not! Behold, your house is left to you desolate. And I say to you, Ye will not see me, till the time cometh when ye shall say, Blessed be he that cometh in the name of the Lord.

XIV.—AND it came to pass, as he went into the house of one of the rulers, who were Pharisees, to eat bread on a sabbath, that they were watching him. And behold, there was a certain man before him who had the dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying, Is it lawful to cure on the sabbath? But they were silent. And taking hold of him, he healed him, and let him go. And he answered them, saying, If an ox or an ass of any one of you shall fall into a pit, will he not then immediately pull it out on the sabbath-day? And they could not reply against him as to this. And he spoke a parable to those who had been invited, when he marked how they were choosing out the first places; saying to them, When thou art invited by any one to a marriage-feast, do not recline at table in the first place, lest a more honorable man than thou may have been invited by him; and he who invited thee and him should come, and say to thee, Give place to this man; and then thou wilt begin with shame to take the lowest place. But when thou art invited, go and lie down at table in the lowest place, that when he who hath invited thee cometh, he may say to thee, Friend, go up higher; then thou wilt have honor in the presence of those who recline at table with thee. For every one who exalteth himself, will be humbled, and he who humbleth himself, will be exalted. And he said also to

* Ἐρημος ("desolate") is wanting in several early MSS. and Versions.

b or, according to some MSS. "a son, or an ox"

him who had invited him. When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, nor thy kindred, nor *thy* rich neighbors, lest they also should invite thee again, and a recompense be made thee. But when thou makest a feast, invite the poor, the maimed, the lame, the blind; and thou wilt be happy; because they can not recompense thee; for thou wilt be recompensed at the resurrection of the righteous. And one of those who reclined at table with him, hearing this, said to him, Happy is he who shall eat bread in the kingdom of God. And he said to him, A certain man made a great supper, and invited many. And he sent his servant at supper-time to say to those who had been invited, Come, for all things are now ready. And they all with one consent began to excuse themselves. The first said to him, I have bought a field, and I must go out and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I am going to prove them; I pray thee have me excused. And another said, I have married a wife, and, therefore, I can not come. And that servant came, and told his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and maimed, and lame, and blind. And the servant said, Lord, it is done as thou didst command, and yet there is room. And the lord said to the servant, Go out into highways and hedges, and constrain them to come in, that my house may be filled. For I say to you, that none of those men, who have been invited, shall taste of my supper. And great crowds were going with him; and he turned, and said to them, If any one cometh to me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, and further, even his own life, he can not be my disciple. And whoever doth not bear his cross, and come after me, he can not be my disciple. For who of you wishing to build a tower, doth not first sit down and count the cost, whether he hath enough to complete it? Lest perhaps, after he hath laid a foundation, and is not able to finish it, all who behold it

should begin to deride him, saying, This man ³⁰ began to build, and was not able to finish. Or ³¹ what king, going to encounter another king in war, doth not sit down first, and consult whether he is able with ten thousand to meet him who cometh against him with twenty thousand? But ³² if not, while the other is yet far off, he sendeth an embassy, and desireth conditions of peace. So therefore no one of you who forsaketh not ³³ all his possessions, can be my disciple. Salt is ³⁴ good: but if the salt becometh tasteless, how shall its saltness be restored? It is fit neither for the land, nor yet for the manure-heap; they cast it out. He who hath ears to hear, let him hear.

XV.—AND all the tax-gatherers and the sinners were drawing near to him, to hear him. And the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spoke this parable to them, saying, What man of you, having a hundred sheep, and losing one of them, doth not leave the ninety-nine in the desert, and go after that which is lost, until he findeth it? And when he hath found it, he layeth it on his own shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying, Rejoice with me; for I have found my sheep which was lost. I say to you, that thus there will be joy in heaven over one sinner who repenteth, more than over ninety-nine righteous persons who need no repentance. Or, what woman, having ten pieces of silver, if she loseth one piece, doth not light a lamp, and sweep the house, and seek carefully till she findeth it? And having found it, she calleth together her friends and neighbors, saying, Rejoice with me, for I have found the piece which I had lost. Thus, I say to you, There is joy in the presence of the angels of God over one sinner who repenteth. And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of property which falleth to me. And he divided his living between them. And not many ¹³ days after, the younger son gathered all to-

gether, and went abroad into a distant country, and there wasted his property by dissolute living. And when he had spent all, there rose a mighty famine throughout that country, and he began to be in want. And he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he longed to fill his stomach with the pods which the swine ate; and yet no one gave *any thing* to him. And when he came to himself, he said, How many hired servants of my father have bread and to spare, but I am perishing with hunger! I will rise and go to my father, and will say to him, Father, I have sinned against heaven, and before thee, and am no longer worthy to be called thy son; make me as one of thy hired servants. And he rose, and went to his father. But while he was yet a great way off, his father saw him, and had compassion on him, and ran and fell on his neck, and kissed him. And the son said to him, Father, I have sinned against heaven, and before thee, and am no longer worthy to be called thy son. But the father said to the servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it; and let us eat and be merry; for this my son was dead and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field. And as he came and drew near the house, he heard music and dancing. And he called one of the servants, and asked him what these things meant. And he said to him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore his father went out, and entreated him. And he, answering, said to his father, Behold, so many years do I serve thee, and never transgressed thy commandment; and yet thou never gavest me a kid, that I might be merry with my friends; but when this thy son came, who hath devoured thy living with harlots, thou hast killed the fatted calf for him. And he said to him, Child, thou art ever with me, and all which I have is thine. It was right to be merry and be glad; for this thy

brother was dead, and is alive again. he was lost, and is found.

XVI.—AND he said also to his disciples, There was a certain rich man who had a steward; and he was accused to him of wasting his possessions. And he called him, and he said to him, What *is* this that I hear of thee? render an account of thy stewardship; for thou canst be steward no longer. And the steward said within himself, What shall I do? for my lord taketh away the stewardship from me; I can not dig, to beg I am ashamed. I know what I will do, that when I am put out of the stewardship, they may receive me into their houses. And calling each one of his lord's debtors to him, he said to the first, How much owest thou to my lord? And he said, A hundred measures of oil. And he said to him, Take thy bill, and sit down quickly, and write fifty. Then he said to another, And how much owest thou? And he said, A hundred measures of wheat. And he saith to him, Take thy bill, and write eighty. And the lord praised the unjust steward, because he had done prudently; for the children of this world are more prudent with respect to their own generation, than the children of light. And I say to you, Make for yourselves friends with the unrighteous mammon; that when ye fail, they may receive you into the everlasting habitations. He who is faithful in the least, is faithful also in much, and he who is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will entrust to you the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for he will either hate the one, and love the other; or he will hold to the one, and despise the other. Ye can not serve God and mammon.

And the Pharisees, being lovers of money, also heard all these things, and they scoffed at him. And he said to them, Ye are those who

* or "wealth"—And so vv. 11, 13.

justify yourselves before men ; but God knoweth your hearts ; for that which is highly esteemed among men, is an abomination in the sight of
 16 God. The law and the prophets *were* until John ; since that time the kingdom of God is
 17 preached, and every one presses into it. And it is easier for heaven and earth to pass away,
 18 than for one tittle of the law to fail. Every one who putteth away his wife, and marrieth
 another, committeth adultery ; and every one who marrieth her who hath been put away from
 19 her husband, committeth adultery. Now, there was a certain rich *man* who was clothed in
 purple and fine linen, and a fared sumptuously every day. And there was a certain poor *man*,
 20 named Lazarus, who was laid at his gate, full of sores, and longing to be fed with the crumbs
 21 which fell from the rich *man's* table ; but even the dogs came, and licked his sores. And it
 22 came to pass, that the poor *man* died, and was carried away by the angels into Abraham's
 bosom : the rich *man* also died, and was buried.
 23 And in the under-world he lifted up his eyes, being in torments, and seeth Abraham far off,
 24 and Lazarus in his bosom. And crying out, he said, Father Abraham, have pity on me, and
 send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am
 25 tormented in this flame. But Abraham said, Child, remember that thou in thy lifetime didst
 receive thy good things, and Lazarus, in like manner, his evil things ; but now here he is
 26 comforted, and thou art tormented. And besides all this, between us and you there is a
 great gulf fixed ; so that they who would pass
 27 over hence to you, can not ; nor can they *who would*, cross over thence to us. Then he said, I
 pray thee, then, father, that thou wouldst send
 28 him to my father's house ; for I have five brethren ; that he may testify to them, lest they
 also should come into this place of torment.
 29 Abraham saith to him, They have Moses and the prophets : let them hear them. And he
 30 said, Nay, father Abraham ; but if one should go to them from the dead, they will repent.
 31 And he said to him, If they hear not Moses and

the prophets, neither will they be persuaded, though one should rise from the dead.

XVII.—AND he said to the disciples, It is impossible for the occasions of sin not to come ; but woe to him through whom they come ! It
 2 would be better for him, if an upper-millstone should be hung about his neck, and he should be thrown in to the sea, than that he should cause one of these little ones to sin.
 Take heed to yourselves. If they brother tres-
 3 passeth against thee, rebuke him ; and if he repenteth, forgive him. And if he trespasseth
 4 against thee seven times in a day, and seven times in a day turneth to thee again, saying, I
 repent,* thou shalt forgive him. And the
 5 apostles said to the Lord, Increase our faith. And the Lord said, If ye had faith as a grain
 6 of mustard-seed, ye might say to this sycamine-tree, Be thou uprooted and planted in the sea ;
 and it would obey you. But which of you hav-
 7 ing a servant ploughing or feeding cattle, will say to him immediately, as he cometh in out of
 the field, *Come, and recline at table ? But will
 8 he not rather say to him, Make ready my supper, and gird thyself, and serve me, till I shall
 have eaten and drunk ; and afterwards thou
 9 shalt eat and drink ? Doth he thank that servant, because he did what was commanded ? I
 think not. So also ye, when ye shall have done
 10 all that was commanded you, say, We are unprofitable servants ; we have done what it was
 our duty to do.

And it came to pass, as he was going to Jeru-
 11 salem, that he passed through the midst of Samaria and Galilee. And as he was entering a
 12 certain village, there met him ten lepers, who stood far off ; and they lifted up their voice,
 13 saying, Jesus, Master, have mercy on us ! And
 14 seeing them, he said to them, Go, show yourselves to the priests. And it came to pass, that
 as they were going, they were cleansed. And
 15 one of them, seeing that he was healed, turned back, and with a loud voice glorified God, and
 16 fell on his face at his feet, giving him thanks ;

* or "come immediately"

b or "what were bound to do"

c or "between"

• or "feasted"

17 and he was a Samaritan. And Jesus, answering, said, Were not the ten cleansed? but where *are* 18 the nine? Were there none found to return, and give glory to God, except this stranger? 19 And he said to him, Rise, and depart; thy faith hath saved thee.

20 And being asked by the Pharisees, when the kingdom of God would come, he answered them, and said, The kingdom of God cometh 21 not with observation; nor will they say, Behold here! or, Behold, there! for, behold, the 22 kingdom of God is among you. And he said to the disciples, Days will come, when ye will desire to see one of the days of the Son of 23 man, and ye will not see it. And they will say to you, Behold, here! or, behold, there! go not 24 after *them*, nor follow *them*. For as the lightning flashing out of the *one part* under heaven, shineth to the other part under heaven, so will 25 the Son of man be in his day. But first he must suffer many things, and be rejected by this 26 generation. And as it was in the days of Noah, so will it be also in the days of the Son of man.

27 They were eating, they were drinking, they were marrying wives, they were given in marriage, till the day that Noah entered the ark, 28 and the flood came, and destroyed *them* all. In like manner also as it was in the days of Lot: they were drinking, they were buying, they were selling, they were planting, they were 29 building; but on the day when Lot went out from Sodom, *the Lord* rained fire and brimstone 30 from heaven, and destroyed *them* all: Thus will it be in the day when the Son of man is 31 revealed. In that day, he who shall be on the house-top, and his goods in the house, let him not come down to take them *away*; and in like manner, he who *shall be* in the field, let him not 32 turn back. Remember Lot's wife. Whoever 33 shall seek to save his life, will lose it, and who- 34 ever shall lose his life, will preserve it. I tell you in that night will be two on one bed; one 35 will be taken, and the other left. Two woman will be grinding together; one will be taken, 36 and the other left.* And they answered and

said to him, Where, Lord? And he said to them, Wherever the body *is*, there will the eagles be gathered together.

XVIII.—AND he also spake a parable to them to the end, *that they* ought always to pray, and not to faint; saying, There was in a city a 2 judge who feared not God, nor regarded man. 3 And there was a widow in that city; and she went to him, saying, Do me justice on mine adversary. And he would not for a while; but 4 afterwards he said within himself, Though I fear not God, nor regard man, yet because in- 5 deed this widow troubleth me, I will do her justice, lest by her continual coming she should weary me. And the Lord said, Hear what the 6 unjust judge saith; and will not God do justice 7 to his elect who cry to him day and night, though he beareth long in respect to them? I 8 tell you that he will do them justice speedily. Nevertheless, when the Son of man cometh, will he find faith on the earth?

And he spoke this parable to some who 9 trusted in themselves that they were righteous, and despised others. Two men went up into 10 the temple to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee stood, and 11 prayed thus with himself, O God! I thank thee that I am not like other men, extortioners, unjust, adulterers, or even like this tax-gatherer. I fast twice in the week, I give tithes of all 12 which I acquire. And the tax-gatherer stand- 13 ing far off, would not even lift up his eyes to heaven, but smote on his breast, saying, O God I be merciful to me a sinner. I tell you, this *man* 14 went down to his house justified rather than the other; for every one who exalteth himself will be humbled; but he who humbleth himself will be exalted.

And they brought to him their infants also, 15 that he might touch them; but his disciples, seeing *it*, rebuked them. But Jesus, calling 16 them to *him*, said, Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God. Truly, I say to you, who- 17

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22 follow me. And when he heard this, he became very sorrowful: for he was exceedingly rich.

24 And Jesus, seeing him become very sorrowful, said, With what difficulty will those who have

25 riches, enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the king-

26 dom of God. And those who heard *it*, said, Who, then, can be saved? And he said, The things which are impossible with men, are possible with God.

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30 will not receive manifold in this present time, and in the world to come eternal life.

31 Then he took the twelve *aside*, and said to them, Behold, we are going up to Jerusalem, and all the things written by the prophets concerning the Son of man will be accomplished.

32 For he will be delivered up to the Gentiles; and will be mocked, and ^{abused}, and spitten

33 on; and having scourged *him*, they will put him to death; and the third day he will rise again.

34 And they understood none of these things; and this saying was hidden from them, and they knew not the things which were spoken.

35 And it came to pass, that as he drew near Jericho, a certain blind man sat by the way-side

begging; and hearing a crowd passing along, 36 he asked what it meant. And they told him, 37 Jesus of Nazareth is passing by. And he 38 shouted, saying, Jesus, son of David, have mercy on me. And those who went before, 39 charged him to be silent; but he cried out much more, Son of David, have mercy on me. And 40 Jesus stopped and commanded him to be led to him; and when he came near, he asked him, saying, What wilt thou that I should do for 41 thee? And he said, Lord, that I may receive my sight. And Jesus said to him, Receive thy 42 sight; thy faith hath made the whole. And 43 immediately he received his sight, and followed him, glorifying God: and all the people, seeing *it*, gave praise to God.

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14 come. But his citizens hated him, and sent an
 15 embassy after him, saying, We will not have
 16 this man reign over us. And it came to pass,
 17 when he returned, having received the king-
 18 dom, that he commanded those servants to be
 19 called to him, to whom he gave the money, that
 20 he might know what each had gained by trad-
 21 ing. Then the first came, saying, Lord, thy
 22 pound hath gained ten pounds. And he said
 23 to him, Well done, good servant! because
 24 thou hast been faithful in a very little; have
 25 authority over ten cities. And the second
 26 came, saying, Lord, thy pound hath gained five
 27 pounds. And he said also to him, Be thou also
 28 over five cities. And another came, saying,
 29 Lord, behold, *here is* thy pound, which I have
 30 kept laid up in a napkin: for I feared thee,
 31 because thou art an austere man; thou takest
 32 up what thou didst not lay down, and reapest
 33 what thou didst not sow. And he said to him,
 34 Out of thine own mouth I will judge thee,
 35 wicked servant! Thou knewest that I was an
 36 austere man, taking up what I laid not down,
 37 and reaping what I did not sow; why, then, didst
 38 thou not put my money into the bank, that at
 39 my coming I might have exacted it with interest?
 40 And he said to those who stood by, Take
 41 from him the pound, and give *it* to him who
 42 hath the ten pounds. (And they said to him,
 43 Lord, he hath ten pounds.) For I say to you,
 44 That to every one who hath, *more* will be
 45 given; and from him who hath not, even what
 46 he hath will be taken from him. But those,
 47 mine enemies, who would not have me reign
 48 over them, bring hither, and slay *them* before
 49 me. And having spoken these things, he went
 50 on before, going up to Jerusalem.
 51 And it came to pass, as he drew near to
 52 Bethphage and Bethany, at the mount called *the*
 53 mount of Olives, he sent forth two of his dis-
 54 ciples, saying, Go into the village over against
 55 you, in which, as ye enter, ye will find a colt
 56 tied, on which no man ever sat; loose him, and
 57 lead him to me. And if any one asketh you,
 58 Why do ye loose *him*? thus shall ye say to
 59 him, The Lord hath need of him. And those
 60 who were sent forth, went away, and found *it*,
 61 even as he had said to them. And as they were

loosing the colt the owners of it said to them,
 Why do ye loose the colt? And they said, The
 Lord hath need of him. And they led him to
 Jesus; and having cast their own garments on
 the colt, they set Jesus on *him*. And as he went,
 they spread their garments in the way. And as
 he was now drawing near at the descent of the
 mount of Olives, the whole multitude of the
 disciples began to rejoice and praise God with
 a loud voice for all the mighty works which
 they had seen, saying, Blessed be the king who
 cometh in the name of the Lord! Peace in
 heaven, and glory in *the* highest! And some
 of the Pharisees from among the crowd said to
 him, Teacher, rebuke thy disciples. And he
 answered, and said to them, I tell you that if
 these should be silent, the stones would im-
 mediately cry out. And as he drew near, and
 beheld the city, he wept over it, saying, O, that
 thou hadst known, even thou, at least in this
 thy day, the things *belonging* to thy peace! but
 now they are hidden from thine eyes. For the
 days will come on thee when thine enemies will
 cast a rampart about thee, and will encompass
 thee, and will shut thee in on every side, and
 level thee with the ground, and thy children
 within thee; and they will not leave in thee
 one stone on another; because thou didst not
 know the time of thy visitation.

And he went into the temple, and began to
 cast out those in it who sold and bought, say-
 ing to them, It is written, My house is a house of
 prayer, but ye have made it a den of robbers.
 And he taught daily in the temple. And the
 chief priests, and the scribes, and the chief
 people were seeking to destroy him, and could
 not find how to do *it*, for all the people were
 very attentive to hear him.

XX.—AND it came to pass on one of those
 days, as he was teaching the people in the
 temple, and preaching the good news, the chief
 priests, and the scribes, with the elders came
 up, and spoke to him, saying, Tell us, by what
 authority doest thou these things? or who is
 he who gave thee this authority? And he

* or "hung on his lips to hear him"

answered, and said to them, I also will ask you
 4 one question; and answer me: The immersion
 of John, was it from heaven, or from men?
 5 And they reasoned among themselves, saying,
 If we say, From heaven, he will say, Why, then,
 6 did ye not believe him? But if we say, From
 men; all the people will stone us; for they are
 7 persuaded that John was a prophet. And they
 answered, that they did not know whence *it*
 8 was. And Jesus said to them, Neither do I tell
 9 by what authority I do these things. And he
 began to speak this parable to the people; A
 man planted a vineyard, and let it out to hus-
 bandmen, and went abroad for a long time.
 10 And at the season, he sent a servant to the hus-
 bandmen, that they might give him *some* of the
 fruit of the vineyard; but the husbandmen beat
 11 him, and sent *him* away empty. And again he
 sent another servant; and they beat him also,
 and having handled *him* shamefully, sent *him*
 12 away empty. And again he sent a third, and
 13 they wounded him also, and cast *him* out. Then
 said the lord of the vineyard, What shall I do?
 I will send my *beloved* son, perhaps they will
 14 reverence him, when they see *him*. But when
 the husbandmen saw him, they reasoned among
 themselves, saying, This is the heir; come, let
 us kill him, that the inheritance may become
 15 ours. And they cast him out of the vineyard,
 and killed him. What, therefore, will the lord
 16 of the vineyard do? He will come and destroy
 these husbandmen, and give the vineyard to
 others. And when they heard *it*, they said, By
 17 no means! And looking at them, he said, What,
 then, is this that is written, The stone which the
 builders rejected, this hath become *the* chief
 18 corner-stone? Whoever falleth on that stone
 will be dashed in pieces; but on whomsoever it
 19 falleth, it will grind him to powder. And the
 chief priests and scribes sought to lay hands on
 him at that very time, but they feared the
 people for they knew that he had spoken this
 parable *against* them.
 20 And they watched *him*, and sent forth spies,

who feigned themselves to be righteous *men*,
 that they might take hold of his words, in order
 to deliver him up to the power and authority of
 the governor. And they asked him, saying, 21
 Teacher, we know that thou speakest and
 teachest rightly, and dost not accept the person
 of *men*, but teachest the way of God in truth; is 22
 it lawful for us to give tribute to Cesar, or
 not? But he, perceiving their craftiness, said 23
 to them, Why do ye try me? Show me a penny. 24
 Whose image and inscription hath it? They
 answered, and said, Cesar's. And he said to 25
 them, Render, then, to Cesar the things which
 are Cesar's, and to God the things which are
 God's. And they could not take hold of his 26
 words before the people: and they wondered
 at his answer, and were silent. Then there 27
 came to *him* some of the Sadducees (who deny
 that there is a resurrection), and asked him,
 saying, Teacher, Moses wrote *this* for us, If a 28
 man's brother should die having a wife, and
 he should die childless, that his brother should
 take his wife, and raise up offspring for his
 brother. Now, there were seven brethren; 29
 and the first took a wife, and died childless.
 And the second took the wife, and he died 30
 childless. And the third took her; and in 31
 like manner the seven also: and they left no
 children, and died. Last of all the woman died 32
 also. In the resurrection, therefore, to which 33
 of them doth she become a wife? for the seven
 had her for a wife. And Jesus, answering, said 34
 to them, The children of this world marry, and
 are given in marriage: but those who are 35
 deemed worthy to obtain that world, and the
 resurrection from the dead, neither marry, nor
 are given in marriage; for they can die no 36
 more; since they are like angels, and are
 children of God, being children of the resur-
 rection. But that the dead rise, even Moses 37
 showed—at The Bush—when he calleth the
 Lord, the God of Abraham, and the God of
 Isaac, and the God of Jacob. Now, he is not 38
 a God of the dead, but of the living; for to him
 all are living. Then some of the scribes said to 39
 him, Teacher, thou hast spoken well. And they 40
 durst ask him nothing further. And he said to 41
 them, How say they, *that* the Anointed is the

^a or "the beloved"

^b or "the corner-stone"

^c or "concerning"

42 son of David? And yet David himself saith
 43 in the book of Psalms, The Lord said to my
 lord, Sit thou at my right hand, till I make
 44 thine enemies thy foot-stool. David, therefore,
 calleth him Lord, and how, *then*, is he his son?
 45 Then, in the hearing of all the people, he said
 46 to his disciples, Beware of the scribes who
 desire to walk about in long robes, and love
 salutations in the market-places, and *the* first
 seats in the synagogues, and *the* first places in
 47 the feasts: who devour widow's houses, and for
 a pretense make long prayers; these will
 receive greater condemnation.

XXI.—AND looking up, he saw the rich *men*
 2 casting their gifts into the treasury. And he
 saw also a certain poor widow, casting *in* there
 3 two mites. And he said, Truly, I say to you,
 that this poor widow cast *in* more than all
 4 *these*; for these all out of their abundance, cast
 into the gifts of God, but she, out of her want,
 cast in all the living that she had.
 5 And as some spoke of the temple, that it was
 adorned with beautiful stones and offerings, he
 6 said, *As to* these things which ye behold, *the*
 days will come, in which there will not be left
 one stone on another, which will not be thrown
 7 down. And they asked him, saying, Teacher,
 when then will these things be? and *what will*
 be the sign when these things are about to come
 8 to pass? And he said, Take heed that ye be
 not deceived; for many will come in my name,
 saying, I am *he*; and the time draweth near:
 9 go not, therefore, after them. But when ye
 shall hear of wars and commotions, be not terri-
 fied; for these things must first come to pass,
 10 but the end *cometh* not immediately. Then he
 said to them, Nation will rise against nation,
 11 and kingdom against kingdom: and there will
 be great earthquakes in various places, and
 famines, and pestilences: and there will be fear-
 12 ful sights, and great signs from heaven. But
 before all these, they will lay their hands on
 you, and persecute *you*, delivering you up to
 synagogues and prisons, being brought before
 13 kings and rulers for my name's sake. And it
 14 will turn out to you for a testimony. Settle *it*
 therefore in your hearts, not to premeditate *what*

to answer for yourselves. For I will give you 15
 utterance and wisdom, which all your adver-
 saries will not be able to gainsay, nor resist.
 And ye will be delivered up both by parents, 16
 and brethren, and kindred, and friends, and
 some of you they will cause to be put to death.
 And ye will be hated by all for my name's 17
 sake: and yet there will not a hair of your head 18
 perish. By your patient endurance preserve 19
 your *souls*. And when ye shall see Jerusalem 20
 surrounded by armies, then know that its deso-
 lation draweth near. Then let those who are 21
 in Judea flee to the mountains; and let those
 who are in the midst of it, depart out; and
 let not those who are in the country enter into
 it. For these are days of vengeance, that all 22
 things which are written may be fulfilled. But 23
 woe to those who are with child and to those
 who suckle in those days! for there will be
 great distress in the land, and wrath on this
 people. And they will fall by the edge of the 24
 sword, and will be led captive into all the
 nations; and Jerusalem will be trodden down
 by *the* Gentiles, till *the* times of *the* Gentiles
 shall be fulfilled. And there will be signs in 25
the sun, and moon, and stars; and on the earth
 anguish of nations, with perplexity, the sea and
 the waves roaring; men fainting from fear and 26
 expectation of the things which are coming on
the earth; for the powers of the heavens will
 be shaken. And then they will see the Son of 27
 man coming in a cloud, with power and great
 glory. And when these things begin to come 28
 to pass, raise yourselves, and lift up your heads;
 for your redemption is drawing near. And he 29
 spoke a parable to them, Behold the fig-tree,
 and all the trees; when they now shoot forth, 30
 ye see *it*, and know of yourselves that the sum-
 mer is now near. So also ye, when ye see these 31
 things coming to pass, know that the kingdom
 of God is near. Truly, I say to you, this gener- 32
 ation will not pass away till all shall have come
 to pass. Heaven and earth will pass away; 33
 but my words will not pass away. But take 34
 heed to yourselves, lest at any time your hearts
 should be overcharged with surfeiting, and

^a or "lives"

^b or "the habitable earth"

drunkenness, and anxieties of life, and that day
35 come on you unawares. For as a snare will it
come on all who dwell on the face of all the
36 earth. Watch therefore, and pray always, that
ye may be counted worthy to escape all these
things which will come to pass, and to stand be-
fore the Son of man.

37 Now in the day-time he was teaching in the
temple; and at night he went out, and lodged
38 entered into Judas surnamed Iscariot. And
all the people came early in the morning to him
in the temple to hear him.

XXII.—Now the feast of unleavened bread,
2 called the passover, drew near. And the chief
priests and scribes sought how they might kill
3 him; for they feared the people. And Satan
entered into Judas surnamed Iscariot, who was
4 of the number of the twelve. And he went,
and talked with the chief priests and captains,
5 how he might deliver him up to them. And
they were glad, and agreed to give him money.
6 And he consented, and sought opportunity to
deliver him up to them in the absence of the
crowd.

7 Now the day of unleavened bread came, in
8 which the passover must be killed. And he
sent Peter and John, saying, Go and prepare
9 the passover for us, that we may eat *it*. And
they said to him, Where wilt thou that we shall
10 prepare *it*? And he said to them, Behold, as
ye enter into the city, a man bearing a pitcher
of water will meet you; follow him into the
11 house where he entereth. And ye shall say to
the master of the house, The Teacher saith to
thee, Where is the guest-chamber, where I may
12 eat the passover with my disciples? And he will
show you a large upper room furnished: there
13 prepare *it*. And they went forth, and found
things even as he had said to them: and they
14 prepared the passover. And when the hour
came, he lay down *at table*, and the twelve apos-
15 tles with him. And he said to them, I have
earnestly longed to eat this passover with you,
16 before I suffer; for I say to you, I shall eat of
it no more, till it shall be fulfilled in the king-
17 dom of God. And he took a cup, and when he
had given thanks, he said, Take this, and divide

it among yourselves; for I say to you, I shall 18
not drink of the fruit of the vine till the king-
dom of God shall come. And he took bread, 19
and gave thanks, and broke *it*, and gave to
them, saying, This is my body which is given
for you: do this in remembrance of me. Thus 20
also the cup after supper, saying, This cup *is* the
new covenant in my blood, which is shed for
you. But, behold, the hand of him, who de- 21
livereth me up, is with me on the table. And 22
the Son of man indeed departeth as it was de-
termined; but woe to that man through whom
he is delivered up! And they began to inquire 23
among themselves, which of them it could be,
who was about to do this.

And there was also a strife among them, 24
which of them would be accounted the greatest.
And he said to them, The kings of the nations 25
exercise dominion over them, and those, who
exercise authority over them, are called bene-
factors. But ye *shall not be so*; but let the 26
greatest among you become as the youngest,
and the ruler as the servant. For who is great- 27
er, he who reclineth *at table*, or he who serveth?
is not he who reclineth *at table*? but I am among
you as he who serveth. Ye are those who have 28
continued with me in my trials. And I appoint 29
a kingdom for you, as my Father appointed for
me; that ye may eat and drink at my table in 30
my kingdom, and sit on thrones, judging the
twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, 31
Satan hath asked for you, that he may sift *you*
as wheat; but I have prayed for thee, that thy 32
faith may not fail; and when thou hast turned,
strengthen thy brethren. And he saith to him, 33
Lord, I am ready to go with thee, both to prison
and to death. And he said, I tell thee, Peter, 34
the cock will not crow to-day, before thou wilt
thrice deny that thou knowest me. And he 35
said to them, When I sent you out without
purse, and bag, and shoes, did ye lack any
thing? And they said, Nothing. Then said he 36
to them, But now, he who hath a purse, let him
take *it*, and likewise a bag; and he who hath
none, let him sell his garment, and buy a

* or "cloak"

37 sword. For I say to you, that this which is written must yet be accomplished in me, And he was numbered with transgressors; for the things concerning me have an end. And they said to him, Lord, behold, here *are* two swords. And he said to them, It is enough.

39 And going out, he went, according to his custom, to the mount of Olives; and his disciples also followed him. And being at the place, he said to them, Pray that ye may not enter into trial. And he withdrew from them about a stone's throw, and kneeling down prayed, saying, Father, if thou art willing, remove this cup from me; nevertheless, not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat became like great drops of blood falling to the ground. And rising up from prayer, he came to the disciples, and found them sleeping for sorrow, and he said to them, Why do ye sleep? rise and pray that ye may not enter into trial.

47 And while he was yet speaking, behold, a crowd, and he who was called Judas, one of the twelve, went before them, and drew near Jesus to kiss him. But Jesus said to him, Judas, dost thou deliver up the Son of man with a kiss? And those about him, seeing what would follow, said to him, Lord shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus, answering, said, Let this suffice. And he touched his ear, and healed him. And Jesus said to the chief priests, and captains of the temple, and the elders who had come against him, Have ye come out as against a robber, with swords and clubs? When I was daily with you in the temple, ye did not stretch out your hands against me; but this is your hour, and the power of darkness.

54 Then they took him, and led *him*, and brought him into the high priest's house. And Peter followed far off. And when they had kindled a fire in the midst of the court, they

sat down together, and Peter sat down among them. And a certain maid-servant seeing him as he sat by the fire, and looking earnestly at him, said, This *man* also was with him. But he denied him, saying, Woman, I do not know him. And after a little while, another saw him and said, Thou also art one of them. But Peter said, Man, I am not. And about one hour having passed, another confidently affirmed saying, Of a truth, this *man* also was with him, for he is a Galilean. But Peter said, Man I know not what thou sayest. And immediately, while he was speaking, the cock crew. And the Lord turned, and looked at Peter; and Peter remembered the word of the Lord, how he had said to him, Before the cock shall crow, thou wilt deny me thrice. And Peter went out, and wept bitterly.

And the men who held Jesus mocked him, and smote *him*. And having blindfolded him, they struck his face, and asked him, saying, Who is it that struck thee? And many other things they spoke reproachfully against him.

And when it was day, the elders of the people both chief priests and scribes, came together, and led him into their council, saying, If thou art the Anointed, tell us. And he said to them, If I tell you, ye will not believe. And if I ask *you*, ye will not answer me, nor release me. Henceforth the Son of man will be seated at the right hand of the Mighty God. And they all said, Art thou then the Son of God? And he said to them, Ye say that I am. And they said, What further need have we of testimony? for we ourselves have heard from his own mouth.

XXIII.—AND the whole multitude of them arose, and led him to Pilate. And they began to accuse him, saying, We found this *man* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a king. And Pilate asked him, saying, Art thou the King of the Jews? And he, answering him, said, Thou sayest *it*. Then said Pilate to the chief priests, and to the crowds, I find no crime in this man. And they were more fierce, saying, He stirreth up the people, teaching throughout all Judca, beginning from

* or "palace"

6 Galilee to this place. When Pilate heard of Galilee, he asked if the man was a Galilean.

7 And learning that he belonged to Herod's jurisdiction, he sent him to Herod who himself was also at Jerusalem at that time. And when Herod saw Jesus, he rejoiced greatly, for he had long been desirous to see him, because he had heard many things concerning him; and he hoped to see some sign done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood up, and vehemently accused him.

11 And Herod with his soldiers, having treated him with contempt, and derided *him*, arrayed him in a splendid robe, and sent him back to Pilate. And on that day Pilate and Herod became friends with each other; for before they were at enmity between themselves. And Pilate, having called together the chief priests, and the rulers, and the people, said to them,

14 Ye have brought this man to me as one who perverteth the people, and behold, I, having examined him before you, have found no crime in this man, as to the things of which ye accuse him; no, nor yet Herod; for I sent you to him, and behold, nothing worthy of death hath been done by him; I will, therefore, chastise, and release him. (For it was necessary that he should release one to them at the feast.) And they cried out all once, saying, Away with this man, and release to us Barabbas; (who for a certain insurrection made in the city, and for murder had been cast into prison.) Pilate, therefore, wishing to release Jesus, spoke to them again. But they cried out, saying, Crucify! crucify him! And he said to them the third time, Why, what evil hath he done? I have found no crime worthy of death in him; I will, therefore, chastise and release him. And they urged with loud voices, demanding that he should be crucified; and their voices and those of the chief priests prevailed. And Pilate decided that it should be done according to their demand. And he released him who for insurrection and murder had been cast into the prison, whom they had demanded; but he delivered up Jesus to their will.

26 And as they led him away, they laid hold of

one Simon, a Cyrenian, coming from the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great multitude of the people, and of women, who also bewailed and lamented him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming in which they will say, Happy the barren, and the wombs which never bore, and the breasts which never suckled. Then they will begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things to the green tree, what will be done to the dry? And there were also two others, malefactors, led with him to be put to death.

And when they came to the place which is called Skull, there they crucified him, and the malefactors, one at the right hand, and the other at the left. Then Jesus said, Father, forgive them; for they know not what they do. And having parted his garments, they cast lots. And the rulers with them scoffed at *him*, saying, He saved others; let him save himself, if he is the Anointed, the chosen of God. And the soldiers also mocked him, coming near, and offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And an inscription was also written over him in Greek, and Latin, and Hebrew letters, This is the king of the Jews. And one of the malefactors who were hanged, reviled him, saying, If thou art the Anointed, save thyself and us. But the other, answering, rebuked him, saying, Dost not even thou fear God, since thou art under the same condemnation? And we, indeed, justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said to Jesus, Lord, remember me, when thou comest in thy kingdom. And Jesus said to him, Truly, I say to thee, this day thou shalt be with me in paradise. And it was about the sixth hour, and there was darkness over the whole land till the ninth hour. And the sun was darkened, and

the veil of the temple was rent in the midst.
 46 And Jesus, crying with a loud voice, said, Father,
 47 having said this, he expired. And when the centurion
 saw what took place, he glorified God, saying, Certainly
 48 this was a righteous man. And all the crowds that came
 together to that sight, beholding the things which took
 49 place, returned, smiting their breasts. But all his
 acquaintance, and the women who had followed him from
 Galilee, stood far off, beholding these things.

50 And behold, *there was* a man named Joseph,
 51 a counselor, a good and just man (he had not consented
 to their counsel and deed), from Arimathea, a city of the
 Jews; who was himself also waiting for the kingdom of
 52 God. This man went to Pilate, and asked for the body of
 53 Jesus. And he took it down, and wrapped it in linen,
 and laid it in a tomb hewn in the rock, in which no one
 54 had ever yet been laid. And that day was the preparation,
 and the sabbath drew on.

55 And the women also who had come with him from
 Galilee, following after, beheld the tomb, and how his
 56 body was laid. And they returned, and prepared spices
 and ointments; and rested on the sabbath, according to
 the commandment.

XXIV. Now on the first day of the week, very early
 in the morning, they came to the tomb, bringing the
 2 spices which they had prepared, and some *others* with
 3 them. And they found the stone rolled away from the
 4 tomb; and they entered in, and found not the body of
 Jesus. And as they were much perplexed about this, behold,
 5 two men stood by them in shining clothing. And as
 they were afraid, and bowed down their faces to the
 6 earth, they said to them, Why seek ye the living among
 the dead? He is not here, but hath risen; remember
 7 how he spoke to you while he was yet in Galilee,
 saying, The son of man must be delivered up into the
 8 hands of sinful men, and be crucified, and the third
 9 day rise again. And they remembered his words, and
 10 returning from the tomb, they told all these things
 to the eleven, and to all the rest. It

was Mary Magdalene, and Joanna, and Mary *the
 mother* of James, and the other *women* with them,
 who told these things to the apostles. And their words
 appeared to them as an idle 11 tale, and they believed them not. But Peter rose,
 12 and ran to the tomb, and stooping down, he beheld
 only the linen clothes lying *there*, and he departed to
 his home, "wondering at that which had come to pass.

And behold, two of them were going that 13
 same day to a village named Emmaus, which was sixty
 furlongs from Jerusalem. And they 14 were talking
 with each other concerning all these things which had
 happened. And it came 15 to pass, while they were
 talking and reasoning together, that Jesus himself
 drew near, and went with them. But their eyes were
 held, so 16 that they did not know him. And he said to
 17 them, What words *are* these which ye are exchanging
 with each other, as ye walk, and are sad? And the
 one named Cleopas, answering, 18 said to him,
 Dost thou only sojourn in Jerusalem, and knowest
 not the things which have come to pass there, in
 these days? And he 19 said to them, What things?
 And they said to him, Those concerning Jesus of
 Nazareth, who was a prophet mighty in deed and word
 before 20 God and all the people; and how the chief
 priests and our rulers delivered him up to be
 condemned to death, and crucified him. But 21
 we hoped that it was he, who was to redeem Israel:
 "and besides all this, to-day is the third 22
 day since these things were done. But furthermore,
 some women of our company astonished us, who were
 early at the tomb; and not find- 23
 ing his body, they came, saying, that they had
 also seen a vision of angels, who said that he
 was alive. And some of those with us, went to 24
 the tomb, and found *it* even as the women had
 said; but him they saw not. And he said to 25
 them, O thoughtless, and slow of heart to believe
 all which the prophets have spoken! Must not the
 Anointed suffer these things, and 26
 enter into his glory? And beginning from Mo- 27
 ses, and from all the prophets, he explained to

* or "wondering with himself"

† literally, "but with all these"

them in all the scriptures the things concern-
 28 ing himself. And they drew near the village
 whither they were going, and he made as
 29 though he was going further. And they pressed
 him, saying, Remain with us, for it is to-
 wards evening, and the day hath declined. And
 30 he went in to abide with them. And it came
 to pass, as he reclined *at table* with them, he
 took *the bread*, and blessed, and broke it, and
 31 gave *it* to them. And their eyes were opened,
 and they knew him; and he disappeared from
 32 them. And they said to each other, Did not
 our heart burn within us, while he was talking
to us on the way, and while he was opening *to*
 33 *us the scriptures*? And they rose up that
 same hour, and returned to Jerusalem, and
 found the eleven gathered together, and those
 34 who were with them, saying, The Lord hath in-
 deed risen, and hath appeared to Simon. And
 35 they declared what *had taken place* on the way,
 and how he became known to them in the
 breaking of the bread.
 36 And while they were telling these things,
 Jesus himself stood in the midst of them, and
 37 saith to them, Peace *be to you*. But they were
 terrified and affrighted, and thought that they
 38 saw a spirit. And he said to them, Why are
 ye agitated, and why do reasonings rise in your
 39 hearts? See my hands and my feet, that it is I

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myself; feel me and see; for a spirit hath not
 flesh and bones, as ye perceive me have. And 40
 saying this, he showed them his hands and his
 feet. And while they yet believed not for joy, 41
 and were wondering, he said to them, Have ye
 any thing to eat? And they gave him a piece 42
 of a broiled fish, and some honey-comb. And 43
 he took *these*, and ate before them.

And he said to them, These *are* the words 44
 which I spoke to you, while I was yet with you,
 that all things must be fulfilled which are
 written in the law of Moses, and the prophets,
 and the psalms, concerning me. Then he open- 45
 ed their minds to understand the scriptures, and 46
 said to them, thus it is written, and thus must
 the Anointed suffer, and rise from the dead the
 third day, and repentance and remission of sins 47
 be preached in his name among all nations, be-
 ginning from Jerusalem. And ye are witnesses 48
 of these things. And behold, I send the prom- 49
 ise of my Father upon you; but continue ye in
 the City, till ye are clothed with power from on
 high.

And he led them out as far as to Bethany; 50
 and lifting up his hands, he blessed them. And 51
 it came to pass, while he was blessing them, he
 was parted from them, and carried up into
 heaven. And they worshiped him, and return- 52
 ed to Jerusalem with great joy; and were con- 53
 tinually in the temple, praising and blessing
 God.

the veil of the temple was rent in the midst.
 46 And Jesus, crying with a loud voice, said, Father, into thy hands I commit my spirit; and
 47 having said this, he expired. And when the centurion saw what took place, he glorified God, saying, Certainly this was a righteous
 48 man. And all the crowds that came together to that sight, beholding the things which took
 49 place, returned, smiting their breasts. But all his acquaintance, and the women who had followed him from Galilee, stood far off, beholding these things.

50 And behold, *there was* a man named Joseph,
 51 a counselor, a good and just man (he had not consented to their counsel and deed), from Arimathea, a city of the Jews; who was himself
 52 also waiting for the kingdom of God. This man went to Pilate, and asked for the body of
 53 Jesus. And he took it down, and wrapped it in linen, and laid it in a tomb hewn in the rock,
 54 in which no one had ever yet been laid. And that day was the preparation, and the sabbath drew on.

55 And the women also who had come with him from Galilee, following after, beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments; and rested on the sabbath, according to the commandment.

XXIV. Now on the first day of the week, very early in the morning, they came to the tomb, bringing the spices which they had prepared, and some *others* with them. And they found
 2 the stone rolled away from the tomb; and they
 3 entered in, and found not the body of Jesus. And as they were much perplexed about this, behold,
 4 two men stood by them in shining clothing.
 5 And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek
 6 ye the living among the dead? He is not here, but hath risen; remember how he spoke to you
 7 while he was yet in Galilee, saying, The son of man must be delivered up into the hands of sinful men, and be crucified, and the third day
 8 rise again. And they remembered his words,
 9 and returning from the tomb, they told all these
 10 things to the eleven, and to all the rest. It

was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women* with them, who told these things to the apostles. And their words appeared to them as an idle
 11 tale, and they believed them not. But Peter
 12 rose, and ran to the tomb, and stooping down, he beheld only the linen clothes lying *there*, and he departed to his home, *wondering* at that which had come to pass.

And behold, two of them were going that
 13 same day to a village named Emmaus, which was sixty furlongs from Jerusalem. And they
 14 were talking with each other concerning all these things which had happened. And it came
 15 to pass, while they were talking and reasoning together, that Jesus himself drew near, and went with them. But their eyes were held, so
 16 that they did not know him. And he said to
 17 them, What words *are* these which ye are exchanging with each other, as ye walk, and are sad? And the one named Cleopas, answering,
 18 said to him, Dost thou only sojourn in Jerusalem, and knowest not the things which have come to pass there, in these days? And he
 19 said to them, What things? And they said to him, Those concerning Jesus of Nazareth, who was a prophet mighty in deed and word before
 20 God and all the people; and how the chief
 21 priests and our rulers delivered him up to be condemned to death, and crucified him. But
 22 we hoped that it was he, who was to redeem Israel: *and besides all this, to-day is the third*
 23 day since these things were done. But further-
 24 more, some women of our company astonished us, who were early at the tomb; and not find-
 25 ing his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And some of those with us, went to
 26 the tomb, and found *it* even as the women had said; but him they saw not. And he said to
 27 them, O thoughtless, and slow of heart to believe all which the prophets have spoken! Must not the Anointed suffer these things, and
 28 enter into his glory? And beginning from Mo-
 29 ses, and from all the prophets, he explained to

* or "wondering with himself"

† literally, "but with all these"

them in all the scriptures the things concern-
 28 ing himself. And they drew near the village
 whether they were going, and he made as
 29 though he was going further. And they press-
 ed him, saying, Remain with us, for it is to-
 wards evening, and the day hath declined. And
 30 he went in to abide with them. And it came
 to pass, as he reclined *at table* with them, he
 took *the bread*, and blessed, and broke it, and
 31 gave *it* to them. And their eyes were opened,
 and they knew him; and he disappeared from
 32 them. And they said to each other, Did not
 our heart burn within us, while he was talking
to us on the way, and while he was opening to
 33 us the scriptures? And they rose up that
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 34 who were with them, saying, The Lord hath in-
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