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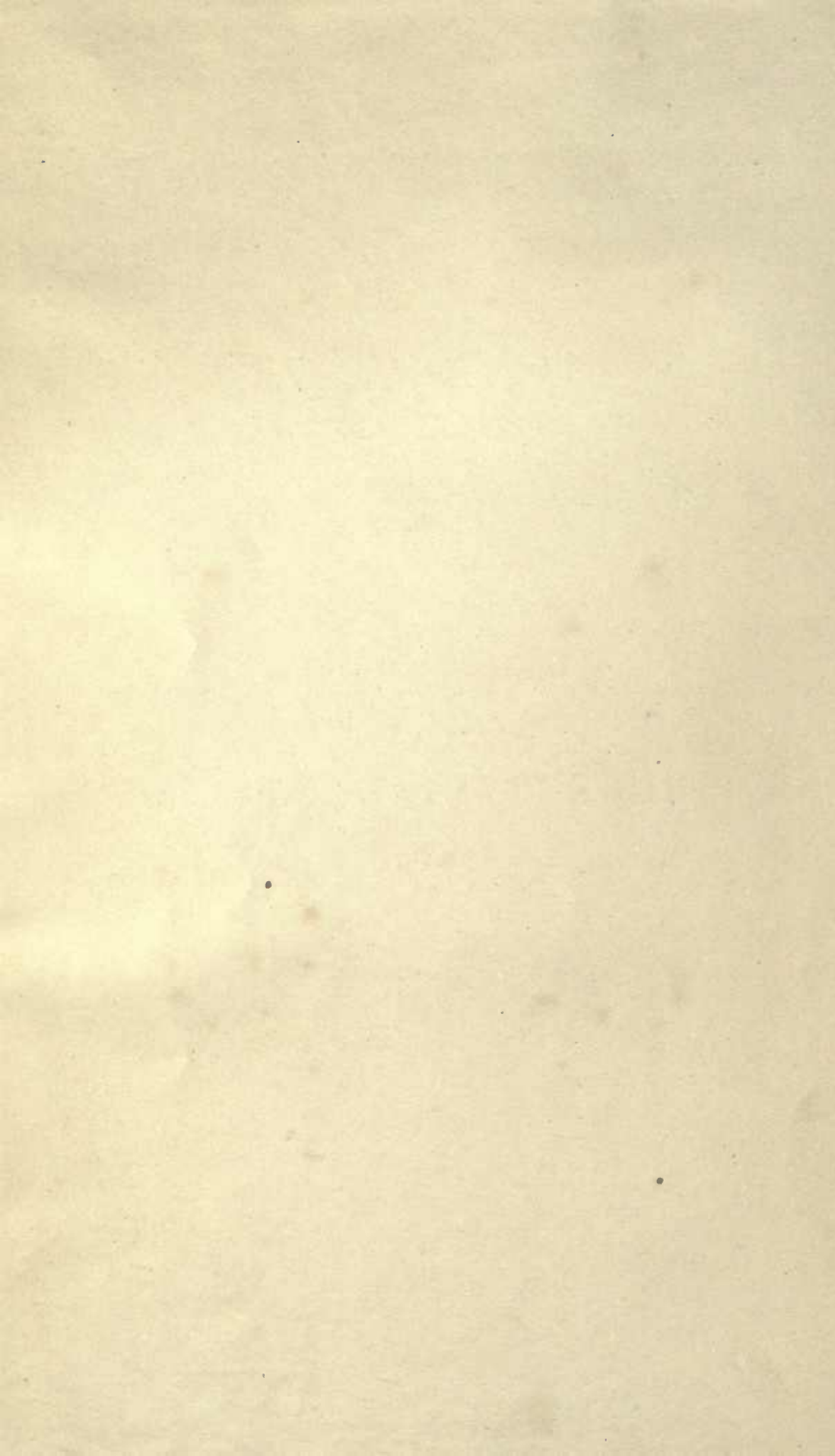














HEBRAISMS  
IN THE  
GREEK TESTAMENT.

Cambridge:

PRINTED BY C. J. CLAY, M.A.

AT THE UNIVERSITY PRESS.



HEBRAISMS  
IN THE  
GREEK TESTAMENT.

EXHIBITED AND ILLUSTRATED BY NOTES AND  
EXTRACTS FROM THE SACRED TEXT.

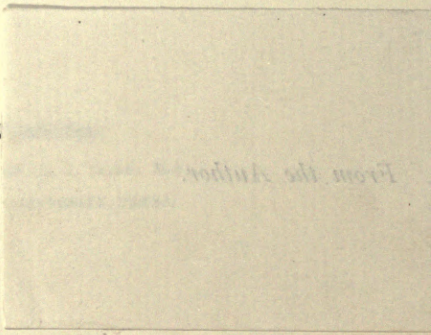
WITH EXPLANATIONS OF  
THE INFLUENCE OF THE HEBREW ON ITS CHARACTER AND  
*From the Author.* CONSTRUCTION;  
PURE GREEK STYLE.

BY  
WILLIAM HENRY GUILLEMARD, D.D.  
SOMETIME FELLOW OF PEMBROKE COLLEGE, CAMBRIDGE.

Cambridge:  
DEIGHTON, BELL AND CO.  
LONDON: GEORGE BELL AND SONS.

1879

PRINTED  
AT THE





HEBRAISMS  
IN THE  
GREEK TESTAMENT.

EXHIBITED AND ILLUSTRATED BY NOTES AND  
EXTRACTS FROM THE SACRED TEXT.

*WITH SPECIMENS OF*

- (1) THE INFLUENCE OF THE SEPTUAGINT ON ITS CHARACTER AND  
CONSTRUCTION;
- (2) THE DEVIATIONS IN IT FROM PURE GREEK STYLE.

BY

WILLIAM HENRY GUILLEMARD, D.D.

SOMETIME FELLOW OF PEMBROKE COLLEGE, CAMBRIDGE.

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## P R E F A C E.

I HAVE given up my first intention of publishing an Edition of the Greek Testament: and have confined myself to Extracts from the Sacred Books, and Notes bearing on the points to which I desire to direct attention.

I avoid thereby the very great and unnecessary expense of printing the whole Text merely as a vehicle for distinctive marks exhibiting the Hebraisms and Non-Classical peculiarities of style; and also the difficulty of selecting a Text, under the present uncertainty as to final recension.

But I have preserved and re-issue the Gospel of S. Matthew previously published by me, as a sample of my original design.

I am thoroughly aware of the incomplete and fragmentary character of my little work. I earnestly disavow any claim to an *exhaustive* exhibition of *all* the Hebraisms, or *all* the deviations from Classical phraseology contained in the Greek Testament; of which I have gathered together and put forward only *a few specimens*, in the hope of stimulating others to fuller and more exact research.

And I repeat what I said in my former Preface (which I subjoin herewith in explanation of my object and aim throughout, and for the perusal of which I venture to ask a few minutes), that I have thought of the perplexed and embarrassed *Student*, rather than of the accomplished Scholar, in most of what I have written; for which I beg the indulgent forbearance of more learned critics.

My extracts (except on S. Matthew) are from the *Textus Receptus*. But I do not anticipate, generally, any discrepancy of such a character, as to prevent my book being used side by side with any of the more recent editions.

The theory about Melchisedek (Heb. 7. 1, note) was suggested to me, nearly 40 years ago, by the late lamented Archdeacon Freeman; and formed the subject of one among many very interesting Essays on some obscure passages of Holy Writ, which he had prepared for the Press, but never published in his own name. I was not aware that it had ever been put forth by him, till I discovered it, this day, in an anonymous Article on Jerusalem in the *Christian Remembrancer* of Oct. 1849, to which he refers in his *Principles of Divine Service*, Vol. 2, page 116, and in which his views are most lucidly and fully exhibited.

I trust that the kind reception given to my S. Matthew by many eminent Scholars, Classical and Hebrew, and by several of the leading Critical Journals, in England; and in Germany by the learned Professor Schürer (*Theologische Literaturzeitung*, Leipzig, 1 September, 1877), may be extended to the rest of the work.

W. H. GUILLEMARD.

THE  
GREEK TESTAMENT.



Cambridge:

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AT THE UNIVERSITY PRESS.

THE  
GREEK TESTAMENT,

HEBRAISTIC EDITION.

EXHIBITING AND ILLUSTRATING

- (1) THE HEBRAISMS IN THE SACRED TEXT,
- (2) THE INFLUENCE OF THE SEPTUAGINT ON ITS CHARACTER  
AND CONSTRUCTION,
- (3) THE DEVIATIONS IN IT FROM PURE GREEK STYLE;

BY MEANS OF

- (a) NOTES CHIEFLY TREATING THEREON,
- (b) A SYSTEM OF DISTINCTIVE MARKS.

BY

WILLIAM HENRY GUILLEMARD, D.D.

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CAMBRIDGE:

DEIGHTON, BELL AND CO.

LONDON: GEORGE BELL AND SONS.

1875.

GREEK TESTAMENT

METABOLIC ADIOLIN

EXHIBIT AND ILLUSTRATION

OF THE HISTORY OF THE GREEK TESTAMENT  
IN THE LIGHT OF THE DISCOVERIES  
OF THE PAST FEW YEARS

BY

W. H. C. MONRO

OF THE UNIVERSITY OF CAMBRIDGE

WILLIAM HENRY FROSTENBERG, JR.

OF THE UNIVERSITY OF CHICAGO

CAMBRIDGE

UNIVERSITY PRESS

LONDON: GEORGE ALLEN AND UNWIN



## P R E F A C E.

“Two distinct elements were combined in that marvellous dialect, the language of the New Testament; which was destined to preserve for ever the fullest tidings of the Gospel. On the one side there was Hebrew conception, on the other Greek expression: the thoughts of the East were wedded to the words of the West. This was accomplished by the gradual translation of the Hebrew Scriptures into the Vernacular Greek. The Greek of the LXX, like the English of the A. V. or the German of Luther, naturally determined the Greek of the mass of the Jews, ... had a commanding authority over the religious dialect.”

B. F. W.

“The language of the Septuagint is the mould in which the thoughts and expressions of the Apostles and Evangelists are cast. In it the peculiar idioms of the Hebrew are grafted on the stock of the Greek. Hence it is a treasury of illustration for the Greek Testament.”

W. S.

From the Articles on “New Testament” and “Septuagint”  
in Smith's *Dictionary of the Bible*.

IF we regard the Greek Testament *from the religious point of view*, as the medium of communication between God and the World, in its two marked divisions of Jew and Gentile, (or as S. Paul defines them “Jew and Greek”), it is impossible to estimate fully or adequately its marvellous adaptation to the end for which it was designed in the divine economy;—as a bond of union and basis of coherence between the two dispensations, past and future, the Mosaic and the Christian;—a golden chain let down from Heaven to link together those who were standing ἐπὶ τῇ συντελείᾳ τῶν αἰώνων, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήνησε:—a channel for conveying to mankind at large the mysterious truths of the new Revelation. But under its *merely human aspect*—on the philological and etymological sides—as a specimen of language, a subject of word-study—it must be conceded that it contains incongruities and anomalies which perplex and sometimes baffle the investigator. It is unlike any other Greek book, with one single exception, and absolutely

unique in its peculiarities. Nor are these due, *principally or most frequently*, to variations from the old pure Attic style,—to corruptions of later dialects,—or to the natural influence of the Macedonian element, traceable in contemporary writers. They startle all the instincts of the Classical Scholar, and in many instances defy his attempts to classify or account for them satisfactorily.

It will be granted, I hope, that any attempt—if a genuine and honest one—to grapple with them, is justifiable and allowable; even though it proceed by a method not ordinary or generally recognised.

My object is not so much to suggest improvements in the translation of the Sacred Text, as to enquire how the irregularities in its fabric and texture arose, and to what causes they may be assigned; to discuss, not so much its *meaning*, as the *history of its construction*. And I desire to do this in a reverent and cautious spirit; with freedom, but with the diffidence and moderation becoming such an enquiry.

My endeavour will be—

(1) To shew how in a work, professing to be Greek, such violations of the ordinary rules of the Greek language found admission, and whence they arose.

(2) To elucidate the difficulties of the Text, thus traced to their probable origin, by illustrations drawn from the same source.

Its Authors, we must remember always, first of all, were Orientals. Greek was still a foreign tongue to them and their countrymen, only lately introduced among them. And as Oriental ideas and processes of reasoning were essentially distinct from Greek; so the vocabulary and modes of expression were all strange. They thought as men of the East, while they spoke or wrote in words borrowed from the West.

But they were also *Jews*, scions of a race whose literature, so far as we know, was all connected with the Old Testament; which, with many of them, we may believe, was the only book they knew, certainly the one they knew best; and this, probably, only in the Version of the LXX.

Their acquaintance with *written* Greek was possibly confined to that; their religious phraseology, in Greek, obtained chiefly from that, as ours from our English Version.

We should expect then, *à priori*, that the authors of N.T. would have been influenced, in the terminology and style of their writings, by the Alexandrine Version: and that we should find reproduced in them the main characteristics of a work so familiar and so sacred. And we see that this was so, by unmistakeable proofs; we find traces of it in almost every page.

And therefore we may look upon the LXX., *not merely as a store-house of illustration* for the more difficult portions of N.T., but as the basis of its distinctive and peculiar phraseology—the fountain which has coloured its stream with most of the irregularities which confront the philologer.

This is, of course, a view familiar to all thoughtful students of the Sacred Text: and recognised, in its widest and fullest extent, by the distinguished men whose words I have set at the head of this Preface. My hope is to produce reasons to justify it: to show *the LXX. thread running through all the web*; and to lead others to acknowledge it as the predominant cause of the introduction of most of what is so strange and remarkable.

I take it for granted, according to all the received traditions, that the Alexandrine Version was the work of Jews: that it was a translation from Hebrew into Greek, by men who knew the former best, and were comparatively strangers to the latter. This is transparent on the face of it. Greek was clearly a foreign language to the Translators: a material to which they were unaccustomed, and which they had scarcely learnt how to handle. We feel, as we read the book, that they were not men adequately educated or scientifically qualified for the task; that they were not masters of the new and wonderful instrument put into their hands. We have their work before us, with all its manifold and inevitable defects: its evident and irrefragable signs of the unskilful character of the process by which it was produced.

We need not, we ought not, to shut our eyes to its true character and value as a Translation. Its very blemishes in that respect—its Oriental and Hebraic characteristics—were probably the very causes, that made it so useful to those for whom it was intended, the Hellenized Jews of the dispersion: who, though they were losing their old language, had not lost their modes of thought or idiosyncrasies of expression. It suited them better, and was more easily understood by them, than a



Version into genuine Greek would have been; preserving, as it did, Hebrew idioms under a Greek dress; literal reproductions of Hebrew phrases and turns of speech; the syntax—the grammar—the very prepositions—frequently, we may almost say generally, unaltered.

Was ever any Greek book that we possess composed under similar circumstances? Nay: *are there extant any books* written by Orientals in Greek, of the age when the Greeks were fresh in the East: i. e. the period of the compilation of the Alexandrine Version? Are the productions of contemporary Greek writers at all like it in their peculiarities and variations from the Classical Standard?

Let us regard it with all befitting respect, as *The Venerable Version*, that commanded the reverence, and shaped and moulded the religious phraseology, of God's people scattered throughout the World; as the Book probably quoted by our Blessed Lord Himself: let us gratefully own and value its many uses in Sacred Criticism. I am myself pleading now for an extension and development of its use in one particular direction, in urging that it may be advantageously employed to elucidate the process of transmuting Hebrew thought and speech into Greek forms; and so to illustrate and account for many peculiarities in the language and style of the *Greek Testament*.

It is confessedly full of irregularities of construction—syntax—grammar—diction—idiom—due to an Hebrew origin alone. If we find the same in the Greek Testament, must we not assign them to the same cause, or to one or other of two causes closely connected with it? Either that the writers of the latter *thought* in Hebrew or some Hebraic dialect, and so rendered their thoughts at times, word for word, in Greek:—or else that their ancestors had unconsciously constructed a dialect on that basis, reproducing Hebrew idioms and forms of speech in Greek guise and shape; which dialect they were themselves using;—or that their language and ways of expression, especially upon religious topics, were insensibly affected and coloured by their familiar acquaintance with the diction and style of the Book which they prized and loved beyond all others; most of which, we are told, they had learnt by heart, and could repeat from memory.

And if S. Paul,—with all his wider acquaintance than the

other contributors to the Sacred Volume, with Greek men, Greek speech, Greek philosophy,—thinks, argues, reasons as a *Jew* rather than a *Greek*:—if his logic and dialectics are *Oriental*;—*Hebraic* and not *Hellenic*:—should we not expect him to *speak*, to frame his utterances, under the same influence? Should we not anticipate, as in fact we find, that his familiarity with the LXX. would be shewn in His Epistles? How can we account for his writing, at one moment, passages of perfectly grammatical Greek, and then suddenly introducing violations of all ordinary Greek constructions, deviations from the customary modes of expression,—which seem to master his pen, as it were, in the strangest way,—but on the ground of his being under the influence of some book which had filled his memory with its peculiar phrases and terms, and made it natural for him to copy and repeat them, when his subject-matter was Religion?

I propose to apply this method more widely than is usually done; to trace Oriental forms and idioms in the Greek dialect of the New Testament, and to illustrate them by parallel passages in the Greek of the Septuagint, exhibiting similar peculiarities. We *know* that the *latter* were due to the efforts of men,—if not *unlearned*, yet with small scientific knowledge of the principles of language,—to clothe Hebrew ideas and words in a Greek dress: we may clearly, in all fairness and logical accuracy, refer the *former* to a corresponding effort, under different circumstances. And it appears to be a more natural process, and more consistent with true principles of criticism, to do this, than to endeavour to account for what surprises us, by bringing forward doubtful parallelisms from obscure Greek authors, or by straining occasional solecisms or violations of grammar met with in writers of better repute, into a justification of unquestionable anomalies and irregularities of construction in the text of the Sacred Volume.

It may be regarded probably as unscientific and unphilosophical; but I venture to plead that the more scientific and philosophical method can scarcely be applied successfully to a dialect formed on so unscientific a basis, with such frequent interruptions and intermissions of grammatical precision. I think it probable,—nay, almost certain,—that this attempt may be looked upon as a departure from the principles of sound scholarship,—an infringement of the recognised maxims of modern

criticism,—a return to old exploded methods;—a backward movement altogether. It is, no doubt, in some sense, a return to old methods; but such as I believe to be sound and safe, if employed with due discrimination: methods followed by the great critics of the sixteenth and seventeenth centuries, to whom we owe so much of our biblical knowledge; to some of whom we Englishmen owe our Authorized Version.

I venture to think that it was their intimate familiarity, first with the Hebrew original, and next with the Alexandrine and the Vulgate, that enabled them, above all their other qualifications for the task, to produce their wonderful translation. I doubt whether they could have done their work so well had they been better Greek and worse Hebrew scholars; if they had known more about the former, and less about the latter. They were so conversant with Hebrew idioms and constructions that they intuitively detected them and caught their meaning, in many a passage, which would have perplexed and baffled more advanced Greek scholars; and transferred them easily to English, in which they found congenial and natural and ready expression. Since their day Greek criticism has advanced with strides so rapid as to leave Hebrew far behind; and we know what zeal and devotion the most accomplished Greek scholars have brought to the study of the New Testament. I do not, in the very slightest degree, gainsay or undervalue the results of their labours. But there are still, to say the least, *some enigmas* that Greek criticism has not yet solved, *some difficulties* that seem to be beyond its sphere and out of its province, due to the complex elements of the Sacred Text, its double character, as not simply Greek, but Hebræo-Greek. May I dare to say that it seems to me too fine a weapon, forged for Plato and Xenophon and Thucydides, for the great orators and dramatists, and sharpened expressly for dealing with a language the most perfect the world has ever known? It is of a temper and polish unsuited to the unvarnished simplicity and natural artless flow of the narratives and epistles of Apostles and Evangelists. The dialect at their command was but a coarse material to work with, however admirably adapted, in the providence of God, for the majestic edifice they were inspired to construct out of it; and many of them were rough workmen, though divinely fitted for the task entrusted to them, *ἄνθρωποι ἀγράμματοι καὶ ἰδιῶται.*



May we not sometimes have gone too far in the effort to prove that the material is the finest marble, and the chiselling that of the most refined and skilled artists; whereas *granite*,—cut sharp and strong, in lines of simple but imperishable beauty, by men faithful and true to the idea supernaturally impressed upon their minds, but uneducated in, and strangers to, the processes of artistic composition,—would be a worthier and more accurate description of their achievement?

I have long been wishing and hoping to see the different method for which I plead applied by other and more competent hands: and it is only because I see no indications of such an intention anywhere else, that I have resolved to put forth what I have myself observed and collected. I confess, candidly and unreservedly, that I have studied very little the works of other Commentators. From various causes,—chiefly from constant engagement in other pursuits and from physical inability to read much or long,—I have been unable to enter deeply into the labours of others. I have kept to my own line of investigation and followed it by myself alone; simply because I seemed to have come upon a track not much traversed by other feet now-a-days, by pursuing which I hoped to contribute my little share to the great cause of Biblical Criticism.

I have a sincere and very real sense of the incomplete and superficial character of much that I have advanced: I trust others, with stronger heads and more time, may go deeper into the substance. I am content to be a pioneer along a path which I cannot but think may lead hereafter to a clearer understanding of Holy Scripture.

I have not touched, save occasionally, on doctrinal questions, as not falling within the scope of my plan; nor on separate points of minute and intricate criticism,—such as the use of the article,—which I recognise as out of my depth; nor on the Recension of the Text, on which I frankly avow myself too ignorant to form an opinion. I have confined myself almost exclusively to the matters on which I seem to myself to have some little knowledge; some faint hope of assisting others.

I have taken the Text of Tischendorf, 1862.

My main object being to shew that the Greek Text owes its distinguishing characteristics to three causes—(1) Orientalisms, (2) the influence of the LXX. or Alexandrine Version, (3) deteri-

oration of style, due either to the Macedonian element in it, or to the "serioris Græcismi innovationes,"—I have marked the most prominent examples of each as they occur, in order to arrest attention and secure careful examination: but when a particular phrase or idiom has been once thus pointed out, I have not usually noted it again, if recurring in the immediate context.

I wish to say a few words in conclusion on the elementary character of much that I have said in this Preface and in my Notes throughout. I have made it so intentionally and from design. I am unfeignedly conscious of my very slight qualifications for any wide or deep enquiry, and of the very little hope I can possibly have to win the ear of the learned. But I may perhaps do something to smooth the path of the *Student*, and shew him the true nature of the obstacles which impede his progress, and clear a few stumblingblocks out of his way, or help him over them by a straightforward process, and so save him from the humiliation and moral injury of going round-about or avoiding or ignoring them altogether. I may be able to relieve him of some of the perplexities, which embarrassed me in the days of my first introduction to the Greek Testament. Many a man, fresh from ordinary Greek books, is bewildered and confused by the dialect there set before him. I have tried to distinguish and classify the difficulties which beset his path, and to assign them each to its separate source, that he may learn to discriminate between the changes, which the Macedonian Greek incurred by coming into the East and among Jews, and the variations from the old pure style which it brought with it, or gradually evolved and developed out of itself.

Of course, without some knowledge of Hebrew, most of what I say will be unintelligible.

But I hope to encourage those who have a fair acquaintance with the Sacred Tongue, to use it in a fresh direction, with the zest and spirit that always accompanies labour in a new field: and to stimulate others, who have as yet only mastered the elements, to strive after that proficiency which will alone give them the key to this method of investigation.

It is as an aid to such Students that I have adopted the system of *marks in the Text*, as more likely to attract notice and make an impression, than notes alone, detached from the Text, or isolated explanations in a Lexicon.

My chief books of reference have been "Schleusneri *Lexicon in N. T.*," and "Tromm. *Concordantiæ Græcæ in LXX. Interpretes.*"

My attention was first turned to this line of enquiry by accidentally meeting with a copy of the former some thirty years ago, but his doctrinal opinions and want of critical exactness startled and repelled me, and I took no pains to procure the book or consult it again; though I pursued, at intervals, by my own personal investigation, the path he had opened to me. More recent recourse to his pages has shewn me how much I have lost by neglecting his help in this particular, and how much time I have wasted in researches which his discoveries would have saved.

I have found the greatest assistance from Trommius, though reliance cannot always be placed on his accuracy or his judgment. His plan and arrangement are admirable, but his evident deficiency in the critical faculty has lamentably marred the execution of his design, and lessened the value of his elaborate performance.

Quite lately (in Nov. 1874) I have become acquainted with the invaluable work of Grimm, "*Lexicon Græco-Latinum in Libros N. T.*" He refers to Schleusner as one of his authorities; and would, no doubt, explicitly acknowledge his manifold obligations to the acumen and research of one from whom he has evidently derived so much assistance in this portion of his work.

"Grinfield's *Editio Hellenistica*,"—a repertory of parallel passages from the V. A., corresponding to each verse of the N. T.,—I have not found so serviceable as I had hoped, from his having selected parallelisms of sense and meaning, rather than of verbal expression.

W. H. GUILLEMARD.

CAMBRIDGE,

1 March, 1875.





## ABBREVIATIONS AND INITIALS.

M. = Matthew, Mk. = Mark, L. = Luke, J. = John.

V.A. = Versio Alexandrina or Septuagint.

N.T. = New (i.e. Greek) Testament.

Tromm. = Trommii Concordantiæ in LXX.

Schl. = Schleusneri Lexicon in N.T.

Grimm. = Grimmii Lexicon in N.T.

E.H. = Grinfield's Editio Hellenistica N.T.

Br. = Bruder's Concordance.

*Asterisks* \*\* before and after a phrase, mark a Hebraism; either original or reflected from the V.A.

*Brackets* enclose instances of later Greek usage, or of debased style.

*Uncial type* indicates some word or phrase derived, directly and specially, from the V.A.—some peculiar use, originating apparently with its Compilers.

ABBREVIATIONS AND INITIALS

St. Matthew, Mt. Mark, L. = Luke, J. = John  
V.A. = Varro, Aeschylus or Sophocles  
N.T. = New Test. (or Greek Testament)  
T. = Tertullian, Concordance in I. & A.  
Sch. = Scholastic Latin in N.T.  
G. = Greek Latin in N.T.  
H.H. = Heinrich's Latin Hebrew in N.T.  
H. = Henry's Concordance  
A. = before and after a phrase, noun & Hebrew, other  
original or taken from the V.A.  
T. = various other instances in later Greek usage, or of debated origin  
L. = Latin, the instances being given in phrase books directly and  
indirectly from the I. & A. - some phrases not appearing separately with the  
original.



ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ  
ΕΥΑΓΓΕΛΙΟΝ.

CAP.

ΒΙΒΛΟΣ γενέσεως ἸΗΣΟΥ Χριστοῦ, υἱοῦ Δαβίδ, υἱοῦ Ἀβραάμ 1  
 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακώβ. 2  
 Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφούς αὐτοῦ. Ἰούδας 3  
 δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρὲς δὲ  
 ἐγέννησε τὸν Ἐσρώμ. Ἐσρώμ δὲ ἐγέννησε τὸν Ἀράμ· Ἀράμ δὲ 4  
 ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσών·  
 Ναασσών δὲ ἐγέννησε τὸν Σαλμών. Σαλμών δὲ ἐγέννησε τὸν Βοὺζ 5  
 ἐκ τῆς Ῥαχάβ· Βοὺζ δὲ ἐγέννησε τὸν Ὠβηδ ἐκ τῆς Ρούθ. Ὠβηδ  
 δὲ ἐγέννησε τὸν Ἰεσσαί· Ἰεσσαί δὲ ἐγέννησε τὸν Δαβίδ τὸν βασι- 6  
 λέα. Δαβίδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ  
 Οὐρίου. Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησε 7  
 τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησε τὸν Ἀσά. Ἀσά δὲ ἐγέννησε τὸν 8  
 Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε  
 τὸν Ὀζίαν· Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε 9  
 τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν. Ἐζεκίας δὲ ἐγέννησε 10  
 τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησε τὸν Ἀμὼν. Ἀμὼν δὲ ἐγέν-  
 νησε τὸν Ἰωσίαν· Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς 11  
 ἀδελφούς αὐτοῦ, \*ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.\* Μετὰ δὲ τὴν 12  
 μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ. Σαλα-

Cap. I. 2. The use of the article in this genealogy, always with object, never with subject, seems to be borrowed from similar genealogies in V. A.: e.g. that in Genesis v., where the same use is found throughout the list: and in 1 Chron. passim. In most of these instances the object has לְ before it: and the article was probably introduced to express the supposed meaning of that particle. But this does not meet all the cases: e.g. Gen. v. 1

ἢ ἡμέρα ἐποίησεν ὁ Θεὸς τὸν Ἀδὰμ is the translation of מְרַבֵּן מִיְהִיָּה אֲרָבָה בְּיוֹם.

12. μετοικεσία Βαβυλῶνος.] "the Babylonish emigration:" Hebrew genitive of qualification, equivalent to an adjective. S. Matthew uses, in all probability, a mode of expression familiar to the Jews of his day, by which the national pride was soothed, when he speaks of the captivity as a migration.

13 θιῆλ δὲ ἐγέννησε τὸν Ζοροβάβελ· Ζοροβάβελ δὲ ἐγέννησε τὸν  
 Ἀβιουδ. Ἀβιουδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακείμ δὲ ἐγέν-  
 14 νησε τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννησε τὸν Ζαδῶκ· Ζαδῶκ δὲ ἐγέν-  
 15 νησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν Ἐλιουδ· Ἐλιουδ δὲ  
 ἐγέννησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθάν  
 16 δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα  
 Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβίδ γενεαὶ δεκατέσ-  
 σарες· καὶ ἀπὸ Δαβίδ ἕως \*τῆς μετοικεσίας Βαβυλῶνος\* γενεαὶ  
 δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ  
 γενεαὶ δεκατέσσαρες.

18 ΤΟΥ δὲ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης γὰρ  
 τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς,  
 19 εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ  
 αὐτῆς, δίκαιος ὢν, καὶ [μὴ] θέλων αὐτὴν δειγματίσαι, ἐβουλίθη  
 20 λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος  
 Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ \*υἱὸς\* Δαβίδ, μὴ  
 21 φόβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ  
 21 γένηθῆν ἐκ Πνεύματος ἁγίου. τέξεται δὲ υἱόν, καὶ καλέσεις  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν  
 22 ἁμαρτιῶν αὐτῶν. [Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ] τὸ ῥηθῆν  
 23 ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος, Ἴδου, ἡ παρθένος  
 ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ  
 24 Ἐμμανουήλ· ὃ ἐστὶ μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς  
 δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ  
 25 ὁ ἄγγελος Κυρίου· καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ, καὶ οὐκ  
 \*ἐγινωσκεν αὐτήν,\* ἕως οὗ ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα  
 αὐτοῦ ἸΗΣΟΥΝ.

CAP. 2 ΤΟΥ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας, \*ἐν ἡμέ-

20. υἱός] Nominative for vocative: very common, though not universal, in V.A.: Threni ii. 13, παρθένος θυγάτηρ Σιών. Judges v. 12, ἀνάστα Βαράκ, υἱὸς Ἀβινεέμ. Micah v. 1, καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραθά. Ps. lxxii. 1, Ὁ Θεός, τὸ κρῖμα σοῦ τῷ βασιλεὶ δός. Ps. lxxxvii. 3, דִּי־לֵךְ־הָיָה וְיָהוָה ἡ πόλις τ. Θ. is an instance of a different construction, being the literal translation of the Hebrew definite article with noun, for vocative. See xi. 26, Mk. v. 8, 41; x. 47; Lk. viii. 54.

22. This and similar violations of the natural sequence of tenses, so common in New Testament, must, I think, be

set down to debased dialect. Instances are no doubt to be found in classical authors of the like: but there they are the exception, and may be allowably assigned to inaccuracy. In the New Testament they occur so frequently as to suggest a radical deterioration of style.

23. ἡ παρθένος] as in original and in V.A.

25. A Hebraism, always literally rendered in V.A. But the phrase occurs also in Greek authors of good repute.

Cap. II. 1. וְיָהוָה, V.A. ἐν ἡ. or ἐν ταῖς ἡ.] passim, e.g. 2 Chr. ix. 20, and

ραι\* Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ [ἤλθομεν προσκυνῆσαι] αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, 3 καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς 4 ἀρχιερεῖς καὶ γραμματεῖς \* τοῦ λαοῦ,\* ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας. 5 οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου, Καὶ σὺ Βηθλεὲμ γῆ Ἰούδα, 6 οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὴν Ἰσραὴλ. Τότε 7 Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον [τοῦ φαινομένου ἀστέρος], καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ 8 εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἔλθω προσκυνήσω αὐτῷ. Οἱ 9 δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον

xxvi. 5. Our English idiom is the same, and the phrase is natural and familiar to us; but unnatural and incongruous in Greek, and betrays a foreign source.  
 2. I note once for all this infringement of the ordinary rules of grammar, too frequent to be due to accident or incuria, as the result of the deterioration alluded to i. 22. See iv. 1. To explain it by supposing the omission of τοῦ before infinitive seems far-fetched and unsatisfactory.  
 4. העָר = ὁ λαός] *the* people, i. e. Israel.

6. No quotation at all, strictly speaking. The Hebrew is (Micah v. 1) בֵּית לְחָם לְחָם אֶרְצָתָהּ יֵצֵא מִן הַיְהוּדָה מֶלֶךְ לְיִשְׂרָאֵל. “And thou, Bethlehem Ephraim, insignificant to be among the families of Judah, out of thee shall come forth for me one to be a Ruler in Israel.” The V.A. renders it thus: *καὶ σὺ, Βηθλεὲμ, οἶκος Ἐφραθᾶ, ὀλιγοστός εἶ τοῦ εἶναι ἐν χιλιᾷσιν Ἰούδα· ἐκ σοῦ μοι ἐξελεύσεται τοῦ εἶναι εἰς ἄρχοντα τοῦ Ἰσραὴλ.* I quote this not only to show the real words of the prophecy, and the variations from it in N.T. and V.A., but also to draw attention to the translation of לְיִהוּדָה by τοῦ εἶναι twice in the latter. An apt example of the practice almost universal, in that Version, of rendering לְ with infinitive, after neuter or passive verbs, by τοῦ with Greek infinitive; to the loss

very often of all intelligibility or sense: e.g. 2 Sam. xix. 21, בָּאֵתִי לְרַחֵם אֶתְּמוֹתַי קָטָן מֵעַתָּה. ἤλθον τοῦ καταβῆναι με. Gen. xviii. 25, הֲלֹא אֵלֵינוּ מֵעַתָּה יָבִיאוּ אֵלֵינוּ בָּנִים וְאֵלֵינוּ מֵעַתָּה מִן הַיְהוּדָה. ἠγασθὲν ὡς τὸ ῥῆμα τοῦτο τοῦ ἀποκτείναι δίκαιον μετὰ ἀσεβοῦς. 1 Chr. xi. 18, וְיָבִיאוּ אֵלֵינוּ מִן הַיְהוּדָה וְאֵלֵינוּ מֵעַתָּה. οὐκ ἠθέλησε τοῦ πιεῖν.  
 The translators appear to have concluded that a Greek idiom, which was the appropriate interpretation of the Hebrew idiom under certain conditions, e.g. verse 13, was always to be employed as its equivalent: and so have introduced into their Version renderings which are otherwise inexplicable. And to this we owe, I venture to think, in great measure, the strange and startling instances of the τοῦ with infinitive, occasionally met with in the New Testament.

The above passage illustrates likewise the use of εἶναι εἰς as equivalent to לְ הֵיחֵךְ in the sense of γίγνομαι, so constantly found both in V.A. and N.T., and so familiar to the writers, that in this case they have forced the phrase into the Greek, without the occurrence of the corresponding form in the Hebrew.

7. “The time of the star that appeared,” not “of the star at its appearing” or “of the appearing of the star:” though we can scarcely doubt that the writer meant to convey that meaning, or that the words, according to the usage of the time and the dialect, may have expressed it.



- ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἔλθαν ἐστάθη ἐπάνω οὗ ἦν τὸ  
 10 παιδίον. ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.  
 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς  
 μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες  
 τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσοὺν καὶ λίβανον  
 12 καὶ σμύρναν. καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς  
 Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.  
 13 Ἄναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ'  
 ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν  
 μητέρα αὐτοῦ, καὶ φεύγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω  
 σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.  
 14 Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς,  
 15 καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου  
 ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος,  
 16 Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν ὅτι  
 ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν  
 πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς,  
 ἀπὸ διηκοσίων καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν  
 17 μάγων. τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγον-  
 18 τος, Φωνὴ ἐν Ῥαμὰ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὄδυρμὸς πολλὸς,  
 Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι,  
 19 ὅτι οὐκ εἰσὶ. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος Κυρίου  
 20 κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων, Ἐγερθεὶς παρά-  
 λαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ·  
 21 τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς  
 παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν  
 22 Ἰσραὴλ. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεῦει ἐπὶ τῆς Ἰουδαίας  
 ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ [ἀπελθεῖν]· χρημα-  
 23 τισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ  
 ἐλθὼν κατέκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως [πληρωθῇ]  
 τὸ ῥηθὲν διὰ τῶν προφητῶν, "Ὅτι Ναζωραῖος κληθήσεται.  
 CAP. 3 ἘΝ δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπ-  
 2 τιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας καὶ λέγων, Μετα-  
 3 νοεῖτε· ἤγγικεν γὰρ \*ἡ βασιλεία τῶν οὐρανῶν.\* οὗτος γὰρ ἐστὶν  
 [ὁ ῥηθεὶς] διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν  
 τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους

Cap. III. 2. ἡ β. τ. οὐρ.] Not found  
 in V. A., may be inferred from Dan. ii. 42  
 and vii. 14. Grimm cites from Targums  
 נְהַלְכֵי נְהוֹרֵי, and from Rabbins

מְשֻׁבָּה. M. has οὐρανῶν, the other  
 Evangelists Θεοῦ.

3. ὁ ῥηθεὶς] "the person spoken of,"  
 unusual in masculine.

αὐτοῦ. αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ [ἀπὸ τριχῶν] καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὄσφυν αὐτοῦ· ἡ δὲ τροφή 4 ἦν αὐτοῦ ἄκριδες καὶ μέλι ἄγριον.

Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία 5 καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου· καὶ ἐβαπτίζοντο ἐν τῷ 6 Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; \*ποιήσατε οὖν καρπὸν\* 8 ἄξιον τῆς μετανοίας· καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς, Πατέρα 9 ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ ἡ 10 ἀξίμη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἐγὼ 11 μὲν βαπτίζω ὑμᾶς \*ἐν ὕδατι\* εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστίν, οὐ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει \*ἐν Πνεύματι ἁγίῳ καὶ πυρί.\* οὐ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, 12 καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

8. π. κ. = פְּרִי הַיַּעַר.

9. Our idiom, "think to say," suits this exactly: and so we do not see the difficulty of extracting that meaning out of *δοκέω λέγειν*, according to its correct and classical use. Grimm sees it, and translates "nolite putare licere vobis dicere," which, of course, is right. Naturally the phrase means "do not think you are saying." There are three uses of *δοκέω*, in its sense of "cogito," in N. T. E.g. (1) Mk. vi. 49, αὐτὸν ἔδοξαν φάντασμα εἶναι. (2) J. v. 39, ὑμεῖς δοκέετε ζῶν αἰώνιον ἔχειν. (3) The passage before us, where apparently *ἐξείναι*, or some similar word, is understood.

11. ἐν] Literal translation of בְּ; and used for it, in all its various shades of meaning, indiscriminately in V.A., though utterly inadequate to express its real meaning. E.g.

2 Sam. xxiii. 17, τῶν πορευθέντων ἐν ταῖς ψυχαῖς αὐτῶν בְּנִשְׁוֹתָם הָהָלְכִים. 1 Sam. xxiv. 22, ὁμοσόν μοι ἐν Κυρίῳ הַיְהוָה לִי בַיְהוָה. Exod. iv. 21, τὰ τέρατα ἃ δέδωκα ἐν ταῖς χερσί σου אֲשֶׁר אֲבַרְךָ בְּיַדְךָ. Ps. cvii. 20, ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι (Rom. i. 23) הַמִּירֵי בְּבוֹרָם הַתְּבִיטִית.

20, ἐν ὄχλῳ βαρεῖ בְּבָר עַמִּים. 1 Kings x.

2, ἐν δυνάμει ἰσχυρᾶ בְּחַיָּל בְּבָר. Ps. lv.

19, ἐν πολλοῖς ἦσαν σὺν ἐμοί הָיִי בְרַבִּים בְּבָרְךָ.

Deut. xxviii. 62, καταλειφθήσεσθε ἐν ἀρθμῷ βραχεῖ כְּמַעַתִּי בְּמַתִּי.

Is. lviii. 1, ἀναβόησον ἐν ἰσχυי וְנִגְרָן.

The last five may be said more or less to express *the manner* (A):

Numbers xiv. 10, κατελιθοβόλησαν ἐν λίθοις הַבְּנִיָּה the instrument (B): and

Deut. xxiv. 16, and 2 Kings xiv. 6, ἕκαστος ἐν ταῖς ἁμαρτίαις αὐτοῦ ἀποθανεῖται תַּחַת הַמַּטְהָר הַזֶּה the cause (C).

I have cited the above in full, because the writers of N. T. have gone in the same track, in their use of ἐν, more especially in (A), (B), (C), for which we have dative alone comparatively seldom in either.

There are some startling examples of this use in N. T. E.g. vii. 6, ix. 34, L. xi. 20, 1 Cor. iv. 21, ἐν ῥάβδῳ ἐλθῶ πρὸς ὑμᾶς;

V.A. Θεὸς ἰσχυρός Deut. x. 17 and Θεὸν ἰσχύοντα Is. xx. 21 for אֱלֹהֵי גְבוּרָה. The Greek word here and Mk. i. 7, L. iii. 11, would seem too weak to express the idea, but for this use of it in V.A.

- 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν  
 14 Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ὁ δὲ  
 διεκώλυνεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι,  
 15 καὶ σὺ ἔρχῃ πρὸς με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ [Ἄφες  
 ἄρτι·] οὕτως γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιο-  
 16 σύνην. τότε ἀφίησιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη  
 ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἀνεώχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδεν  
 τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, ἐρχόμενον  
 17 ἐπ' αὐτόν. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν  
 ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
- CAP. 4. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος,  
 2 [πειρασθῆναι] ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας ἡμέρας τεσσα-  
 3 ράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπεινάσε. καὶ προσελ-  
 θὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ ἵνα οἱ λίθοι  
 4 οὗτοι ἄρτοι γένωνται. Ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, \* Οὐκ  
 5 ἐπ' ἄρτω μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-  
 5 ρευομένῳ διὰ στόματος Θεοῦ.\* Τότε παραλαμβάνει αὐτὸν ὁ διά-  
 βολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον  
 6 τοῦ ἱεροῦ καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν  
 κάτω· γέγραπται γὰρ, "Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ  
 σοῦ, καὶ ἐπὶ χειρῶν ἀρουσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν  
 7 πόδα σου. Ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειρά-  
 8 σεις Κύριον τὸν Θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος  
 εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας  
 9 τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ λέγει αὐτῷ, Ταῦτα πάντα  
 10 σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς,  
 "Ἔπαγε ὀπίσω μου Σατανᾶ· γέγραπται γὰρ, Κύριον τὸν Θεόν  
 11 σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτόν  
 ὁ διάβολος· καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

15. πᾶσαν δικαιοσύνην] every claim of religious duty and piety.

17. εὐδόκησεν ἐν = פָּ וְיָיָה and is frequently put for it, e.g. 2 Sam. xxii. 19, by V. A.: which also follows literally other varieties of the Hebrew idiom connected with וְיָיָה and its cognate הִצִּי, e.g. Ps. li. 16, הִצִּיָה לִי הַלֵּילִי ὀλοκαυτώματα οὐκ εὐδοκήσεις. Ps. lxxxv. 1, הִצִּיָה הַלֵּילִי הַלֵּילִי εὐδόκησας, Κύριε, τὴν γῆν σοῦ.

Cap. IV. 4. V. A. Deut. viii. 3: פִּי הִיָה? פִּי נִצְוִימוּ-לָךְ לֵךְ not "every word"

but "any thing—coming out from the mouth of the Lord," "any thing appointed by God." Ordinary food is not necessary for human life when God provides extraordinary. ζῆν ἐπι = לֵךְ הִיָה literally: but not really.

6. V. A. for וְיָיָה לֵךְ. ὅτι is an integral part of the quotation from V. A. answering to וְיָ in the Hebrew. I note this, that it may not be considered an instance of the ὅτι recitativum, as Grimm styles it; classing under this head ii. 23, vii. 23, xvi. 7, &c.: on which I hope to offer some observations hereafter.



ἸΑΚΟΤΣΑΣ δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν 12  
εἰς τὴν Γαλιλαίαν, καὶ καταλιπὼν τὴν Ναζαρέτ, ἔλθων κατώκησεν 13  
εἰς Καφαρναούμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλῶν καὶ  
Νεφθαλεὶμ· [ἵνα πληρωθῇ] τὸ ῥηθὲν διὰ Ἑσαίου τοῦ προφήτου 14  
λέγοντος, Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλεὶμ, \* ὁδὸν θαλάσσης \* 15  
πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν 16  
σκίτια φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις \* ἐν χώρα καὶ σκιᾷ  
θανάτου, \* φῶς ἀνέτειλεν αὐτοῖς.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε 17  
ἤγγικεν γὰρ \* ἡ βασιλεία τῶν οὐρανῶν. \* Περιπατῶν δὲ ὁ Ἰησοῦς 18  
παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδεν δύο ἀδελφοὺς, Σίμωνα  
τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλον-  
τας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. καὶ λέγει 19  
αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. οἱ 20  
δὲ εὐθέως [ἀφέντες] τὰ δίκτυα, ἠκολούθησαν αὐτῷ. Καὶ προβάς 21  
ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου,  
καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ  
πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν, καὶ ἐκάλεσεν  
αὐτούς· οἱ δὲ εὐθέως [ἀφέντες] τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, 22  
ἠκολούθησαν αὐτῷ.

Καὶ [περιῆγεν] ἐν ὅλῃ τῇ Γαλιλαίᾳ ὁ Ἰησοῦς, διδάσκων ἐν 23  
ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-  
λείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.  
καὶ [ἀπήλθεν] \* ἡ ἀκοὴ αὐτοῦ \* εἰς ὅλην τὴν Συρίαν καὶ προσή- 24  
νεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ  
βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους,  
καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. καὶ ἠκολούθησαν 25  
αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπέλεως, καὶ  
Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

15. The confessedly obscure passage Isaiah viii. 23 and ix. 1 is made hopelessly unintelligible in V.A. We have here a literal translation of it. ὁδὸν θαλάσσης] for דרך הים, which is correctly rendered in our Auth. Vers. "by the way of the sea." χώρα καὶ σκιά θανάτου for תחת צל מות "in the land of the shadow of death;" a purely Hebrew idiom; as in Ps. xxiii. 4, xlii. 19, cvii. 10, Jerem. ii. 6, derived, apparently, from the idea of death as a dark mountain-barrier casting its gloomy shadow up the long valley through which it must be approached.

23. ix. 35. μαλακία in V.A. = ἰλη,

e.g. Deut. vii. 15, xxviii. 61, from ἰλη "delinivit, demulsit," and so μαλακὸν ἐποίησε: as if μαλακός = "languidus."

Is. xxxix. 1, ἰλη ἔβραχεν ἠκουσεν ὅτι ἐμαλακίσθη. The word is found in this sense in Arrian *de Ven.* viii. 4, and Xenophon *de Ven.* v. 2, as Schleusner shows.

24. ἡ ἀκοὴ αὐτοῦ = ἰβραχεν Is. lxi. 19. ἰβραχεν = τὸ ὄνομα μου V.A. The Hebrew idiom seems to have influenced the LXX. in their frequent use of ἀκοὴ in this sense: though it is also found in classical authors.

CAP.

- 5 ἸΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ἔρος· καὶ καθίσαντος  
 2 αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ καὶ \*ἀνοιξας τὸ στόμα  
 3 αὐτοῦ,\* ἐδίδασκεν αὐτοὺς λέγων, Μακάριοι οἱ πτωχοὶ [τῷ πνεύματι].  
 4 ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πραεῖς·  
 5 ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. μακάριοι οἱ πενθοῦντες· ὅτι  
 6 αὐτοὶ παρακληθήσονται. μακάριοι οἱ [πεινῶντες καὶ διψῶντες] τὴν  
 7 δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλεήμονες·  
 8 ὅτι αὐτοὶ ἐλεηθήσονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ  
 9 τὸν Θεὸν ὄψονται. μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ  
 10 κληθήσονται. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι  
 11 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. μακάριοί ἐστε, ὅταν ἰνει-  
 12 δίσωσιν ὑμᾶς καὶ διώξωσι, καὶ \*εἴπωσιν\* καθ' ὑμῶν πᾶν πονη-  
 12 ρὸν ἕνεκεν ἐμοῦ. χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν  
 πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς  
 πρὸ ὑμῶν.  
 13 Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας \*μωρανθῇ, ἐν  
 14 τίνι\* ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθὲν ἔξω, κατα-  
 14 πατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.  
 15 οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσιν  
 16 λάχνον καὶ τιθέασιν αὐτὴν ὑπὸ τὸν μῖδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,  
 16 καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν  
 ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ  
 δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Cap. V. 3, 4. πτωχός and ταπεινός are used indifferently in V. A. for ἰψῷ or ἰψῷ in sense of "humble, modest, gentle, meek" as opposed to Δῆ "proud:" e.g. 2 Sam. xxii. 28, Ps. xviii. 28, which are two copies of the same hymn; where ἰψῷ is rendered by πτωχός in the one and ταπεινός in the other. But the word is much more frequently translated by πτωχός, even where the meaning is "humility" and not "poverty." See Trommius. This is an instance in which the Septuagint use of a word seems to have won for it, by mere force of familiarity, a meaning not its own before, in the popular phraseology. See cap. xi. 29, where our Lord, applying to Himself the terms πραὸς and ταπεινός τῇ καρδίᾳ, corresponding to the adjectives in vv. 3, 4, bids His followers learn of Him and so find peace and blessing. Ps. xxxvii. 11, οἱ πραεῖς κληρονομήσουσι γῆν.

13. μῶρος] = dull, sluggish, slow: hence metaphorically (a) of the mind, "silly,

foolish;" (b) and of taste, "insipid, flat:" as *fatuus* in Latin, with its double meaning answering to (a) and (b): and λαῖη (which is primarily "calx tectoria," mortar, Ez. xiii. 10, 12) signifies in Job vi. 6, "insulsum;" and in Threni ii. 14, "in-emptum quiddam," and is rendered in V. A. ἀπροσῆνη.

16. ἐμπροσθεν] "in front of," for ἐνώπιον "in presence of:" both being equivalent to ἰπῶ, which has the two meanings, are constantly confused in V. A., and not kept distinct: and so, naturally, and as might be expected, in N. T.; e.g. L. i. 17 ἐνώπιον for ἐμπροσθεν, M. xi. 27, xvii. 2. Ἐναντίον also which corresponds to ἰπῶ "against," is similarly misplaced in Mark ii. 12, instead of ἐνώπιον; whereas in Matt. xxiii. 14 we have ἐμπροσθεν instead of ἐναντίον.

This seems to be peculiar to V. A. and N. T. Neither Grimm nor Schleusner, nor Liddell and Scott, give any instance,

Μὴ νομίσητε ὅτι [ἦλθον καταλύσαι] τὸν νόμον ἢ τοὺς προ- 17  
 φήτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. \*ἀμὴν\* γὰρ λέγω 18  
 ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία  
 οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. [ὁς ἐάν 19  
 οὖν λύσῃ] μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ  
 οὕτως τοὺς ἀνθρώπους, ἐλάχιστος \*κληθήσεται\* ἐν τῇ βασιλείᾳ  
 τῶν οὐρανῶν ὁς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος \*μέγας κληθή-  
 σεται\* ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. λέγω γὰρ ὑμῖν, ὅτι ἐάν μὴ 20  
 περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων καὶ Φα-  
 ρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἐκού- 21  
 σατε ὅτι ἐρρήθη [τοῖς ἀρχαίοις], Οὐ φονεύσεις· ὁς δ' ἂν φονεύσῃ,  
 ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος 22  
 τῷ ἀδελφῷ αὐτοῦ, ἔνοχος ἔσται τῇ κρίσει· ὁς δ' ἂν εἶπῃ τῷ  
 ἀδελφῷ αὐτοῦ \*ῥακά,\* ἔνοχος ἔσται τῷ συνεδρίῳ· ὁς δ' ἂν εἶπῃ  
 μωρὲ, ἔνοχος ἔσται \*εἰς τὴν γέενναν τοῦ πυρός.\* ἐάν οὖν προσ- 23  
 φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῆς ὅτι ὁ  
 ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν 24  
 τοῦ θυσιαστηρίου, καὶ ὑπάγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου,

in classical authors, of ἔμπροσθεν "in sight of."

18. ἀμὴν never used in this sense by V.A.: seldom put at all as a Greek word: generally rendered by *γένουτο*.

19. ὁς ἐάν λύσῃ I mark once for all this use of ἐάν, so frequent in N.T., as indicative of deviation from pure Greek style.

22. ῥακά from Heb. רָקַע *evacuari*, or רָקַע *conspuit*: each of them suggesting contempt and insult.

דָּבַר אֱלֹהִים בְּרֶחֱבֵי הַיַּרְדֵּן הַזֶּה the ravine under Mount Zion, where was תַּבְּחֵיחַ or תַּבְּחֵיחַ מוֹתָב, spoken of 2 Kings xxiii. 10 and Jerem. vii. 31; the "locus combustionis" (Gesenius), the "furnace" or "fire" sacred to Molech, the fire-shrine, where the children passed through the fire: which was desecrated by Josiah, and made the place for burning the filth of the city, carcasses of criminals, and the offal of the victims sacrificed in the Temple, brought down into it by the great sewers recently discovered. The name *γέεννα τοῦ πυρός*, "The flaming Gehenna," would have been appropriate, in the days of its honour and dishonour alike. The loathsome task of burning the garbage was probably performed by convicts, employed, both in ancient and modern times, as scavengers of great cities: as in Spain and

Portugal till quite recently. Hence the force of *ἐνοχος εἰς τὴν γέενναν τοῦ πυρός*. "Obnoxius prænæ usque ad Gehennam ardentem." Our Lord names three degrees of offence, deserving of citation before a recognized tribunal, of less or greater jurisdiction, naming in the last case, not the tribunal (as in the others) but the penalty. We must carefully note the difference of construction: *ἐνοχος κρίσει* (a), *συνεδρίῳ* (b), *εἰς γέενναν* (c). The latter cannot be considered as equivalent to the dative *γέεννα*,—so *ἐνοχος* (in c) must be taken alone, as "prænæ obnoxius." In V.A. it stands, I believe, always alone (except in two cases: Deut. xix. 10 הַיָּהוָה אֵלֵינוּ דָּמֵיךָ הֵי עָלֵינוּ, i.e. "and there shall not be upon thee the guilt of blood," *οὐκ ἔσται ἐν σοὶ αἵματι ἐνοχος*, "there shall not be in the midst of thee any one liable to punishment by reason of blood," i. e. "guilty of manslaughter;") and Gen. xxvi. 11, מוֹתָב מוֹתָב, θανάτω ἐνοχος ἔσται, *morti obnoxius erit*): Schl. gives three meanings: (1) *ὑποκείμενος*. Heb. ii. 15, *ἐνοχος δουλείας*. (2) *ὑπεύθυνος*, as above, and Mk. iii. 29. (3) *ὑπάλιτος*, as 1 Cor. xi. 27, *ἐνοχος τοῦ σώματος τοῦ Κυρίου*, and James ii. 10, *πάντων ἐνοχος*. But throughout N.T. its construction is very irregular, and it appears to take genitive or dative indifferently.



- 25 καὶ τότε ἔλθὼν πρόσφερε τὸ δῶρόν σου. [ἴσθι εὐνοῶν] τῷ ἀντι-  
 δίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε  
 παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ,  
 26 καὶ εἰς φυλακὴν βληθήσῃ. ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν  
 27 ἕως ἂν ἀποδῶς τὸν ἔσχατον κῶδράντην. Ἠκούσατε ὅτι ἐρρήθη  
 28 τοῖς ἀρχαίοις, Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ  
 [βλέπων γυναῖκα] πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτήν  
 29 ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμὸς σου ὁ δεξιὸς \*σκανδαλίζει\*  
 σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι [ἵνα ἀπό-  
 ληται] ἔν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ \*εἰς  
 30 γέενναν.\* καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν  
 καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν  
 σου, καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.  
 31 Ἐρρήθη δὲ, ὡς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ  
 32 ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὡς ἂν ἀπολύσῃ τὴν γυναῖκα  
 αὐτοῦ, παρεκτὸς \*λόγου πορνείας,\* ποιεῖ αὐτὴν μοιχευθῆναι· καὶ ὡς  
 33 ἂν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἠκούσατε ὅτι ἐρρήθη  
 τοῖς ἀρχαίοις, Οὐκ ἐπιорκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς

29. In the parallel passage, Mk. ix. 43, 44, we have the additional description, ὅπου ὁ σκάλῃς αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. Compare Isai. lxxvi. 24. V.A. ἤξει πᾶσα σὰρξ τοῦ προσκυνῆσαι ἐνώπιον ἐμοῦ ἐν Ἱερουσαλὴμ εἶπε Κύριος. Καὶ ἐξελεύσονται καὶ θύονται τὰ κῶλα τῶν ἀνθρώπων τῶν παραβεβηκότων ἐν ἐμοί, יְבִי מַעֲשֵׂהוּ. ὁ γὰρ σκάλῃς αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς δρασιν πάση σαρκί, יִרְאֶה יְהוָה.

LXX. seem to have had יִרְאֶה יְהוָה. Note the use of εἰμι εἰς for ἵ ηἷη = γίγνομαι. Comp. Dan. xii. 2, where יִרְאֶה יְהוָה is ὀνειδισμόν in V.A., “shame and everlasting contempt,” “abomination.” The carcases of offenders against God were to be seen by all who should come up to Jerusalem, devoured by worms, rotting away, or consumed by a fire kept constantly burning,—apparently in γέεννα, the ravine of Hinnom “outside” the city: verse 22.

The horrible and loathsome sight, ever before their eyes, day and night, with all its foul accompaniments of smell and sound, where the bodies of transgressors against God or man, exposed to “shame and contempt,” suffered the extreme penalty of their crimes, suggested naturally the idea of the place of torment in Hades, recognized as the doom of sinners by our

Lord, x. 28, xxiii. 33, L. xii. 5, xvi. 23, more especially as Daniel used the same word in describing the future doom of the wicked. Whether the particular passage before us here (verses 29, 30) refers to punishment of *this* world or *the next*, may be thought doubtful, as it makes no allusion to the soul. It may possibly contain only the counsel to destroy an offending member,—remove the cause of temptation and instrument of some besetting sin,—to prevent any chance of its leading to such crime, as would entail the death of a criminal and subsequent exposure to worm and fire in the reeking pit of Gehenna. A counsel of worldly prudence, as vv. 25, 26; capable, no doubt, of a higher and spiritual application; but not, in the first instance, necessarily and essentially involving it.

32. λ. π.] = תַּבְרַח הַמַּעַל, “the matter of adultery,” “the case of...,” as Phil. iv. 15 εἰς λόγον δόσεως = עַל דְּבַר לַע, a common Hebrew idiom, here literally translated. Grimm gives *ratio* as the meaning of λόγος and quotes many passages from class. authors; but in all these λόγος stands alone, with no genitive, as here: e.g. ἐκ τίνος λόγου; τίνι δικαίῳ λόγῳ;... This does not cover our phrase, which is simply Ibraic.

ἔρκους σου. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὕλως, μήτε \*ἐν τῷ 34  
 οὐρανῷ,\* ὅτι θρόνος ἐστὶν τοῦ Θεοῦ· μήτε ἐν τῇ γῆ, ὅτι ὑποπόδιόν 35  
 ἐστὶν τῶν ποδῶν αὐτοῦ· μήτε [εἰς] Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ  
 μεγάλου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὀμόσης, ὅτι οὐ δύνασαι 36  
 μίαν τρίχα λευκῆν ἢ μέλαιναν ποιῆσαι. ἔσται δὲ ὁ λόγος ὑμῶν, 37  
 ναὶ ναὶ, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.  
 Ἠκούσατε ὅτι ἐρρήθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ 38  
 ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις 39  
 σε ραπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν  
 ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, 40  
 ἄφες αὐτῷ καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον 41  
 ἐν, ὑπάγε μετ' αὐτοῦ δύο. τῷ αἰτοῦντί σε δός· καὶ τὸν θέλοντα 42  
 ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. Ἠκούσατε ὅτι ἐρρήθη, 43  
 Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου. 44  
 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, καὶ προσεύ-  
 χεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πα-  
 τρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ 45  
 πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.  
 εἰάν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; 46  
 οὐχὶ καὶ οἱ τελῶναι οὕτως ποιοῦσι; Καὶ εἰάν ἀσπᾶσθητε τοὺς 47  
 ἀδελφοὺς ὑμῶν μόνον, [τί περισσὸν ποιεῖτε;] οὐχὶ καὶ οἱ ἐθνικοὶ  
 τὸ αὐτὸ ποιοῦσιν; \*ἔσεσθε\* οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν 48  
 ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

[ΠΡΟΣΕΧΕΤΕ] δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν <sup>CAP.</sup> 6

34. ἐν τῷ οὐρανῷ] אַ עַבְרַיִן, "juravit per:" rendered literally here, as in V. A. passim: e.g. מִי־הַיָּם לְהָאָרֶץ, Jerem. v. 7, ὠμνον ἐν τοῖς οὐκ οὐσι θεοῖς. I do not understand the force of the preposition in εἰς Ἱεροσόλυμα. Grimm explains "animo in Jerusalem directo," very unsatisfactorily.

37. ἐκ τοῦ πονηροῦ] "on the side of," "under the category of," as Gal. iii. 9, 10, 12, οἱ ἐκ πίστεως, the faith party, ἐξ ἔργων νόμου, "on the side of religious works," ὁ νόμος οὐκ ἐστὶν ἐκ πίστεως, "the Jewish religion is not a rule or system of faith." 1 John ii. 21, πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἐστι, "there can be no lie in the ranks of the truth:" where mark Hebraism πᾶν ψ. οὐκ = אֵל . . . לֹא.

48. ἔσεσθε] Future for imperative (or optative), a common Hebraism. Ps. xix.

15. V. A. has ἔσσονται: our Engl. Version optative rightly, "Let the words of my mouth..."

Cap. VI. 1. This is the only instance of προσέχειν alone followed by μὴ. The general uses in the N. T. are (a) προσέχειν ἀπὸ, infra vii. 15, x. 7, and L. xx. 46, which is found in Apocrypha; or (b) προσέχειν ἑαυτοῖς ἀπὸ, L. xii. 1; or (c) προσέχειν ἑαυτοῖς, L. xvii. 3, Acts v. 35, which both occur constantly in V. A. for לָקַח, 2 Chr. xxv. 13, or קָבַץ, Deut. iv. 23, iv. 9; Gen. xxiv. 6. This usage seems unknown to class. authors.

Many MSS. have ἐλεημοσύνην. V. A. for הַרְחִימֵנוּ, Dan. iv. 24, has ἐν ἐλεημοσύναις. Hence we gather that ἐλεημοσύνη, an essential element in Jewish δικαιοσύνη, had come to be used as equivalent to it: a part for the whole.

τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ  
 2 ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ὅταν οὖν ποιῆς  
 ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ  
 ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν  
 ὑπὸ τῶν ἀνθρώπων· ἀμήν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.  
 3 σοῦ δὲ ποιούντος ἐλεημοσύνην, μὴ γνώτω ἢ ἀριστερά σου [τί] ποιεῖ  
 4 ἡ δεξιὰ σου, ὅπως ἡ σου ἢ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ  
 5 πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι. Καὶ ὅταν  
 προσεύχησθε, οὐκ ἔσεσθε ὥσπερ οἱ ὑποκριταὶ, ὅτι φιλοῦσιν ἐν ταῖς  
 συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχε-  
 6 σθαι, ὅπως [φανῶσιν] τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέ-  
 7 χουσι τὸν μισθὸν αὐτῶν. σὺ δὲ ὅταν προσείχη, εἰσελθε εἰς τὸ  
 ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου  
 τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ,  
 8 ἀποδώσει σοι. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ  
 [οἱ ἐθνικοί]· δοκοῦσι γὰρ ἔτι \*ἐν τῇ πολυλογία\* αὐτῶν  
 9 εἰσακουσθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδεν γὰρ ὁ πατήρ  
 10 ὑμῶν ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. οὕτως οὖν  
 προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ  
 11 ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθίτω τὸ θέλημά σου, ὡς  
 12 ἐν οὐρανῷ, \*καὶ\* ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν [ἐπιούσιον] δὸς  
 13 ἡμῖν σήμερον· καὶ ἄφες ἡμῖν \*τὰ ὀφειλήματα\* ἡμῶν, ὡς καὶ  
 14 ἡμεῖς ἀφίεμεν \*τοῖς ὀφειλέταις\* ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς  
 εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἐὰν γὰρ  
 ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ  
 ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις  
 15 τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώ-  
 16 ματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ  
 17 σκυθρωποί· [ἀφανίζουσι] γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι  
 τοῖς ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν  
 18 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἀλειφαί σου τὴν κεφαλὴν, καὶ τὸ  
 πρόσωπόν σου νίφαι· ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων,

6. Βάδιζε λαὸς μου, εἰσελθε εἰς τὰ ταμεία σου, Is. xxvi. 20. V.A. for יָבֵר אֶל הַיָּרֵיךָ אֲנִי; which probably accounts for the use of the word in N.T.

7. ἐν with dative for "cause," "because of."

12. V.A. does not use ὀφείλημα as = ἀμαρτία. But the Rabbins in their Targums employed this phraseology.—

Schleusner quotes Gen. xx. 9 אֶלְדֵּיךָ הַחַטָּה paraphrased by אֶלְדֵּיךָ הַחַטָּה, and Ps. xxv. 18 יְהוָה אֱלֹהֵינוּ rendered אֱלֹהֵינוּ in the Targum, אֱלֹהֵינוּ being Chaldee for *debt*. Also Gen. xviii. 20, Ex. xxxii. 32. Hence we see that the idea of *sin* as *debt* was familiar to the Jews; and our Lord recognizes it in His parables.



ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ, ἀποδώσει σοι.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὕπου σῆς καὶ 19  
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θη- 20  
σαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὕπου οὔτε σῆς οὔτε βρῶσις  
ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ὕπου 21  
γάρ ἐστιν ὁ θησαυρὸς σου, ἐκεῖ ἔσται καὶ ἡ καρδία σου. Ὁ 22  
λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς σου  
ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμὸς 23  
σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς  
τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον; οὐδεὶς δύναται δυσὶ 24  
κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον ἀγα-  
πήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἐτέρου καταφρονήσει. οὐ δύνασθε  
Θεῷ δουλεῖν καὶ μαμμωνᾷ. διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε 25  
τῇ ψυχῇ ὑμῶν, [τί φάγητε] καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν  
τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς, καὶ τὸ σῶμα  
τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ 26  
σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ  
πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε  
αὐτῶν; τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν 27  
αὐτοῦ πηχυν ἓνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ 28  
κρίνα τοῦ ἀγροῦ [πῶς] αὐξάνουσιν· οὐ κοπιῶσιν, οὐδὲ νήθουσιν.  
λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε- 29  
βάλετο ὡς ἐν τούτων. εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, 30  
καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν,  
οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; μὴ οὖν μεριμνήσητε λέγον- 31  
τες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; πάντα γὰρ 32  
ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατήρ ὑμῶν ὁ οὐράνιος ὅτι  
χρηζέτε τούτων ἀπάντων. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ 33  
Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα \*προσθεθήσεται\*

22. ἀπλότης· V. A. for  $\Delta\eta$  "integritas."  
2 Kings xv. 11, Prov. xix. 1.

33. προστεθήσεται] here and L. xii. 31, in sense of "come in afterwards," "come next," as Acts xii. 3, προσέθετο συλλαβὴν Πέτρον: "he seized Peter afterwards." L. xx. 11. Always used by V. A. for  $\eta\psi$  in same sense. Here the *future* stands for imperative or permissive, a usage not uncommon in Hebrew; and vice versa. Is. lv. 2, "Hearken unto me and eat:" i. e. "ye shall eat;" and the commandments in Ex. xx.—V. A. frequently renders Hebrew imperative by future: e. g. Is. vi. 9, a passage very loosely translated in it: see

infra, cap. xiii. 14—16. My conclusion is that this verse does not contain a promise of the supply of our bodily and temporal wants, as the consequence of our devotion to God's service (as our English Version seems to imply); but a permission from the mouth of our great Teacher and Law-giver to provide for *them* after we have first discharged our duties to God; "seek ye first the kingdom of God and His righteousness, and then all these claims of the world and the flesh may allowably and innocently be attended to:" the life of the soul to be the first care and thought, the life of the body the second.

34 ὑμῖν· μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ [ἢ κακία] αὐτῆς.

CAP.

7 ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. \*ἐν ᾧ γὰρ κρίματι\* κρίνετε, 3 κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν 4 δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, \*Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου, 5 καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ 6 κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δώτε τὸ ἄγιον τοῖς χοίρω, μὴδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν 7 στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν. Ζητεῖτε, καὶ 8 εὕρησεται· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· πᾶς γὰρ ὁ αἰτῶν λαμβάνει, 9 καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοιγήσεται. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, [ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδά- 10 σει αὐτῷ ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδάσει αὐτῷ;] εἰ οὖν 11 ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ 12 τοῖς αἰτοῦσιν αὐτόν; Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· [οὗτος] γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν 14 οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν. 15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς 16 \*ἐν ἐνδύμασι προβάτων,\* ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες. \* ἀπὸ τῶν καρπῶν\* αἰτῶν ἐπιγνώσεσθε αὐτούς· μῆτι συλλέγουσιν ἀπὸ 17 ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα; οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς 18 πονηροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς 19 ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. πᾶν δένδρον

34. ἡ γὰρ.....] "for the morrow will have to care for its own matters," "is sure to have," "will certainly have," "cares enough of its own."

κακία] V.A. for "vexatio, ærumna." 1 Kings xx. 28, Eccl. xii. 1, Am. iii. 6. Is the word ever thus used in pure Greek?

Cap. VII. 2. Instances are given by Lightfoot of an old Rabbinical proverb

of the mote and beam: the words are not found in V.A.

9. Confessedly ungrammatical.

12. οὗτός ἐστιν ὁ ν. κ. ὁ. π.] A strange construction utterly at variance with ordinary forms.

16. ἀπὸ] = ἣ used to express cause; 1<sup>n</sup> xviii. 7, instrument or manner: Hebrew rather than Greek: Gen. ix. 11, Ps. lxxvi. 7.



μη ποιουν καρπον καλον, εκκίπτεται και εις πυρ βάλλεται. ἄραγε 20 ἀπο τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

Οὐ πᾶς ὁ λέγων μοι, Κυριε, Κύριε, εἰσελεύσεται εἰς \* τὴν 21 βασιλείαν τῶν οὐρανῶν\* ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, 22 Κύριε, οὐ [τῷ σῶ ὀνόματι] προεφητεύσαμεν, καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι \*δυνάμεις\* πολλὰς ἐποιήσαμεν; καὶ τότε [ὁμολογήσω] αὐτοῖς, \*ὅτι\* οὐδέποτε ἔγνων 23 ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν 24 ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν καὶ κατέβη ἢ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν 25 οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους 26 τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον καὶ κατέβη ἢ βροχὴ 27 καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη. Καὶ 28 [ἐγένετο] ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, [ἔξεπλήσ-

22. τῷ σῶ ὀνόματι] Here, where we should naturally expect ἐν, we have dative alone: not easy to account for: unless as, in some sense, conveying the idea of instrumentality, though this seems forced and unnatural. And besides, *M. very seldom* uses dative for this.

δυνάμεις] Found once only *in this sense* in V. A. for  $\text{לְשֵׁם}$  Job xxxvii. 16.  $\text{הַגִּבּוֹר}$ , to which Schleusner considers it parallel, is rather the abstract, *δύναμις*, *power*, than its manifestation by a miracle; and besides there are no other instances, but that above, of the plural in V. A. In N. T. we have both (a) singular and (b) plural, in this sense: (a) Mk. ix. 39, (b) infra xi. 20, 21, 22, Acts ii. 22.

23. I select *this* instance of *ὅτι*, in a collocation frequent in N. T., to offer a few remarks on its probable force and meaning, because it has been allowed to remain in the text by Tischendorf, who has so unsparingly eliminated the word elsewhere. I cannot regard it as universally pleonastic or superfluous, or as merely introductory to a quotation or the statement of another person's opinion, though this, of course, is occasionally its use and meaning, what Grimm calls "*ὅτι recitativum*," specifying this passage and

infra cap. xxvi. 72, 74, xxvii. 43 among others. I purposely confine myself to S. Matt., although I might cite the other sacred authors largely. I cannot, in any of these instances, nor in many others, e.g. cap. xix. 8, xxvi. 65, x. 7, xiv. 26, acquiesce in this annihilation of its significance. Twice, at least, in V. A., Gen. xxviii. 16, xliv. 28, it is given for  $\text{וְאָמַר}$  or  $\text{וְאָמַרְתִּי}$ , "verily," in strong asseveration, as emphatic, which would suit all the passages above. Nor may we forget how frequently it is used in V. A. as =  $\text{כִּי}$ , in all its various meanings, and that one of those is *asseveration*, as recognized by lexicographers and by our Auth. Version. Gen. xxix. 33  $\text{וְאָמַרְתִּי כִּי שְׂמֵךְ יְהִי לְאִמִּי}$ , καὶ εἶπεν, ὅτι ἤκουσε Κύριος. Josh. ii. 24  $\text{וְאָמַרְתִּי כִּי יָתַן יְהוָה בְּיַדִּי וּבְיַד יְהוָה וְאָמַרְתִּי כִּי יָתַן יְהוָה בְּיַדִּי וּבְיַד יְהוָה וְאָמַרְתִּי כִּי יָתַן יְהוָה בְּיַדִּי וּבְיַד יְהוָה$ , καὶ εἶπαν, ὅτι παραδέδωκεν ὁ Κύριος πᾶσαν τὴν γῆν ἐν χειρὶ ἡμῶν. Jerem. xxii. 22  $\text{וְאָמַרְתִּי כִּי יָתַן יְהוָה בְּיַדִּי וּבְיַד יְהוָה$ , ὅτι τότε αἰσχυνθήσῃ, "surely then thou shalt be ashamed." I think therefore that we may claim this meaning for *ὅτι* in those passages where it manifestly suits the sense and gives force to the expression.

28. The omission of any conjunction to connect the two verbs, so frequent in



29 σουτο] οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοῖς  
 CAP. ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ἵρου, ἠκολούθησαν αὐτῷ ὄχλοι  
 2 πολλοί· καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνη αὐτῷ λέγων, Κύριε,  
 3 ἐὰν θέλῃς, δύνασαι με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα, ἤψατο  
 αὐτοῦ ὁ Ἰησοῦς λέγων, Θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθαρίσθη  
 4 αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης·  
 ἀλλ' ὑπάγε, σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ  
 προσέταξεν Μωσῆς, \* εἰς μαρτύριον \* αὐτοῖς.

5 Εἰσελθόντι δὲ αὐτῷ εἰς Καφαρναοὺμ, προσῆλθεν αὐτῷ  
 6 ἑκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων, Κύριε, ὁ παῖς μου  
 7 [βέβληται] ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. καὶ  
 8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτὸν. καὶ ἀποκριθεὶς  
 ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ [ικανὸς] ἵνα μου ὑπὸ τὴν στέγην  
 9 εἰσέλθῃς· ἀλλὰ μόνον εἶπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. καὶ  
 γὰρ ἐγὼ ἄνθρωπός εἰμι [ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἑμαυτὸν] στρατι-  
 10 ῶτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου,  
 καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας  
 δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν,  
 11 παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εἶρον. λέγω δὲ ὑμῖν,  
 ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἤξουσιν, καὶ ἀνακλιθήσονται  
 μετὰ Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·  
 12 \* οἱ δὲ υἱοὶ τῆς βασιλείας \* ἐκβληθήσονται εἰς τὸ σκίτος τὸ ἐξώ-  
 13 τερον· ἐκεῖ ἔσται \* ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ἰδόντων.\* καὶ  
 εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, Ὑπάγε, ὡς ἐπίστευσας γεννηθήτω  
 σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πενθερὰν

N.T., is due to depravation of style; as also cap. viii. 6, 8, 9, βέβληται for "ægro-  
 tus decumbit lecto affixus," as Grimm  
 paraphrases it; and *ικανὸς*, "a sufficiently  
 great person," "grand enough;" and  
 ὑπὸ ἐξουσίαν in accusative.

Cap. VIII. 12. The Hebrew idiom,  
 in which *בן*, in its various derivative or  
 metaphorical significations, is employed,  
 — rendered literally in V.A. by *υἱός*, and  
 in our Auth. V. by "son" or "child,"—  
 are so familiar to us, that we very often  
 do not stop to get a clear and definite  
 idea of their meaning: e. g. "sons of Bel-  
 ial," Deut. xiii. 13, 1 Sam. ii. 12, and *υἱὸς*  
*θανάτου*, "death's child," doomed to die,  
 1 Sam. xx. 31, 2 Sam. xii. 5; and infra  
 cap. xxiii. 15 *υἱὸς γεέννης*, "a child of hell,"  
 and *υἱοὶ τοῦ νυμφῶνος*, ix. 15, "children of

the bride-chamber;" John xvii. 12, *υἱὸς*  
*ἀπωλείας*, "the son of perdition." No  
 general rule can be given: each case re-  
 quires its own special consideration.

τὸ σκ. τὸ ἐξ.] "the darkness outside,"  
 contrasted with the brilliancy and splen-  
 dour which light up the banquet of the  
 king, referred to in verse 11, and in the  
 Parable of the Marriage Feast, cap. xxii.  
 1—14. It is a periphrasis for the place of  
 punishment.

ὁ κλ. κ. ὁ βρ.] The article here and in  
 L. xiii. 38 seems to imply a well-known  
 form of expression for the misery of the  
 scene: "the wailing...that all have heard  
 of." Possibly a phrase of some sacred  
 writer that had passed into a proverb.  
 Ps. cxl. 10, *τοὺς ὀδόντας αὐτοῦ βρῦζει ὁ*  
*ἀμαρτωλός*.

αὐτοῦ [βεβλημένην] καὶ πυρέσσουσιν, καὶ ἤψατο τῆς χειρὸς αὐτῆς, 15  
καὶ ἀψῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.  
Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· 16  
καὶ ἐξέβαλε τὰ πνεύματα λίγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας  
ἑθεράπευσεν· [ἕως πληρωθῆ] τὸ ῥῆθὲν διὰ Ἡσαΐου τοῦ προφήτου 17  
λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβά-  
στασεν.

Ἴδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν 18  
ἀπελθεῖν εἰς τὸ πέραν. καὶ προσελθὼν [εἰς] γραμματεὺς εἶπεν 19  
αὐτῷ, Διδάσκαλε, ἀκολουθίσω σοι, [ὅπου ἐὰν ἀπέρχῃ.] καὶ λέγει 20  
αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ  
οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, [ποι]  
τὴν κεφαλὴν κλίνη. Ἐτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ, Κύριε, 21  
ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.  
ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολουθεῖ μοι, καὶ [ἄφες τοὺς νε- 22  
κρούς] θάψαι τοὺς ἐαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς 23  
πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμός 24  
μέγας ἐγένετο ἐν τῇ θαλίσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ  
τῶν κυμάτων· αὐτὸς δὲ ἐκάθευεν. καὶ προσελθόντες ἤγειραν 25  
αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα. καὶ λέγει αὐτοῖς, 26  
Τί δεῖλοί ἐστε ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις  
καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. οἱ δὲ ἄνθρωποι 27  
ἐθαύμασαν λέγοντες, Ποταπός ἐστιν οὗτος, ἔτι οἱ ἄνεμοι καὶ ἡ  
θάλασσα ἰπακούουσιν αὐτῷ;

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς πῆν χώραν τῶν Γαδαρηνῶν, 28  
ἐπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι  
χλεποὶ λίαν, ὥστε μὴ ἰσχύειν [τινὰ] παρελθεῖν διὰ τῆς ὁδοῦ  
ἐκείνης, καὶ ἰδοὺ ἔκραξαν λέγοντες, \*Τί ἡμῖν καὶ σοί,\* Ἰησοῦ υἱὲ 29  
τοῦ Θεοῦ; [ἦλθες ἄδε πρὸ καιροῦ βασανίσαι] ἡμᾶς; ἦν δὲ μακρὰν 30  
ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες 31  
παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον  
ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. καὶ εἶπεν αὐτοῖς, Ἔπάγετε. 32  
οἱ δὲ ἐξεληθόντες ἀπήλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ  
ὤρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν  
θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, 33  
καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν  
δαιμονιζομένων. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν 34

19, 20. εἰς γρ. for γρ. τίς. ποῦ for  
ὅπου.

28. χαλεπός] V. A. Is. xviii. 2, for נָחַץ]

“terribilis, formidandus,” Niph. well  
defined to mean “hard of things, harsh  
of men, fierce of beasts.” W. W.

τῷ Ἰησοῦ καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως [μεταβῆ] ἀπὸ τῶν ὁρίων αὐτῶν.

CAP.

9 ΚΑΙ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης [βεβλημένον] καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπεν τῷ παραλυτικῷ, Θάρσει τέκνον [ἀφέωνται] σου αἱ ἁμαρτίαι. καὶ ἰδοὺ τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, Ἵνατί ὑμεῖς [ἐνθυμεῖσθε πονηρὰ] ἐν ταῖς καρδίαις ὑμῶν; [τί γὰρ ἐστὶν εὐκοπώτερον], εἰπεῖν, 6 Ἀφέωνται σου αἱ ἁμαρτίαι ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ Ἐγερθεὶς ἄρον σου 7 τὴν κλίνην, καὶ ὑπάγε εἰς τὸν οἶκόν σου. καὶ ἐγερθεὶς ἀπήλθεν 8 εἰς τὸν οἶκον αὐτοῦ. ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν, καὶ ἐδόξασαν τὸν θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ [παράγων] ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον \*ἐπὶ τὸ τελῶνιον,\* Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. \*Καὶ ἐγένετο\* αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, \*καὶ ἰδοὺ\* πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν 12 τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστὶν, Ἐλεος θέλω, καὶ οὐ θυσίαν· οὐ γὰρ [ἦλθον καλέσαι] δικαίους, ἀλλὰ ἁμαρτωλοὺς.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσι; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύναται \*οἱ υἱοὶ τοῦ νυμφῶνος\* πευθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι [ὅταν ἀπαρθῆ] ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα 16 ῥάκους ἀγράφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ [τὸ πλήρωμα αὐτοῦ] ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ [βάλουσιν] οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ γε, ῥήγνυνται οἱ

Cap. IX. 9. ἐπι] Here probably used as =  $\lambda\kappa$ , "apud," as εἰς and πρὸς are in V. A. or N. T. See xiii. 56. It is found in V. A. frequently for  $\lambda\kappa$ , with all its varieties of meaning, e. g. 2 Sam. xxi. 2  $\lambda\iota\alpha\psi\text{-}\lambda\kappa$ ,

ἐπὶ τὸν Σαοὺλ, "It is for Saul and for his bloody house."

10. Gen. xxiv. 30  $\kappa\alpha\iota\ \eta\lambda\theta\epsilon$  . . .  $\eta\gamma\eta$ , καὶ ἐγένετο . . . καὶ ἦλθε. V. A. passim; as also in N. T.



ἄσκοι, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἄσκοι ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἄσκους καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

Ταῦτα αὐτοῦ λαλοῦντος αἰτοῖς, ἰδοὺ ἄρχων ἐλθὼν προσεκίνει 18 αὐτῷ λέγων, "Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς 19 ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, 20 ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ἔλεγεν γὰρ ἐν ἑαυτῇ, 21 Ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, [σωθήσομαι.] ὁ δὲ Ἰησοῦς 22 στραφεὶς καὶ ἰδὼν αὐτήν, εἶπεν, Θάρσει θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ἄρας ἐκείνης. Καὶ ἐλθὼν 23 ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς ἀνήτας καὶ τὸν ὄχλον θορυβούμενον, ἔλεγεν Ἀναχωρεῖτε· οὐ γὰρ ἀπ- 24 ἔθανεν τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. ὅτε 25 δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν 26 ἐκείνην.

Καὶ [παράγοντι] ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο 27 τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς υἱὸς Δαυίδ. ἐλ- 28 θόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεῦετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ Κύριε. τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, 29 Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεόχθησαν αὐτῶν 30 οἱ ὀφθαλμοί· καὶ [ἐνεβριμήθη] αὐτοῖς ὁ Ἰησοῦς λέγων, Ὅρατε μηδεὶς γινωσκέτω. οἱ δὲ ἐξεληθόντες [διεφήμισαν] αὐτὸν ἐν ὅλῃ 31 τῇ γῇ ἐκείνῃ.

Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον 32 κωφὸν [δαιμονιζόμενον]. καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν 33 ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε [ἐφάνη] οὕτως

21. *σωθήσομαι*] Schleus. cites Xen. *Mem.* II. 10. 1 to show that *σώζω*="to heal," and that *σωτήρ*=physician, and *σῶστρον* his fee for restoring health. But it is not a common use of the words in Greek authors. It is not found in this sense, so far as I can discover, in V. A. in which it stands for *ὑψ*, as *ἴασθαι* for *ἴψη*, uniformly. But in N. T. it very often means "to heal:" as here: and Mk. v. 23, vi. 56: L. viii. 36, J. xi. 12, Acts iv. 9. And our Auth. Version curiously renders *σωτήρια*, "health," Ps. xlii. 11, xliii. 5; and "saving health," Ps. lxxvii. 2: most probably from the double meaning of "salus," (a) health and (b) salvation; which latter they dis-

tinguish from (a), as "saving health:" Vulgate has in the above "salutare vultis mei," "salutare tuum": in fact "salutare" is its usual rendering of *σωτήριον* and *σωτήρια*.

33. The notion of "evil spirits" attached to *δαιμόνια* seems to be entirely Jewish: we have the term used of an inferior race of divine beings by Plato and Xenophon: and hence, probably, its application to the gods of the heathen by V. A. for *דִּימוֹן*. Deut. xxxii. 17 *הַבְּנֵי אֱלֹהִים יִהְיוּ אֶתְּמוֹתַי*, *δαιμονίοις ἔθυσαν* καὶ οὐ Θεῶν, quoted by S. Paul, 1 Cor. x. 20, apparently in same sense, and Ps. xcvi. 5

- 34 ἐν τῷ Ἰσραὴλ. οἱ δὲ Φαρισαῖοι ἔλεγον, \* Ἐν τῷ ἄρχοντι \* τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
- 35 ΚΑΙ περιήγειν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
- 36 μαλακίαν. ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν [ἐσκυλμένοι καὶ ἐρριμμένοι] ὡσεὶ πρόβατα [μὴ] ἔχοντα
- 37 ποιμένα. τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς
- 38 πολὺς, οἱ δὲ ἔργαται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ
- CAP. 10 θερισμοῦ, ὅπως [ἐκβάλλῃ] ἔργατας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θε-
- 2 ραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος
- 3 Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβε-
- 3 δαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· Φίλιππος, καὶ Βαρθολο-
- 4 καὶ Λεββαῖος, Σίμων \* ὁ Καναναῖος,\* καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.
- 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐ-
- 6 τοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμα-
- 7 τριτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα
- 8 τὰ ἀπολωλότα \* οἴκου Ἰσραὴλ.\* πορευόμενοι δὲ κηρύσσετε
- 9 λέγοντες, Ἡγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας
- 10 θεραπεύετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε, δωρεὰν
- 9 ἐλάβετε, δωρεὰν δότε. Μὴ [κτῆσησθε] χρυσόν, μηδὲ ἄργυρον,
- 11 μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὁδόν, μηδὲ
- 11 τῆς τῆς τροφῆς αὐτοῦ. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλ-
- θητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μένατε, ἕως ἂν

עֲלִיזָרַי וְעֲמִישַׁדַּי הַיְהוּדִיִּם, πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια. And so the term easily passed to mean "Devils," "Spirits of evil," about men and in men: the fallen angels, Satan and his agents.

38. βάλλειν = "put" (a), and ἐκβάλλω = "put forth" or "send out" (b), constantly in N.T.—(a) M. xii. 35, xxv. 27, xxvi. 12, Mk. vii. 30, 33; (b) here and Mk. i. 43, Jo. x. 4.

V. A. uses ἐμβάλλειν for עֲשִׂי פונו Gen. xxxi. 34, xlii. 1, Deut. x. 2, and ἐκβάλλειν for עֲשִׂי פונו 2 Chr. xxiii. 14, xxix. 5.

It seems clear from this that βάλλειν

could be used in a much milder sense in later Greek than it bore in earlier authors. See x. 34.

4. Κανανίτης or Καναναῖος from כְּנַעֲנִי, "zelotypus fuit," and so = Ζηλωτής. Ἀλφαῖος, Hebr. אֶלְפָּאִי, seems to be from the same root as Cleophas; and probably the same name, if not the same person, as in J. xix. 25.

6. οἶκος Ἰσραὴλ = בְּיַסְרָאֵל יִשְׂרָאֵל = "the descendants of Jacob," "the family of Israel."



ἐξέλθητε. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. καὶ 12  
 εἰάν μὲν ᾗ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· εἰάν 13  
 δὲ μὴ ᾗ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω. καὶ ὅς 14  
 εἰάν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι  
 ἐξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κοινορ-  
 τὸν τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ 15  
 Σοδόμων καὶ Γομόρρας ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γί- 16  
 νεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραι.  
 [προσέχετε δὲ ἀπὸ] τῶν ἀνθρώπων παραδώσουσιν γὰρ ὑμᾶς εἰς 17  
 συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ 18  
 ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, [εἰς μαρ-  
 τύριον] αὐτοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδώσιν ὑμᾶς, μὴ 19  
 μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ  
 τῇ ὥρᾳ τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ 20  
 πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ 21  
 ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστή-  
 σουται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. καὶ ἔσεσθε 22  
 μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς  
 τέλος, οὗτος σωθήσεται. ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει 23  
 ταύτῃ, φεύγετε [εἰς τὴν ἄλλην.]. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ  
 τελέσητε τὰς πόλεις Ἰσραὴλ, [ἕως ἔλθῃ] ὁ υἱὸς τοῦ ἀνθρώ-  
 που. Οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος 24  
 ὑπὲρ τὸν κύριον αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ 25  
 διδάσκαλος αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν  
 οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς  
 αὐτοῦ; Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν κεκαλυμμένον 26  
 ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. ὃ 27  
 λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί· καὶ ὁ \* εἰς τὸ οὐς \*  
 ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων. καὶ μὴ \* φοβεῖσθε ἀπὸ \* 28  
 τῶν ἀποκτευνάντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀπο-  
 κτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα  
 ἀπολέσαι \* ἐν γέννη.\* οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; 29  
 καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν·  
 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημένοι εἰσίν. 30

23. ἕως] for πρὶν often in N.T.

27. This peculiar use of εἰς τὸ οὐς or εἰς τὰ ὦτα had probably become habitual from its frequent occurrence in V.A. for  $\text{D}\text{N}\text{I}\text{N}\text{S}\text{I}$ . Gen. xx. 8, xxiii. 16, Ex. x. 2, Is. v. 9. ἡκούσθη εἰς τὰ ὦτα: as Acts

xi. 22. It seems to have been adopted as an idiomatic equivalent.

28. φοβεῖσθαι ἀπὸ] in V.A. and N.T. is a literal rendering of a common Hebrewism:  $\text{יָרָא מִפְּנֵי}$  Deut. i. 29, v. 5, Ps. iii. 7, xxvii. 1.



31 μὴ οὖν φοβείσθε [πολλῶν στρουθίων διαφέρετε] ὑμεῖς. Πᾶς οὖν  
 32 ὅστις \* ὁμολογήσει ἐν ἐμοὶ \* ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω  
 καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.  
 33 ὅστις δὲ ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν  
 34 καὶ γὰρ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νο-  
 μίσητε ὅτι [ἦλθον βαλεῖν] εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν  
 35 εἰρήνην, ἀλλὰ μάχαιραν. ἦλθον γὰρ [διχάσαι] ἄνθρωπον κατὰ τοῦ  
 πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην  
 36 κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ  
 37 αὐτοῦ. ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος·  
 38 καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ  
 ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου,  
 39 οὐκ ἔστιν μου ἄξιος. ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν·  
 καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὕρήσει αὐτήν.  
 40 Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται  
 41 τὸν ἀποστείλαντά με. ὁ δεχόμενος προφήτην \* εἰς ὄνομα \* προ-  
 φήτου, μισθὸν προφήτου λήμψεται· καὶ ὁ δεχόμενος δίκαιον εἰς  
 42 ὄνομα δικαίου, μισθὸν δικαίου λήμψεται· καὶ [ὃς ἐὰν ποτίσῃ] ἕνα  
 τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα μαθητοῦ,  
 ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

CAP.

11 Καὶ \* ἐγένετο ὅτε \* ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα  
 μαθηταῖς αὐτοῦ, \* μετέβη \* ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν  
 ταῖς πόλεσιν αὐτῶν.

2 Ὁ ΔΕ Ἰωάννης ἀκούσας ἐν τῷ δεσμοτηρίῳ τὰ ἔργα τοῦ  
 3 Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ, Σὺ εἶ ὁ  
 4 ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν  
 αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη, ἃ ἀκούετε καὶ βλέπετε·  
 5 τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσιν· λεπροὶ καθαρίζον-  
 6 ται, καὶ κωφοὶ ἀκούουσιν· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγε-  
 7 λίζονται· καὶ μακάριός ἐστιν ὃς ἐὰν μὴ \* σκανδαλισθῇ ἐν ἐμοί.\*  
 7· Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ  
 Ἰωάννου, Τί [ἐξήλθετε] εἰς τὴν ἔρημον [θεάσασθαι;] κάλαμον ὑπὸ  
 8 ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον [ἐν μα-  
 λακοῖς] ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς  
 9 οἴκοις τῶν βασιλέων εἰσίν. ἀλλὰ τί ἐξήλθετε; προφήτην

32. ὁμολογήσει ἐν ἐμοί] here and L. xii. 8, have no parallel in V.A.

41. εἰς ὄνομα π.] Grimm renders "respiens nomen prophetæ quod gerit," "out of regard to." But it may possibly be nothing more than an inaccurate use

of εἰς for ἐν, of which we have so many examples in V.A. and N.T. The phrase  $\text{ἕν ὀνόματι}$  is rendered ἐπὶ τῷ ὀνόματι by V.A. Ex. v. 23, Jerem. xi. 21.

ιδεῖν; καὶ λέγω ὑμῖν, καὶ περισσότερον προφήτου. οὗτος γάρ 10  
 ἐστὶν περὶ οὗ γέγραπται, Ἴδου ἐγὼ ἀποστέλλω τὸν ἀγγελόν  
 μου \*πρὸ προσώπου σου,\* καὶ κατασκευάσει τὴν ὁδὸν σου ἔμ-  
 προσθέν σου. Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναι- 11  
 κῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· [ὁ δὲ μικρότερος] ἐν τῇ  
 βασιλείᾳ τῶν οὐρανῶν, μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν 12  
 Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι \*ἡ βασιλεία τῶν οὐρανῶν\*  
 βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν. πάντες γὰρ οἱ προ- 13  
 φῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν· καὶ εἰ θέλετε 14  
 δεῖξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. ὁ ἔχων ὄρα, 15  
 ἀκουέτω. Τίμι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παι- 16  
 δαρίοις ἐν ἀγοραῖς καθημένοις, ἃ προσφωνοῦντα τοῖς ἐτέροις λέ- 17  
 γουσιν, Ἡυλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν, καὶ  
 οὐκ ἐκόψασθε. ἦλθε γὰρ Ἰωάννης [μῆτε] ἐσθίαν μῆτε πίνων 18  
 καὶ λέγουσιν, Δαιμόνιον ἔχει. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίαν 19  
 καὶ πίνων· καὶ λέγουσιν, Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης,  
 τελωνῶν φίλος καὶ ἀμαρτωλῶν. καὶ \*ἐδικαιώθη ἡ σοφία ἀπὸ\*

Cap. XI. 11. Job xiv. 1, xv. 14, xxv. 4  
 חֵן לְיָ, V.A. γεννητὸς γυναικός: evi-  
 dently taking γεννητὸς as a noun. The  
 phrase is very peculiar: apparently Hebr.  
 and brought into familiar use, possibly,  
 from these passages.

15. Ez. xii. 2 עָנָה לְהַגִּיד, ὄρα  
 ἔχουσι τοῦ ἀκούειν V.A., and Deut. xxix. 3  
 without τοῦ. See above ii. 6 for לְ with  
 infinitive.

19. ἡ σοφία = חֵן לְיָ, "Divine wisdom,"  
 or "wisdom-in-divine-things," "The true  
 Religion has ever been and always is  
 cleared of any charge of inconsistency,—  
 acquitted of any unreality,—by her chil-  
 dren," "declared faultless," "proclaimed  
 to be always right and true." Compare  
 1 Tim. iii. 16. ἐδικαιώθη ἐν Πνεύματι "was  
 declared to be true Christ," "authenticated"  
 "by the Holy Spirit;" i.e. at His  
 Baptism: Schleusner "declaratus est talis-  
 qualis vere est," which Grimm also gives.

For this sense of δίκαιος and its deriva-  
 tives, as equivalent to ἀληθής, see Luke  
 xvi. 9, x. 11. The words דָּקָה and חָמָה,  
 from their usage in the Old Test., would  
 seem to be almost convertible terms. Ps.  
 lii. 3 דָּקָה מִדְּבַר שֶׁקֶר חָמָה הַתְּהִלָּה  
 דָּקָה stands for חָמָה. Is. xlv. 19 חָמָה  
 דָּקָה דְּבַר הַתְּהִלָּה. Is. xlii. 3 חָמָה יִצְחָק  
 מִשְׁפָּט; where חָמָה clearly means דָּקָה;  
 "he shall make judgment to proceed ac-

ording to justice and right." Proverbs  
 viii. 7, 8, where the two words might be  
 used one for the other. And V.A., ap-  
 parently recognizing this, constantly uses  
 (1) ἀληθεία for δικαιοσύνη, (2) ἀληθῶς  
 and ἀληθής for δίκαιος, (3) ἀδικος for  
 ψευδής, (4) ἀδικία for ψεῦδος; and vice  
 versa. (1) Is. xlv. 19, Ps. lii. 3 above.  
 (2) Is. xli. 26. (3) Deut. xix. 18, Jerem.  
 v. 31, Ps. cxv. 2 (Hebr. cxix. 2), Pr. xii.  
 19. (4) Ps. lii. 3, Lev. vi. 3 ἀδικός for

דָּקָה-לְ (Hebr. Text v. 22), Micah vi. 12.  
 And we, in our English Version, have  
 often followed suit, translating literally,  
 to the great obscurity of the meaning:  
 e.g. Ps. lii. 3, "Thou hast loved lying  
 rather than to speak righteousness." The  
 N.T. writers carry on the same inter-  
 change of the words, to which doubtless  
 their acquaintance with V.A. had fami-  
 liarised them: e.g. Luke xvi. 9, 10, 11,  
 where we have μαμμωνὰ τῆς ἀδικίας in 9,  
 corresponding to τὸ ἀδικὸν μ. in 11, and  
 contrasted with τὸ ἀληθινόν; i.e. ἀδικός  
 = ψευδής; and in 10, πιστός contrasted  
 with ἀδικός. Here therefore ἀδικός means  
 "false, untrue, unreal, unreliable;" ἀλη-  
 θινός = "true, real, substantial." Com-  
 pare J. iii. 21 (ἀληθεία for δικαιοσύνη, as  
 opposed to φαῦλα in 20) and vii. 12 οὗτος  
 ἀληθής ἐστὶ καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστὶν  
 (ἀδικία for ψεῦδος); as in Romans ii. 8.  
 1 Cor. xv. 34, ἐκνήψατε δίκαιος, i.e. "truly,  
 in earnest:" xiii. 6 ἡ ἀγάπη οὐ χαίρει ἐπὶ



20 τῶν τέκνων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς  
 21 ἐγένοντο [αἱ πλείσται δυνάμεις] αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ  
 σοι Χοραζίν, οὐαὶ σοι Βηθσαιδάν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι  
 ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ  
 22 καὶ σποδῷ μετενόησαν. πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκ-  
 23 τότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ σὺ Καπερναοῦμ,  
 ἢ ἕως οὐρανοῦ ὑψώθης, ἕως ἄδου καταβήσῃ· ὅτι εἰ ἐν Σοδόμο-  
 24 ρις ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι  
 τῆς σήμερον. πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον  
 25 ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκρι-  
 θεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαι σοὶ πάτερ κύριε τοῦ οὐ-  
 26 ρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συν-  
 26 ετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ναὶ \* ὁ πατήρ, ὅτι οὕτως  
 27 ἐγένετο εὐδοκία ἔμπροσθέν σου\*. πάντα μοι παρεδόθη ὑπὸ τοῦ  
 πατρός μου καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ  
 τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται  
 28 ὁ υἱός ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ  
 29 πεφορτισμένοι, καὶ γὰρ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγὸν μου ἐφ'  
 ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶνς εἰμι καὶ ταπεινός [τῇ  
 30 καρδίᾳ] καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. ὁ γὰρ ζυ-  
 γός μου [χρηστὸς,] καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

CAP. 12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ  
 τῶν σποριμῶν· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέινασαν, καὶ ἤρξαντο τίλ-

τῇ ἀδικίᾳ, συγκαίρει δὲ τῇ ἀληθείᾳ. 2 Thess. ii. 10, 12, ἐν τέρασι ψεύδους καὶ ἐν πᾶσιν ἀπάτῃ τῆς ἀδικίας; and οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ. 1 John ii. 4, we should expect ἀδικὸς for ψεύστης, and δικαιοσύνη for ἀληθεία; and similarly 3 John 4, περιπατεῖς ἐν ἀληθείᾳ, and 12, Δημητρίῳ μεμαρτύρηται ὑπ' αὐτῆς τῆς ἀληθείας: may this possibly mean "by his holy life itself?"

25. ἐξομολογοῦμαι] is almost universally used by V.A. for הִתְהַלַּח Hiph. of הִתְ, in sense of "praise, give thanks:" and so ἐξομολόγησις stands in V.A. for הִתְהַלַּח "praise." Pss. xli. 5, xcix. 1, 3. For the Hithp., which always means "confess," they use ἐξαγορεύω (Trommii Concord.), as also once, when the Hiph. means "confess," Ps. xxxii. 5. In Liddell and Scott the word is rendered solely by "to confess in full," "to agree or promise."

26. εὐδοκία] ("vox profanis incognita." Grimm) in V.A. = הִתְהַלַּח "appro-

bation, favor: active or passive: approving or being approved." (Lee.) Ps. lxxix. 14 הִתְהַלַּח הַיְיָ קַיְרוֹס עוֹדוֹלַס. Ps. xix. 15 הַיְיָ הַיְיָ הִתְהַלַּח הַיְיָ! ἔσονται εἰς εὐδοκίαν, i.e. γενήσονται εὐδοκία (or δεκτόν, which is sometimes given for הִתְהַלַּח) "let the words of my mouth be acceptable" (supra v. 48). Here and L. x. 21 ἐγένετο εὐδοκία = הִתְהַלַּח הַיְיָ.

30. χρηστὸς] = "mitis: gentle, kind, tender:" from which it seems to have slid into "easy." Vulgate "jugum meum suave est:" = almost "pleasant, soft, delightful."

Cap. XII. 1. τοῖς σάββασιν] one of the few instances in M. of dative alone, without preposition, to express the time when, or place where, or manner or instrument, or cause.

τοῖς σάββασιν, ἐν σαββάτῳ.] We should have expected the article just different. "(1) On a certain sabbath... (2) not lawful on the sabbath day."



λειν στάχνας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, 2  
 Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.  
 ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε [τί] ἐποίησε Δαυὶδ, ὅτε ἐπέι- 3  
 νασεν καὶ οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ 4  
 θεοῦ, καὶ \* τοὺς ἄρτους τῆς προθέσεως \* ἔφαγεν, ὃ οὐκ ἐξὸν  
 ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;  
 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ 5  
 ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ [ἀναίτιοι] εἰσιν; λέγω δὲ ὑμῖν, 6  
 ὅτι τοῦ ἱεροῦ μείζον ἐστὶν ὧδε. εἰ δὲ ἐγνώκετε τί ἐστίν, Ἐλεος 7  
 θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. κύριος 8  
 γὰρ ἐστὶ καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. καὶ 9  
 ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν καὶ ἐπηρώτησαν αὐτὸν λέ- 10  
 γοντες, \* Εἰ ἔξεστιν \* τοῖς σάββασιν θεραπεύειν; ἵνα [κατηγο-  
 ρήσωσιν] αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς, Τίς ἐξ ὑμῶν ἄνθρωπος, 11  
 ὃς ἔξει πρόβατον ἐν, καὶ εἰάν ἐμπέσῃ τοῦτο τοῖς σάββασιν  
 εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; πόσω οὖν διαφέρει 12  
 ἄνθρωπος προβάτου; ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.  
 τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινεν, 13  
 καὶ ἀπεκατεστάθη ὑγιής ὡς ἡ ἄλλη. οἱ δὲ Φαρισαῖοι [συμβού- 14  
 λιον ἔλαβον] κατ' αὐτοῦ ἐξεληθόντες, ὅπως αὐτὸν [ἀπολέσωσιν].  
 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχάρησεν ἐκεῖθεν καὶ ἠκολούθησαν αὐτῷ 15  
 ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας· καὶ [ἐπετίμησεν] 16  
 αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν· ἵνα [πληρωθῆ] τὸ 17  
 ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγοντος, Ἰδοὺ ὁ παῖς μου, ὃν 18  
 ἠρέτισα· ὁ ἀγαπητός μου, εἰς [ὃν εὐδόκησεν] ἡ ψυχὴ μου· θήσω  
 τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ·  
 οὐκ ἐρίσει, οὐδὲ κραυγᾶσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις 19  
 τὴν φωνὴν αὐτοῦ. κάλαμον συντετριμμένον οὐ κατεάξει, καὶ 20

4. εἰ μὴ] = "but only," "but on the contrary." Compare Mk. xiii. 32, L. iv. 26, 27, Gal. ii. 16.

10. εἰ] for ΔΝ interrogative: xix. 3, Mk. x. 2, L. xiii. 23, xiv. 3. In 1 Kings i. 27 V.A. has εἰ for ΔΝ; but in 1 Sam. xiv. 45, εἰ θανατωθήσεται stands for תָּמָּוּהָ and 1 Kings xxii. 15 εἰ ἀναβῶ for אֲבָאָה, leading us to infer that εἰ was a common form of interrogation in Macedonian Greek. But Gen. xvii. 7 ΔΝ! . . . תָּמָּוּהָ, V.A. εἰ γενήσεται υἱός . . . καὶ εἰ and Job vi. 6 ΔΝ! . . . ἵ, as above, by εἰ twice.

They knew ΔΝ = εἰ generally: and so rendered it by εἰ, even in interrogations and in other constructions, very awkwardly. 1 Kings i. 51, 52 ΔΝ עָבַדְתִּי תָמָּוּהָ, ὁμοσάτω εἰ θανατώσει, and ΔΝ לָבֵן לֵב לְהַתְּרֵהָ הָיְהִי, εἰάν γένηται εἰς υἱὸν δυνάμεως, εἰ πεσεῖται, where εἰ is put for לָבֵן, apparently to correspond with εἰ in previous verse. I quote this latter passage as an instance of the startling translations so often found in V.A., which in all probability had their effect on the phraseology of N.T.

λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλλῃ [εἰς νίκος] τὴν κρίσιν.  
 21 καὶ [τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.]  
 22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ  
 23 ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ  
 24 βλέπειν. καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός  
 25 ἐστὶν ὁ υἱὸς Δαβὶδ; οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος  
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ \* ἐν τῷ Βεελζεβούλ \* ἄρχοντι  
 26 τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς,  
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημοῦται καὶ πᾶσα  
 27 πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται. καὶ  
 εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς  
 28 οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεελζεβούλ  
 ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ  
 29 τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. εἰ δὲ ἐγὼ ἐν Πνεύματι Θεοῦ  
 ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.  
 30 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ  
 σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῆσῃ τὸν ἰσχυρὸν, καὶ  
 31 τότε τὴν οἰκίαν αὐτοῦ ἀρπάσει; ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ  
 32 ἐστίν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, ἀκορπίζει. Διὰ τοῦτο λέγω  
 ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις·  
 33 ἡ δὲ [τοῦ Πνεύματος] βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώ-  
 34 ποις. καὶ ὃς ἂν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφε-  
 θήσεται αὐτῷ· ὃς δ' ἂν εἶπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ  
 ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.  
 35 ἢ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ  
 ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ  
 36 γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. \* γεννήματα ἐχιδνῶν,\*  
 πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισ-  
 35 σεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς ἄνθρωπος ἐκ  
 τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρω-  
 36 πος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. λέγω δὲ ὑμῖν,  
 36 ὅτι πᾶν ῥῆμα ἀργόν, ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν

20. See xiii. 52. V.A. *eis alhtheian*  
*exolsei krisin*: much more exact; though  
 it also renders *יהוה יישיבתי*, as  
 in N.T., putting *δνομα* for *יהוה*.

ἔπι = ἐλπίζω and may = πέποιθα, as  
*הָיָה*, *ἐλπίς* = *πίστις*;—but our English  
 Version is more true to sense of the ori-

ginal; “The isles shall wait for His  
 Law:” i.e. “The Gentiles shall look on-  
 ward in hope to His new rule of life and  
 holiness.”

28. *ἔφθασεν*] “has come on you un-  
 awares.”

33. *ποιήσατε*] “suppose it,” “set it  
 down as.”

35. *ἐκβάλλει*] See ix. 38.

περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ἐκ γὰρ τῶν λόγων σου 37  
δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων 38  
λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ὁ δ' ἀπο- 39  
κριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζη-  
τεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ  
προφήτου. ὡσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς 40  
ἡμέρας καὶ τρεῖς νύκτας· οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν  
τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄνδρες Νι- 41  
νεῦται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ  
κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν \* εἰς τὸ κήρυγμα \* Ἰωνᾶ  
καὶ ἰδοὺ [πλείον Ἰωνᾶ] ὧδε. βασίλισσα νότου ἐγερθήσεται ἐν 42  
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι  
ἦλθεν ἐκ τῶν περάτων τῆς γῆς [ἀκούσαι] τὴν σοφίαν Σολο-  
μῶνος· καὶ ἰδοὺ πλείον Σολομῶνος ὧδε. Ὅταν δὲ τὸ ἀκάθαρ- 43  
τον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων  
τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. τότε λέγει, Ἐπι- 44  
στρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει  
[σχολάζοντα,] σεσαρωμένον καὶ κεκοσμημένον. τότε πορεύεται 45  
καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα  
ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ. καὶ γίνεται τὰ ἔσχατα  
τοῦ ἀνθρώπου ἐκεῖνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ  
τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

Ἐπι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ 46  
ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. εἶπεν 47  
δέ τις αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστή-  
κασιν, ζητοῦντές σοι λαλήσαι. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι 48  
αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;  
καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, 49  
Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὅστις γὰρ ἂν ποιῇ τὸ 50  
θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ  
ἀδελφὴ καὶ μήτηρ ἐστίν.

Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, CAP. 13.  
ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι 2  
πολλοὶ, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς  
ὁ ὄχλος [ἐπὶ τὸν αἰγιαλὸν] εἰστήκει. καὶ ἐλάλησεν αὐτοῖς πολλὰ 3  
ἐν παραβολαῖς λέγων, Ἰδοὺ ἐξῆλθεν ὁ σπείρων [τοῦ σπείρειν.]  
καὶ ἐν τῷ σπείρειν αὐτὸν, [ἂ μὲν] ἔπεσεν παρὰ τὴν ὁδὸν· καὶ 4



5 ἔλθόντα τὰ πετεινὰ, κατέφαγεν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη, ὅπου οὐκ εἶχεν γῆν πολλήν· καὶ εὐθέως ἐξανέτειλεν, διὰ 6 τὸ μὴ ἔχειν βάθος γῆς· ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ 7 διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάν- 8 θας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκα- 9 τὸν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα. \* ὃ ἔχων ὄτα,\* ἀκούετω. 10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διατί ἐν παραβολαῖς 11 λαλεῖς αὐτοῖς; ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ 12 δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· 13 ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ 14 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιούσι. καὶ ἀναπληροῦνται αὐ- τοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἄκοῃ ἀκούσετε, καὶ οὐ 15 μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσίν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι 16 καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ ὄτα ὑμῶν, ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ λέγω ὑμῖν, ἅπι πολλὰ προφητῆται καὶ δίκαιοι ἐπεθύ-

Cap. XIII. 14, 15, 16. Acts xxviii. 26, 27. In both we have the exact words of V.A., except *ἰάσωμαι* for *ἰάσομαι*. I need scarcely say that it is not an accurate rendering. The Vulgate and English Version come close to the original. The first two clauses are imperative: the judgment of God passing sentence on those who resist Him, a heavy present penalty, lightened by hope of its remission. The "lest," *ἴψ*, *μήποτε*, is not *exclusive*, prohibitory, preventive, but *provisional*; "in case that at some future time," "ne forte," Vulg., "if so be, perchance." It is not a doom of hopeless condemnation, but of temporary suspension of blessings, lost for a time by apathy and disobedience, but recoverable upon repentance and conversion to God. The original certainly admits of this interpretation; and it seems most in accordance with the context in N.T. Our Lord spoke to the people at large in parables; dark sayings beyond their present comprehension—each with its hidden esoteric meaning. Short, striking, impressive lessons, to be stored up in their memo-

ries, wondered at, pondered over, till possibly the day of divine illumination should shine upon their hearts and reveal the mysteries of the kingdom of heaven. The *μήποτε* in 15 is the apodosis of the *διὰ τοῦτο* in 13. "Because they see not what is before their eyes and hear not what is spoken in their ears, and do not understand; and so in them is fulfilled...;" "therefore speak I to<sup>o</sup> them in parables, in case that, at some future time, they may see..." καὶ ἰάσωμαι αὐτούς, *ἔψ*? *ἴψ*. May not this possibly be *ἴψ ἔψ*? (participle); "And there may be a Healer for them:" "and that they may find a Saviour," "a Physician for their Souls"? Or possibly the subject of *ἔψ* and *ἔψ* may be the same, as change of tense seems to indicate: "and God may return and heal them."

The free paraphrase of the passage from Isaiah in Mk. iv. 12 carries out this idea, and seems to justify, on our Lord's authority and in His own words, the application or explanation suggested above.

μησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπεί- 18 ρουτος. [παντὸς] ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ 19 συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν [ὁ παρὰ τὴν ὁδὸν σπαρεῖς.] ὁ δὲ 20 ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθύς μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ, 21 ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθύς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός 22 ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα \* τοῦ αἰῶνος \* καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ τὴν γῆν τὴν καλλὴν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς. ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιώθη ἡ βα- 24 σιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείρουτι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ 25 ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἄνα μέσον τοῦ σίτου, καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησεν, τότε ἐφάνη 26 καὶ τὰ ζιζάνια. προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου, 27 εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἀνθρώπου 28 τοῦτο ἐποίησεν. οἱ δὲ δούλοι λέγουσιν, Θελεῖς οὖν ἀπελθόντες συλλέξωμεν αὐτά; ὁ δὲ ἔφη, Οὐ· μήποτε συλλέγοντες τὰ 29 ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. ἄφετε συναυξάνεσθαι 30 ἀμφότερα ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ 31 βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἀνθρώπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶν πάντων τῶν 32 σπερμάτων ὅταν δὲ αὐξηθῇ, [μεῖζον τῶν λαχάνων] ἐστὶν, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασι- 33 λεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

19—23. Hopeless intricacy of subjects, genders, and relations.

25. ἀνά μέσον] V.A. for ⲓⲛ "in the midst of."

- 34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις,  
 35 καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· [ὅπως πληρωθῆ] τὸ  
 ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἐνοιξέτω ἐν παραβολαῖς τὸ  
 στόμα μου· [ἐρεῖξομαι κεκρυμμένα ἀπὸ καταβολῆς].
- 36 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν· καὶ προσῆλθον  
 αὐτῷ οἱ μαθηταὶ αὐτοῦ λίγοντες, Φράσον ἡμῖν τὴν παραβολὴν  
 37 τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ  
 38 σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ  
 ἀγρὸς ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν \* οἱ  
 39 υἱοὶ τῆς βασιλείας· \* τὰ δὲ ζιζάνια εἰσὶν \* οἱ υἱοὶ τοῦ πονηροῦ· \* ὁ  
 δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς, \* συν-  
 40 τέλεια τοῦ αἰῶνός \* ἔστιν· οἱ δὲ θεριστὰι ἄγγελοί εἰσιν. ὥσπερ  
 οἷν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται  
 41 ἐν τῇ συντελείᾳ τοῦ αἰῶνος. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου  
 τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ  
 42 πάντα \* τὰ σκάνδαλα \* καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ  
 βαλοῦσιν αὐτοὺς \* εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ  
 43 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.\* τότε οἱ δίκαιοι ἐκλάμ-  
 ψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. \* ὁ ἔχων  
 ὠτα,\* ἀκουέτω.
- 44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ  
 [ἐν τῷ ἀγρῷ,] ὃν εὐρῶν ἄνθρωπος ἔκρυψεν· καὶ \* ἀπὸ τῆς  
 χαρᾶς \* αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει  
 τὸν ἀγρὸν ἐκεῖνον.
- 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ,  
 46 ζητοῦντι καλοὺς μαργαρίτας· εὐρῶν δὲ ἓνα πολύτιμον μαργαρίτην,  
 ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν.
- 47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βλη-  
 48 θείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ ἣν

35. Ps. lxxviii. 2 **דְּרָבָה לִיְדִיָּה**, "dark sayings from time-of-old." V.A. προβλήματα ἀπ' ἀρχῆς.

39. **συντέλεια** "Confinium quod duo extrema jungit," Schl.; e.g. **עֲצָה עֲצִיָּה** and **הֵיךְ עֲצִיָּה**, and so in strict exactness requiring Pl. αἰῶνων, as in Heb. ix. 26, where it expresses the confluence, or meeting, of the extremities of the two ages, æras, or dispensations; i. e. the Ante-Christian and Christian. Compare 1 Cor. x. 11, εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήντησεν, "upon whom the extremities," the end and beginning, "of the two æras

have come down and met together." From this close, precise sense, it easily passed into "end;" as here and vv. 40, 49; and Cap. xxiv. 3, xxviii. 20. V.A. renders by it **הַסֵּף**, **יָמָה** and **תִּיְרָבָה**. Dan. ix. 27, xii. 4, xii. 13, with **καίρων** or **ἡμερῶν**. And from hence is probably derived its use in N.T. Classical authors do not employ it in above sense. Grimm gives one passage from Polybius, where it stands for "completion, fulfilment."

42. In parallel passage, v. 22, **γέεννα** corresponds to **κάμινος** here.



ἕτε ἐπληρώθη ἀναβιβάσαντες αὐτὴν ἐπὶ τὸν αἰγιαλὸν, καθίσαντες  
 συνέλεξαν τὰ καλὰ εἰς ἄγγη, [τὰ δὲ σαπρὰ] ἔξω ἔβαλον. οὕτως 49  
 ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ  
 ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, καὶ βαλοῦσιν 50  
 αὐτοὺς \* εἰς τὴν κάμινον τοῦ πυρός\*· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ  
 ὁ βρυγμὸς τῶν ὀδόντων. Συνήκατε ταῦτα πάντα; λέγουσιν 51  
 αὐτῷ, Ναί. Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς 52  
 [μαθητευθεὶς] τῇ βασιλείᾳ τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ  
 οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ  
 παλαιά.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, 53  
 μετῆρεν ἐκεῖθεν· καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν 54  
 αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ  
 λέγειν, Πόθεν τούτῳ ἡ σοφία αὐτῆ καὶ αἱ δυνάμεις; οὐχ οὗτός 55  
 ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριά,  
 καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;  
 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι \* πρὸς ἡμᾶς \* εἰσιν; πόθεν οἶν 56  
 τούτῳ ταῦτα πάντα; καὶ \* ἐσκανδαλίζοντο ἐν αὐτῷ. \* ὁ δὲ 57  
 Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ ἐν τῇ  
 πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58  
 πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν 14 <sup>CAP.</sup>  
 ἀκοὴν Ἰησοῦ, καὶ εἶπεν [τοῖς παισὶν] αὐτοῦ, Οὗτός ἐστιν Ἰω-  
 2 ἀννης ὁ βαπτιστής· [αὐτὸς] ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ  
 τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης κρα-  
 3 τήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδι-  
 4 ἰδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ. ἔλεγεν γὰρ αὐτῷ ὁ 4  
 Ἰωάννης, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. καὶ θέλων αὐτὸν ἀπο-  
 5 κτείνειν, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.  
 [γενεσίοις δὲ γενομένοις] τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς 6  
 Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσεν τῷ Ἡρώδῃ ὅθεν μεθ' ὄρκου 7  
 ὡμολόγησεν αὐτῇ δοῦναι [ὃ ἂν αἰτήσῃται.] Ἡ δὲ [προβιβασθεῖσα] 8  
 ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι φησὶν, ὧδε ἐπὶ πίδακι τὴν κε-  
 φαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ 9

56. πρὸς ἡμᾶς] Mk. vi. 3, John i. 1.  
 In V.A. πρὸς stands for ἅ, "apud" or  
 "inter," Jerem. xli. 12; and εἰς for ἅ  
 frequently. Deut. xvi. 6, 1 Kings viii. 30.  
 Hence in N.T. Mk. i. 39, ii. 1, xiii. 9, 16,  
 εἰς συναγωγὰς δαρήσεσθε, and ὁ εἰς τὸν  
 ἀγρὸν ὧν. Acts vii. 53 εἰς διαταγὰς ἀγγέ-

λων, "inter angelorum ordines," Deut.  
 xxxiii. 2. εἰς also, in its almost universal  
 use for ἅ, in V.A., is put for it occasion-  
 ally when it means "apud." Ps. xvi. 10  
 ἵκνησῶ ψῶν βίβηκῆ, εἰς ἄδου.

- 10 τοὺς ὄρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι· καὶ  
 11 πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ. καὶ ἠνέχθη  
 ἢ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκεν  
 12 τῇ μητρὶ αὐτῆς. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ  
 σῶμα, καὶ ἔθασαν αὐτόν· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.  
 13 ἀκούσας δὲ ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον  
 τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ  
 περὶ ἀπὸ τῶν πόλεων.
- 14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχιίσθη ἐπ' αὐ-  
 15 τοὺς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Ὀψίας δὲ γε-  
 νομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημὸς ἐστὶν  
 ὁ τόπος, καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπίλυσον οὖν τοὺς ὄχλους,  
 16 ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. ὁ  
 δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρεῖαν ἔχουσιν ἀπελθεῖν· [δότε αὐ-  
 17 τοῖς ὑμεῖς φαγεῖν.] οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ  
 18 πέντε ἄρτους καὶ δύο ἰχθύας. ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε.  
 19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι [ἐπὶ τοὺς χόρτους,] λα-  
 βῶν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν  
 οὐρανὸν, [ἠυλόγησεν] καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς  
 20 ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες, καὶ  
 ἐχορτάσθησαν· καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα  
 21 κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχι-  
 22 λιοι, χωρὶς γυναικῶν καὶ παιδίων. καὶ εὐθέως ἠνάγκασεν τοὺς  
 μαθητὰς ἐμβῆναι εἰς πλοῖον, καὶ [προάγειν αὐτόν] εἰς τὸ πέραν,  
 23 [ἕως οὗ ἀπολύση] τοὺς ὄχλους. καὶ ἀπολύσας τοῖς ὄχλους,  
 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀψίας δὲ γενο-  
 24 μένης, μόνος ἦν ἐκεῖ. τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης  
 ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.  
 25 Ἐτάρτη δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν  
 26 ἐπὶ τὴν θάλασσαν. καὶ ἰδόντες αὐτόν οἱ μαθηταὶ [ἐπὶ τῆς θα-  
 λάσσης] περιπατοῦντα, ἐταράχθησαν λέγοντες, \* Ὅτι \* φάν-  
 27 τασμὰ ἐστὶν· καὶ \* ἀπὸ τοῦ φόβου \* ἔκραξαν. εὐθέως δὲ ἐλά-  
 λησεν αὐτοῖς ὁ Ἰησοῦς λέγων, Θαρσεῖτε· ἐγὼ εἰμι, μὴ φοβεῖσθε.  
 28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με  
 πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβῆς  
 29 ἀπὸ τοῦ πλοίου Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, καὶ ἦλθεν  
 30 πρὸς τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ  
 31 ὀρξάμενος καταποντίζεσθαι, ἔκραξεν λέγων, Κύριε σῶσόν με. εὐ-

θέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὁλιγόπιστε, \* εἰς τί\* ἐδίστασας; Καὶ ἀναβάντων αὐτῶν εἰς 32 τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος. οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσ- 33 ἐκίνησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ.

Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. καὶ ἐπι- 34 γνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὕλην 35 τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἴψωνται τοῦ κρασ- 36 πέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψαντο, \* διεσώθησαν.\*

TOTE προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμ- 15  
ματεῖς καὶ Φαρισαῖοι λέγοντες, Διατί οἱ μαθηταί σου παραβαί- 2  
νουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς  
χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ- 3  
τοῖς, Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν  
παράδοσιν ὑμῶν; Ὁ γὰρ Θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν 4  
μητέρα· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω·  
ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ 5  
ἐὰν ἐξ ἐμοῦ ὠφελῆθῃς· \*καὶ οὐ μὴ τιμήσει\* τὸν πατέρα αὐτοῦ 6  
ἢ τὴν μητέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν νόμον τοῦ Θεοῦ διὰ τὴν 7  
παράδοσιν ὑμῶν. ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν 8  
Ἡσαίας λέγων, Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ· ἡ δὲ καρδία  
αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. μάτην δὲ σέβονται με, διδάσκοντες 9  
διδασκαλίας ἐντάλματα ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν 10  
ὄχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. οὐ τὸ εἰσερχόμενον εἰς 11  
τὸ στόμα \*κοινοῖ\* τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ

31. εἰς τί =  $\text{הַמָּה}$  literally rendered.

36. διεσώθησαν] ix. 21.

Cap. XV. 4. θαν. τελ.] V. A. for  $\text{הַמָּה}$   $\text{הַמָּה}$ , Ex. xxi. 17. The translation of ὁ κακολογῶν, "he that *curseth*," is incongruous with the context. It was, rather, heartless indifference, want of due respect for parents, that led to the evading of the plain duty of supporting them. Now *κακολογέω* is used by V. A. several times for Pihel or Hiphil of  $\text{לָלַץ}$ , "levis, vilis fuit;" in sense of *vilipendit*, "lightly regarded," "treated with disrespect:" viz. Ex. xxii. 28, Ez. xxii. 7,  $\text{לָלַץ הַמָּה}$   $\text{בְּנֵי}$   $\text{בְנֵי}$ , Luth. V. "they have set light by." Prov. xx. 20. I Sam. iii. 13,  $\text{בְּנֵי הַמָּה}$   $\text{לָלַץ מְלָלִים}$   $\text{בְּנֵי}$ , which may perhaps mean "had no respect for themselves." Now in other similar passages the same verb, and the cognate

$\text{הָלַץ}$ , are rendered *ἀτιμάζω* in V. A., e.g. Deut. xxvii. 16,  $\text{וַיִּבֹרֶךְ הָלַץ$ , the exact counterpart of Exod. xxi. 17, quoted by S. Matthew here, is *ἀτιμάζων*. Gen. xvi. 4, 5, Is. xvi. 14, and 2 Sam. xix. 44,  $\text{וַיִּתְבַּרְקֶנּוּ עַד מְדִינָה}$ , "why hast thou despised us?" Hence we see that *κακολογέω* = *ἀτιμάζω* in V. A. But  $\text{לָלַץ}$  Pi. means "curse" also; Gen. viii. 21, xii. 3. And so the two senses have been confounded together and a wrong interpretation given. Better to translate "he that makes light of," "disregards the claims of" his father and mother, so as to refuse to assist them, on the plea of a previous offering of his money to God's service. For *κορβάν* see M. xxvii. 6.

11. See Mk. vii. 2, 15, Acts x. 14, 28, xi. 8, Rom. xiv. 14. *κοινός* = "unclean." No such use of word in



- 12 στόματος, τοῦτο κοινοὶ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ  
 μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν  
 13 λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα [φυτεία]  
 14 ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. ἄφετε  
 αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγῇ,  
 15 ἀμφότεροι εἰς βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν  
 16 αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν, [Ἀκμὴν] καὶ  
 17 ὑμεῖς ἀσύνητοί ἐστε; οὐ νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ  
 18 στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; τὰ  
 δὲ ἐκπορευόμενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κἀ-  
 19 κείνα κοινοὶ τὸν ἄνθρωπον. ἐκ γὰρ τῆς καρδίας ἐξέρχονται δια-  
 λογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυ-  
 20 ρίαι, βλασφημίαι. ταῦτά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ  
 ἀνίπτοις χερσὶ φαγεῖν, οὐ κοινοὶ τὸν ἄνθρωπον.  
 21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀνεχώρησεν εἰς τὰ μέρη Τύρου  
 22 καὶ Σιδῶνος. καὶ ἰδοὺ γυνὴ Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων  
 ἐξεληθούσα ἐκραύγασεν λέγουσα, Ἐλέησόν με, Κύριε \*υἱὸς\* Δαυὶδ·  
 23 ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ὁ δὲ \*οὐκ ἀπεκρίθη αὐτῇ  
 λόγου.\* καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ [ἠρώτουν] αὐτὸν  
 24 λέγοντες, [Ἀπόλυσον] αὐτήν, ὅτι κράζει ὄπισθεν ἡμῶν. ὁ δὲ  
 ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ \*εἰς τὰ πρόβατα τὰ ἀπο-  
 25 λωλότα οἴκου Ἰσραὴλ.\* ἡ δὲ ἐληθούσα προσεκύνη αὐτῷ λέγουσα,  
 26 Κύριε, βοήθει μοι. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔξεστιν λαβεῖν  
 27 τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν, Ναὶ,  
 Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων  
 28 ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε ἀποκριθεὶς ὁ Ἰησοῦς  
 εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις.  
 καὶ ἴαθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.  
 29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν  
 30 τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ προσῆλ-  
 θον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κωφοὺς,  
 τυφλοὺς, κυλλοὺς καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ  
 31 τοὺς πόδας αὐτοῦ· καὶ ἐθεράπευσεν αὐτοὺς, ὥστε τὸν ὄχλον  
 θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς καὶ

V. A.: but it stands for  $\text{Νῆϛ}$  in 1 Macc. i. 50, 65, *θεῖν ἕνα καὶ κτήνη κοινὰ* and *μη φαγεῖν κοινὰ*, and Josephus *A. J.* XII. 12, 13, *κοινὸς ἀνθρώπων* and *κοικὸν βίον*, as in Acts x. 28, *ἀνθρ. κ.* = "gentilis, homo profanus."

23.  $\text{Νῆϛ}$  = *αἰτέω* and *ἐρωτάω*. V. A. constantly misplaces the two, putting one for the other: as also N. T. writers, L. iv. 38, J. iv. 31, 1 Thess. v. 12, 1 John v. 16.

χαλούς περιπατούντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, 32  
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν  
μοι καὶ οὐκ ἔχουσιν [τί] φάγωσιν· καὶ [ἀπολύσαι] αὐτοὺς νήστευ-  
οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ 33  
μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι  
ὄχλον τοσοῦτον; καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; 34  
οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια. καὶ ἐκέλευσεν τοῖς ὄχλοις 35  
ἀναπεσεῖν ἐπὶ τὴν γῆν. καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς 36  
ἰχθύδας εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν τοῖς μαθηταῖς, οἱ δὲ  
μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ 37  
τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας πλήρεις.  
οἱ δὲ ἐσθιόντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ 38  
παιδίων. καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ πλοῖον, καὶ 39  
ἦλθεν εἰς τὰ ὄρια Μαγαδάν.

Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες 16  
ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς. ὁ δὲ 2  
ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας γενομένης λέγετε, Εὐδία, πυρῥάξει  
γὰρ ὁ οὐρανός. καὶ πρῶι, Σήμερον χειμῶν, πυρῥάξει γὰρ στυγνὰ- 3  
ζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσχετε διακρί-  
νειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; γενεὰ πονηρὰ καὶ 4  
\*μοιχαλὶς\* σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ  
μὴ τὸ σημεῖον Ἰωῆ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους 5  
λαβεῖν. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, \*Ὁρᾶτε καὶ προσέχετε ἀπὸ ὁ  
τῆς ζύμης\* τῶν Φαρισαίων καὶ Σαδδουκαίων. οἱ δὲ διελογίζοντο 7  
ἐν ἑαυτοῖς λέγοντες ὅτι ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς 8  
εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ  
ἐλάβετε; οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9  
πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς ἑπτὰ 10  
ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλάβετε; πῶς 11  
οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς  
ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. τότε συνῆκαν ὅτι οὐκ 12  
εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς  
τῶν Φαρισαίων καὶ Σαδδουκαίων.

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου 13  
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι  
εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν 14  
βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προ-

- 15 φητῶν. λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς  
 16 δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ  
 17 ζῶντος. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων  
 Βαριωνᾶ, ὅτι \*σὰρξ καὶ αἷμα\* οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ  
 18 μου ὁ ἐν οὐρανοῖς. καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ  
 ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ \*πύλαι ᾗδου\*  
 19 οὐ κατισχύσουσιν αὐτῆς. καὶ δώσω σοι τὰς κλείδας τῆς βασιλείας  
 τῶν οὐρανῶν, καὶ ὃ ἂν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς  
 οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς  
 20 οὐρανοῖς. τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδεὶν εἴπωσιν ὅτι  
 αὐτός ἐστιν ὁ Χριστός.
- 21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ  
 ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν \*ἀπὸ\*  
 τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκταν-  
 22 θῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. καὶ προσλαβόμενος αὐτὸν  
 ὁ Πέτρος λέγει αὐτῷ ἐπιτιμῶν, \*Ἰλεός σοι,\* Κύριε· [οὐ μὴ ἔσται  
 23 σοι τοῦτο.] ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου,  
 Σατανᾶ· σκάνδαλον εἶ μου, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ  
 τῶν ἀνθρώπων.
- 24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω  
 μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ,  
 25 καὶ ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,  
 ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,  
 26 εὐρήσει αὐτήν. τί γὰρ ὠφεληθήσεται ἄνθρωπος, ἐὰν τὸν κόσμον  
 ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄν-  
 27 θρώπος ἀνάλλαγμα τῆς ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ  
 ἀνθρώπου ἔρχεσθαι \*ἐν τῇ δόξῃ\* τοῦ πατρὸς αὐτοῦ μετὰ τῶν  
 ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν  
 28 αὐτοῦ. ἀμὴν λέγω ὑμῖν, εἰσὶν τινες ἄδε ἐστῶτες οἵτινες οὐ μὴ

Cap. XVI. 18. πύλαι ᾗδου] i.e. "the Powers of Hades:" the gate of the city was, on fit occasions, the place of the tribunal, or throne of the judge or chief ruler. Deut. xxi. 19, Jerem. xxxviii. 7, Lam. v. 14, Esth. iv. 2, v. 13, Dan. ii. 49, Amos v. 15. Hence it came to be a term for "the king's court;" "the central seat of empire;" as with the Turks at this day; "the Porta Sublimis," "the Sublime Porte."

22. For ἡρῶν, ("vox indignantis, detestantis," Gesen.,) "profanum habeatur tibi," V. A. once has *μηδαμῶς*, 1 Sam.

xii. 23, *הִיָּה לְעֵשֶׂת הַיָּהוָה*, ἐμοὶ μηδαμῶς τοῦ ἀμαρτεῖν τῷ Κυρίῳ (an instance of strange obscuration of all meaning by literal translation): but generally *ἰλεός σοι*, 1 Chr. xi. 19, 2 Sam. xx. 20. Supposed to be a form of "God be merciful to you," "God forbid." Schl. and Grimm quote Ælian for *ἰλεός* as an adjective.

26. "What will he-have-to-give-in-exchange-for his lost soul," at the last day? The different meanings of *ψυχή* (life and soul) in 25 and 26 make the passage difficult to translate. See x. 39.



γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ 17  
 Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς  
 εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, 2  
 καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ  
 ἐγένετο λευκὰ ὡς τὸ φῶς. καὶ ἰδοὺ ἄφθη αὐτοῖς Μωυσῆς καὶ 3  
 Ἑλίας μετ' αὐτοῦ συλλαλοῦντες. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν 4  
 τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμῶς ὧδε εἶναι· εἰ θέλεις, ποιήσω  
 ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεὶ μίαν καὶ Ἑλίᾳ μίαν. ἔτι 5  
 αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοὺς, καὶ ἰδοὺ  
 φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός,  
 \*ἐν ᾧ εὐδόκησα.\* ἀκούετε αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ 6  
 ἔπεσαν \*ἐπὶ πρόσωπον αὐτῶν\* καὶ ἐφοβήθησαν σφόδρα. καὶ 7  
 προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν καὶ εἶπεν, Ἐγέρθητε καὶ μὴ  
 φοβεῖσθε. ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ 8  
 μὴ τὸν Ἰησοῦν μόνον. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνε- 9  
 τείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπητε τὸ ὄραμα [ἕως οὗ]  
 ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν [ἐγερθῆ]. καὶ ἐπηρώτησαν αὐτὸν 10  
 οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι  
 Ἑλίαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἀποκριθεὶς εἶπεν, Ἑλίας μὲν 11  
 ἔρχεται καὶ ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν ὅτι Ἑλίας ἤδη 12  
 ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλὰ \*ἐποίησαν ἐν αὐτῷ\* ὅσα  
 ἠθέλησαν· οὕτως καὶ \*ὁ υἱὸς τοῦ ἀνθρώπου\* μέλλει πάσχειν ὑπ'  
 αὐτῶν. τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ 13  
 εἶπεν αὐτοῖς.

Καὶ ἐλθὼν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπε- 14  
 τῶν αὐτὸν καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται 15  
 καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις  
 εἰς τὸ ὕδωρ. καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ 16  
 ἠδυνήθησαν αὐτὸν θεραπεῦσαι. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, 17  
 Ὡ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι;  
 ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. καὶ ἐπετίμησεν 18  
 αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθε-  
 ραπέυθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ 19  
 μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν  
 ἐκβαλεῖν αὐτό; ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν· ἀμὴν 20

Cap. XVII. 2. See v. 16.

12. ἐποίησαν ἐν αὐτῷ] Is. v. 4 וְבַיְתָא דְּיִשְׁרָאֵל וְבַיְתָא דְּיִשְׂרָאֵל וְבַיְתָא דְּיִשְׂרָאֵל

γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρείτε τῷ ὄρει τούτῳ, Μετόβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν [ἀδυνα-  
21 τήσει] ὑμῖν. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ \* ἐν  
προσευχῇ καὶ νηστείᾳ.\*

22 Ἐναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ  
Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας  
23 ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθή-  
σεται. καὶ ἐλυπήθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δί-  
δραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν  
25 οὐ τελεῖ τὰ δίδραχμα; λέγει, Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν  
προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βα-  
σιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν  
26 υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; λέγει αὐτῷ, Ἀπὸ τῶν ἀλλο-  
τρίων. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροὶ εἰσιν οἱ υἱοί.  
27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε  
ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ  
στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνιον λαβὼν δὸς αὐτοῖς [ἀντὶ]  
ἐμοῦ καὶ σοῦ.

CAP. 18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,  
2 Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; καὶ προσ-  
3 καλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν,  
Ἄμην λέγω ὑμῖν, ἐὰν μὴ [στραφῆτε] καὶ γένησθε ὡς τὰ παιδιά,  
4 οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ὅστις οὖν  
ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν [ὁ μείζων]  
5 ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. καὶ ὃς ἂν δέξηται ἐν παιδίῳ τοι-  
6 οὔτον \* ἐπὶ τῷ ὀνόματί\* μου, ἐμὲ δέχεται. ὃς δ' ἂν σκανδαλίση  
ἓνα τῶν μικρῶν τούτων \* τῶν πιστευόντων εἰς ἐμὲ,\* συμφέρει αὐτῷ  
ἵνα κρεμασθῇ μύλος ὀνικὸς \* εἰς τὴν τράχηλον\* αὐτοῦ καὶ κατα-  
7 ποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ \* ἀπὸ  
τῶν σκανδάλων.\* ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ

27. Strange use of ἀντὶ: not found in V.A.: in which the word very rarely occurs.

Cap. XVIII. 3, v. 18. ἀμην only found three times in V.A., 1 Chr. xvi. 36, Neh. v. 13, viii. 8; and in these only to show the very word used. Elsewhere it is rendered by ἀληθῶς and γένοιτο, which comprise its two meanings as used by us severally at the end of Creed or Prayer, Ps. xli. 14, Jerem. xxviii. 6, Jerem. xi. 5.

5. ἐπὶ τῷ ὀνόματι μου] = ܡܫܝܚܝ ܒܝ.

7. σκάνδαλον V.A. passim for ܠܘܕܝܘܢ from ܠܘܕܝܘܢ, "to stumble," e.g. Lev. xix. 14, and for ܘܕܝܘܢ, "a springle," Judges viii. 27, "anything that catches the feet and upsets a man," or "makes him stumble." Lexicographers limit the use of the word to V.A. and N.T. ἀπὸ τ. σκ. for ܝܕ "in consequence of:" or "because of." (vii. 16.)

ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. εἰ δὲ ἡ χεὶρ σου 8  
 ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ·  
 \*καλὸν σοὶ ἐστίν\* εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κγλλόν, ἢ δύο  
 χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ 9  
 εἰ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ  
 σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο  
 ὀφθαλμοὺς ἔχοντα βληθῆναι \*εἰς τὴν γέενναν τοῦ πυρός.\* Ὁρᾶτε 10  
 μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι  
 οἱ ἄγγελοι αὐτῶν διὰ παντὸς βλέπουσιν τὸ πρόσωπον τοῦ πατρὸς  
 μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηται τιμὴ ἀνθρώπῳ 12  
 ἑκατὸν πρόβατα καὶ πλανηθῆ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενή-  
 κοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; καὶ 13  
 ἐὰν γένηται εὐρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ  
 μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.  
 οὕτως \*οὐκ ἐστὶν θέλημα ἔμπροσθεν\* τοῦ πατρὸς μου τοῦ ἐν 14  
 οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων. Ἐὰν δὲ ἀμαρ- 15  
 τήσῃ ὁ ἀδελφός σου, ὑπάγε ἔλεγξον αὐτὸν \*μεταξὺ σοῦ καὶ αὐ-  
 τοῦ μόνου\*· ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. ἐὰν 16  
 δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος  
 δύο μαρτύρων ἢ τριῶν [σταθῆ ἅν ῥῆμα]. ἐὰν δὲ παρακούσῃ 17  
 αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ,  
 ἔστω σοι ὡσπερ [ὁ ἐθνικὸς καὶ ὁ τελώνης]. Ἀμὴν λέγω ὑμῖν, 18  
 ὅσα ἂν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἐὰν  
 λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν λέγω ὑμῖν 19  
 ὅτι ἐὰν δύο συμφωνήσουσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ [παντὸς]  
 πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς  
 μου τοῦ ἐν οὐρανοῖς. οὗ γὰρ εἰσιν δύο ἢ τρεῖς \*συνηγμένοι εἰς τὸ 20  
 ἕμὸν ὄνομα,\* ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρ- 21  
 τήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις;

8. As the Hebrews had no comparative form, so we meet the same omission in V. A. as here. καλὸν... ἢ = יקר ברוך. Ps. cxviii. 8, ἀγαθὸν πεποιθέναι ἐπὶ Κύριον ἢ ἐπ' ἀνθρώπον. Tob. iii. 6, λυσιτελεῖ μοι ἀποθανεῖν ἢ ζῆν, which exactly parallels L. xvii. 2, L. xviii. 14, οὗτος κατέβη δεδικαιωμένος ἢ ἐκείνος.

12. ἀφήμι, "send away, let go, quit hold of, let alone," easily slides into "leave," a constant sense of it in V. A. and N. T., e.g. xxiii. 38, xxiv. 2, Mk. xii. 19, 21, xiv. 50, John x. 12. In Exod. ix. 21 V. A. has ἀφήκε for בישל and Ruth ii.

16, 2 Sam. xx. 3 פִּינְה רָצִיץ, ἀς ἀφήκε, "which he had left to keep the house."

14. θέλημα = εὐδοκία = δεκτὸν = יצא, xi. 26. Ps. xix. 15, הַיְצִיץ יוֹצֵץ הַיְהִי, ἔσονται εἰς εὐδοκίαν (i. e. ἔσονται δεκτὸν or θέλημα) ἔμπροσθεν σοῦ, V. A. Hence we may infer the process by which the expression οὐκ ἐστι θελ. ἔμπρ. τ. πατρὸς came into our text.

16. Every thing may be settled.

20. The exact parallel to this is found in the Hebrew "וְהָיָה לְךָ", Isai. lx. 9 (V. A. διὰ τὸ ὄνομα) and Jerem. iii. 17.



22 λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἑπτάκις, ἀλλὰ ἕως ἑβ-  
 23 δομηκοντάκις ἑπτά. διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν  
 ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων  
 24 αὐτοῦ. ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσήχθη αὐτῷ εἰς ὀφεί-  
 25 λήτης μυρίων ταλάντων. [μῆ] ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέ-  
 26 τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δούλος  
 προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα  
 27 ἀποδώσω. σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέ-  
 28 λυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. ἐξελθὼν δὲ ὁ δούλος  
 ἐκείνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὠφείλεν αὐτῷ ἑκατὸν  
 δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος εἰ τι ὀφεί-  
 29 λεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων,  
 30 Μακροθύμησον ἐπ' ἐμέ, καὶ ἀποδώσω σοι. ὁ δὲ οὐκ ἠθέλην, ἀλλὰ  
 ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦναι τὸ ὀφειλόμενον.  
 31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα,  
 32 καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ πάντα τὰ γενόμενα. τότε  
 προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρῆ,  
 πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκά σοι, ἐπεὶ παρεκάλεσάς με·  
 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ ἠλέησα·  
 34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς  
 35 ἕως οὐ ἀποδοῦναι πᾶν τὸ ὀφειλόμενον. οὕτως καὶ ὁ πατήρ μου ὁ  
 οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ  
 ἀπὸ τῶν καρδιῶν ὑμῶν.

CAP. 19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆ-  
 2 ρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν  
 τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθερά-  
 πευσεν αὐτοὺς ἐκεῖ.

3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέ-  
 γοντες, \*Εἰ ἔξεστιν\* ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν  
 4 αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας  
 5 ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; καὶ εἶπεν, Ἔνεκα  
 τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ  
 6 κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα  
 7 μίαν.\* ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ Θεὸς  
 8 σὴς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι; λέγει  
 αὐτοῖς, \*Ὅτι\* Μωυσῆς \*πρὸς\* τὴν σκληροκαρδίαν ὑμῶν ἐπέ-  
 τρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ

Cap. XIX. 8. πρ. τ. σκ.] As we say, "for the hardness of your heart."

γέγονεν οὕτως. λέγω δὲ ὑμῖν, ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ 9  
 μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην, μοιχᾶται, καὶ ὁ ἀπολελυμένην  
 γαμήσας μοιχᾶται. λέγουσιν αὐτῷ οἱ μαθηταί, Εἰ οὕτως ἐστὶν 10  
 [ἢ αἰτία] τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι.  
 ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες [χωροῦσιν] τὸν λόγον ἀλλ' οἷς δέ- 11  
 δοται. εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν 12  
 οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώ-  
 πων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασι-  
 λείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

Τότε προσηρέχθησαν αὐτῷ παῖδια, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς 13  
 καὶ προσεύξηται· οἱ δὲ μαθηταί ἐπετίμησαν αὐτοῖς. ὁ δὲ Ἰησοῦς 14  
 εἶπεν, Ἄφετε τὰ παῖδια καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς μέ-  
 τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς 15  
 χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

Καὶ ἰδοὺ [εἶς] προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε, τί ἀγαθὸν 16  
 ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ, Τί με ἐρωτᾷς 17  
 περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν  
 εἰσελθεῖν, τήρει τὰς ἐντολάς. λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς 18  
 εἶπεν, Τὸ \* οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδο-  
 μαρτυρήσεις,\* τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις 19  
 τὸν πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος, Πάντα 20  
 ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις 21  
 τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δός τοῖς  
 πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.  
 ἀκούσας δὲ ὁ νεανίσκος ἀπῆλθεν λυπούμενος· ἦν γὰρ ἔχων κτή- 22  
 ματα πολλά.

Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἄμην λέγω ὑμῖν ὅτι 23  
 πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.  
 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος 24  
 ῥαφίδος εἰσελθεῖν ἢ πλοῖσιον εἰς τὴν βασιλείαν τῶν οὐρανῶν.  
 ἀκούσαντες δὲ οἱ μαθηταί ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα 25  
 δύναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ 26  
 ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά.

10. αἰτία] Only instance of this sense in N.T. None in V.A.

18. מצַיִת אֵל. Same in LXX. A strong example of Hebr. use of Future for Imperative: as in English also, "Thou shalt not kill:" apparently, but not really: for "shall" there is not future at all. But the Greek future form has no possibility of such double meaning as Hebr.

and Engl. have. The expression in text is a Hebr. idiom turned word for word into Greek, intelligible to Orientals, but at variance with the grammar and genius of the language.

23. δυσκόλως, "with hard effort," "with reluctance," fits in with the young man's sorrow.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἴδου ἡμεῖς ἀφήκαμεν  
 28 πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς  
 εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι,  
 ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου [ἐπὶ  
 θρόνου] δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους  
 29 κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. καὶ πᾶς ὅστις ἀφήκεν  
 ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἢ οἰκίας  
 ἕνεκεν τοῦ ὀνόματός μου, πολλαπλασίονα λήμψεται καὶ ζωὴν  
 30 αἰώνιον κληρονομήσει. πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ  
 31 ἔσχατοι πρῶτοι.

CAP. 20 Ὅμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότη,  
 ὅστις ἐξῆλθεν [ἅμα πρῶτῷ] μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα  
 2 αὐτοῦ. συμφωνήσας δὲ μετὰ τῶν ἐργατῶν [ἐκ δηναρίου] τὴν  
 3 ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. καὶ ἐξελθὼν  
 περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·  
 4 κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ [ὃ ἐὰν ἦ]  
 5 δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. πάλιν δὲ ἐξελθὼν περὶ ἕκτην  
 6 καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν  
 εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν  
 7 ἡμέραν ἀργοί; λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει  
 8 αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. ὀψίας δὲ γενομένης  
 λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς  
 ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων  
 9 ἕως τῶν πρώτων. καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον  
 10 ἀνὰ δηνᾶριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλείου  
 11 [λήμψονται] καὶ ἔλαβον τὸ ἀνὰ δηνᾶριον καὶ αὐτοί. λαβόντες δὲ  
 12 ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότη λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν  
 ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασιν  
 13 τὸ βᾶρος τῆς ἡμέρας καὶ τὸν καύσωνα; ὁ δὲ ἀποκριθεὶς εἶπεν ἐνὶ  
 14 αὐτῶν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἄρον  
 τὸ σὸν καὶ ὑπάγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.  
 15 οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; \*εἰ ὁ ὀφθαλμὸς σου

28. Note change of case after ἐπὶ.

Cap. XX. 2. "With the men he found there who worked-at-a-denarius per day." ἐργ. ἐκ. δ.] Have we any authority for such a rendering in class. authors? Schleusner cites cap. xxvii. 7, Acts i. 18. I see no parallel to this passage in them.

12. W. & W. suggest "have made one hour:" as if by an idiom, corresponding to our own in English: and cite Acts xv.

33, xviii. 23, xx. 3, and James iv. 13. Schl. quotes Ruth ii. 19  $\eta\psi\psi\eta\eta\eta$ , ποῦ ἐποίησας; Semel in N. T.

15. Deut. xv. 9,  $\eta\eta\eta\eta\eta\eta\eta\eta$   $\eta\eta\eta\eta\eta\eta\eta\eta$ . V. A. *πονηρεύσῃται ὀφθαλμὸς σου τῷ ἀδελφῷ σου*, "envy, grudge." Tobit iv. 7, I find no instances of *πονηρὸς* with this force in V. A. but in Apocr. Sir. xiv. 10, xxxi. 14.



πονηρός ἐστὶν ὅτι ἐγὼ ἀγαθός εἰμι\* ; οὕτως ἔσονται οἱ ἔσχατοι 16  
πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς 17  
δώδεκα κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς, Ἰδοὺ ἀναβαίνομεν 18  
εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς  
ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινούσιν [αὐτὸν θανάτῳ]  
καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστι- 19  
γῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν 20  
υἱῶν αὐτῆς, προσκυνούσα καὶ αἰτουσά τι ἀπ' αὐτοῦ. ὁ δὲ 21  
εἶπεν αὐτῇ, Τί θέλεις ; λέγει αὐτῷ, [Εἰπέ] ἵνα καθίσωσιν οὗτοι  
οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν  
τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε 22  
[τί] αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν ;  
λέγουσιν αὐτῷ, Δυνάμεθα. λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου 23  
πίεσθε, τὸ δὲ καθίσει ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων, οὐκ ἔστιν  
ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.  
ἀκούσαντες δὲ οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ 24  
δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες 25  
τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζου-  
σιν αὐτῶν. οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' [ὃς ἐὰν] θέλη ὑμῶν 26  
μέγας γενέσθαι, ἔστω ὑμῶν διάκονος, καὶ ὃς ἐὰν θέλη ἐν ὑμῖν 27  
εἶναι πρῶτος, ἔστω ὑμῶν δούλος· ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου 28  
οὐκ [ἦλθεν διακονηθῆναι,] ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν  
ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ ἠκολούθησεν αὐτῷ 29  
ὄχλος πολὺς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ἰδὸν, 30  
ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Κύριε, ἐλέησον  
ἡμᾶς, υἱὸς Δαυίδ. ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα [σιωπήσωσιν]· 31  
οἱ δὲ μείζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, υἱὸς Δαυίδ.  
καὶ στὰς ὁ Ἰησοῦς [ἐφώνησεν] αὐτοὺς καὶ εἶπεν, Τί θέλετε 32  
ποιήσω ὑμῖν ; λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ 33  
ἡμῶν. σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν, 34  
καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθσφαγῆ <sup>CAP.</sup> 21  
εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλεν δύο μαθητὰς  
λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ 2

24. "About the two brothers."

25. "Lord it over them." "Keep  
them under and down by arbitrary  
power."

28. Extreme instance of inf. after  
verb intrans., answering to inf. with ?  
in Hebr.

εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες  
 3 ἄγετέ μοι. καὶ ἂν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι ὁ Κύριος αὐτῶν  
 4 χρεῖαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. [τοῦτο δὲ γέγονεν  
 5 ἵνα πληρωθῆ] τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Εἶπατε τῇ  
 6 θυγατρὶ Σιών, Ἴδου ὁ βασιλεὺς σου ἔρχεται· σοὶ πραὺς, ἐπιβε-  
 7 ἦγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ  
 8 ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. [ὁ δὲ πλείστος ὄχλος]  
 9 ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ἰδῶ, ἄλλοι δὲ ἔκοπτον κλάδους  
 ἀπὸ τῶν δένδρων καὶ ἔστρώννουν ἐν τῇ ἰδῶ. οἱ δὲ ὄχλοι οἱ  
 προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, \* Ὡσαννὰ \*  
 τῷ υἱῷ Δαυὶδ, εὐλογημένος ὁ ἐρχόμενος ἐν ἰνόματι Κυρίου,

Cap. XXI. 5. Quotation from V. A. **הָלָא מְלִיכָא**, not **הָלָא מְלִיכָא**, which may possibly account for **σοι**; literally "Thy King shall come for thee," "Thou shalt see thy King come." **הָלָא** is generally rendered by **σοι** in V. A., whether it express "motion towards," or not.

9. Ps. cxviii. 25, **הַשִּׁיבֵנו יְיָ אֱלֹהֵינוּ**. V. A. **ὦ Κύριε σῶσον δὴ**. "Hosanna" = "O save us, we pray Thee;" "O be Thou our Saviour." They applied to Jesus, whether consciously or not, the words of the Messianic Psalm, and hailed Him "Son of David," "King," "Saviour." How are we to account for the dative **τῷ υἱῷ Δ.**? We are expressly told they used *these very words*. Can it be, as it were, an ascription to Jesus—recognized as the Son of David, the true Messiah—of his Attribute of Saviour? Or were they possibly, in their ignorance of Hebrew, unaware of the exact force of the word, and thought of it only as an Act of Adoration, a Form of Praise—as unlearned Christians generally now-a-days—equivalent to "Honour," "Glory," "Praise," to the Son of David? Grimm translates **ὦσ.**, **σῶσον δὴ**, by "propitius sis." And then, forgetting that both **הַשִּׁיבֵנו** and **σῶσον** are transitive, and require an accusative after them, renders **ὦσ. τῷ υἱῷ Δ.** "propitius sis filio Davidis," i. e. "Messiæ," which is untenable.

There is another difficulty in the words **ἐν τοῖς ὑψ.**; not very great if we adopt the suggestion above of **ὦσαννὰ** being used with no very distinct idea of its real meaning; for then the phrase, in their mouths, would be much the same as Ps. cxlviii. 1,

**מְבַרְכִים בְּרִבְעוֹת הַלְלֵיךָ**, **אֱלֹהֵינוּ** K. *ἐν τοῖς ὑψίστοις*, V. A.

If however we are to suppose them to have used the word with full understanding of its true meaning, then it becomes exceedingly difficult to connect **ἐν τοῖς ὑψίστοις** with it and explain it rightly. "Be Thou our Saviour in Heaven above," taking **ἐ. τ. ὑ. = מְבַרְכִים בְּרִבְעוֹת**, is scarcely satisfactory.

May we hazard the interpretation, "Save us by the Most High," i. e. "in the name of the Most High"? Ps. liv. 3, **הַשִּׁיבֵנו יְיָ אֱלֹהֵינוּ**, "O Θεὸς, ἐν τῷ ἰνόματι σου σῶσον με," V. A. Now **עֲלִיּוֹן**, V. A. **ὑψιστος**, "Most High," is one of the Names of God, by which He is addressed and invoked. Ps. ix. 2, lvi. 2, xcii. 1, xcvii. 9, **עֲלִיּוֹן יְיָ אֱלֹהֵינוּ**. In Dan. vii. 18, 22, 25, 27, we find **עֲלִיּוֹן** in plural; V. A. **ὑψιστος**, without article, as **Κύριος** constantly: Eng. V. "The Most High;" corresponding in structure and character to **אֱלֹהֵינוּ**. Gesenius shows it to have been a name for God among the Phœnicians. If then the prayer **הַשִּׁיבֵנו בְּאֱלֹהֵינוּ**, "Save us in the name of God," "by the power of God," be possible; might not **בְּעֲלִיּוֹנֵינוּ** be a possible form also, and **ὦσαννὰ ἐν τοῖς ὑψίστοις** its equivalent? I anticipate the obvious objection that we should, in that case, expect the singular and not the plural; and that **עֲלִיּוֹן** is, in point of fact, rendered by **ὑψιστος** in V. A. But the frequency of literal word-for-word translations from Hebrew and Chaldee in



\* ὡσαννὰ ἐν τοῖς ὑψίστοις.\* καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα 10  
 ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος; οἱ δὲ ὄχλοι 11  
 ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς  
 Γαλιλαίας.

Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν τοῦ Θεοῦ, καὶ ἐξέβαλεν 12  
 πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς  
 τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν  
 πωλοῦντων τὰς περιστερὰς, καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός 13  
 μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον  
 ληστῶν. καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ 14  
 καὶ ἐθεράπευσεν αὐτοὺς. ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς 15  
 τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ  
 ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν καὶ εἶπαν 16  
 αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί  
 οὐδέποτε ἀνέγνωτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων  
 κατηρτίσω αἶνον; καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως 17  
 εἰς Βηθανίαν, καὶ ἠύλισθη ἐκεῖ.

Πρωίας δὲ ἐπαναγαγὼν εἰς τὴν πόλιν ἐπέινασεν. καὶ ἰδὼν 18  
 συκὴν [μίαν] ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν 19  
 αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Οὐ μηκέτι ἐκ σοῦ  
 καρπὸς γένηται \*εἰς τὸν αἰῶνα.\* καὶ ἐξηράνθη παραχρῆμα ἡ  
 συκὴ. καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, [Πῶς πα- 20  
 ραχρῆμα] ἐξηράνθη ἡ συκὴ; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, 21  
 Ἄμην λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον  
 τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι  
 καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα ὅσα ἐὰν 22  
 αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν, προσῆλθον αὐτῷ διδάσκοντι 23  
 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, \*Ἐν ποίᾳ  
 ἐξουσίᾳ\* ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;  
 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ 24  
 \*λόγον ἕνα,\* ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ \*ἐν ποίᾳ ἐξουσίᾳ\*  
 ταῦτα ποιῶ. τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ 25  
 ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν 26  
 εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

the V.A.—the only witness to the practice of the time within our reach—suggests the possibility of such close clinging to the Hebrew form in a popular and ordinary Greek equivalent, even against analogy and strict preciseness and propriety of expression. See 1 Sam. xvii. 43 V.A. κατηράσατο τὸν Δαυὶδ ἐν τοῖς θεοῖς

αὐτοῦ for יְהִי־אֱלֹהֵי דָוִד, “he cursed David by (i. e. in the name of) his Gods.”

12. τὸ ἱερόν] the sacred precinct; ὁ ναός, the Temple, the Sanctuary.

19. εἰς τὸν αἰῶνα = ὀΐων?.



ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ  
 27 ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. καὶ ἀποκριθέντες τῷ Ἰησοῦ  
 εἶπον, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν  
 28 ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν  
 δύο τέκνα, καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε σήμερον  
 29 ἐργάζου ἐν τῷ ἀμπελῶνι. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον  
 30 δὲ μεταμεληθεὶς ἀπήλθεν. προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως.  
 31 ὁ δὲ ἀποκριθεὶς εἶπεν, \*Ἐγὼ\* κύριε, καὶ οὐκ ἀπήλθεν. τίς ἐκ τῶν  
 δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, Ὁ πρώτος. λέγει  
 αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρνοι  
 32 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. ἦλθεν γὰρ  
 Ἰωάννης πρὸς ὑμᾶς ἐν ἰδῶ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε  
 αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς  
 33 δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον [τοῦ πιστεῦσαι] αὐτῷ. Ἄλ-  
 λην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης ὅστις  
 ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέβηκεν καὶ ὠρυξεν  
 ἐν αὐτῷ ληνὸν καὶ ἠκόδομησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς,  
 34 καὶ ἀπεδήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν  
 τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.  
 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ [ὄν μὲν] ἔδειραν, [ὄν  
 36 δὲ] ἀπέκτειναν, [ὄν δὲ] ἐλιθοβόλησαν. πάλιν ἀπέστειλεν ἄλλους  
 δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.  
 37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων,  
 38 Ἐντραπήσουμαι τὸν υἱὸν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν  
 εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν  
 39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. καὶ λαβόντες  
 40 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. Ἦταν  
 οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς  
 41 ἐκείνοις; λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτοὺς,  
 καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν  
 42 αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. λέγει αὐτοῖς ὁ Ἰησοῦς,  
 Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ  
 οἰκοδομοῦντες, οὗτος ἐγενήθη \*εἰς κεφαλὴν γωνίας\*· παρὰ Κυρίου

30. Probably = יָבִיחַ = ἰδὸν ἐγὼ V. A.  
 Gen. xxii. 1, 1 Sam. iii. 8.

42. κεφαλὴ γωνίας, V. A. for יָבִיחַ  
 יָבִיחַ, Ps. cxviii. 22: ἀκρογωνιαίον λίθον,  
 Is. xxviii. 16. Can it mean "the key-  
 stone of the arch," "the top or head of  
 the angle," "the crown of the pointed arch,"  
 that binds all together? See Eph. ii. 20, iv.  
 16, where the picture and description is

quite that of a key-stone, συναρμολογοῦντα  
 καὶ συμβιβάζοντα the whole structure.  
 Warburton, in his *Crescent and Cross*,  
 speaks of very ancient arches in Egypt,  
 supposed to be as old as Joseph's time.  
 Hence we may suppose the Jews not  
 altogether unacquainted with the use and  
 properties of the arch.

αὐτῇ] V. A. for ἡνὶ fem.

ἐγένετο \*αὕτη,\* καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; διὰ 43  
 τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ  
 δοθήσεται ἔθνει \*ποιοῦντι τοὺς καρποὺς\* αὐτῆς. καὶ ἀκούσαντες 45  
 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι  
 περὶ αὐτῶν λέγει καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβίθησαν 46  
 τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν \*ἐν παραβολαῖς\* CAP. 22  
 αὐ-  
 τοῖς λέγων, Ὁμοιωθῆ ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, 2  
 ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους 3  
 αὐτοῦ [καλέσαι] τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον  
 ἐλθεῖν. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς 4  
 κεκλημένοις, Ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί μου καὶ τὰ  
 σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. οἱ δὲ 5  
 ἀμελήσαντες ἀπήλθον, ὡς μὲν εἰς τὸν ἴδιον ἀγρὸν, ὡς δὲ ἐπὶ τὴν  
 ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ 6  
 ὕβρισαν καὶ ἀπέκτειναν. ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ 7  
 στρατεύματα αὐτοῦ ἀπόλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν  
 αὐτῶν ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος 8  
 ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. πορεύεσθε οὖν ἐπὶ 9  
 τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς  
 γάμους. καὶ ἐξεληθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον 10  
 πάντα ὅσους εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος  
 ἀνακειμένον. [εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι] τοὺς ἀνακει- 11  
 μένους εἶδεν ἐκεῖ ἀνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. καὶ 12  
 λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε [μὴ] ἔχων ἔνδυμα γάμου; ὁ  
 δὲ ἐφिमώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ 13  
 πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ  
 ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν 14  
 κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι [συμβούλιον ἔλαβον] ὅπως 15  
 αὐτὸν [παγιδεύσωσιν] ἐν λόγῳ. καὶ ἀποστέλλουσιν [αὐτῷ] τοὺς 16  
 μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν  
 ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ  
 μέλει σοι περὶ οὐδενός· οὐ γὰρ \*βλέπεις εἰς πρόσωπον\* ἀνθρώπων  
 εἰπεῖ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; 17  
 γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑπο- 18  
 κριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ προσήνεγκαν 19  
 αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὕτη καὶ ἡ ἐπι- 20  
 γραφή; λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν 21

22 τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπήλθαι.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες

24 [μὴ] εἶναι ἀνάστασις, καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε,

Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει

ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ

25 ἀδελφῷ αὐτοῦ. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος

γῆμας ἐτελεύτησεν, καὶ [μὴ] ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα

26 αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως

27 τῶν ἑπτὰ. ὕστερον δὲ πάντων ἀπέθανεν καὶ ἡ γυνή. ἐν τῇ ἀνα-

28 στάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, [μὴ] εἰδότες τὰς

30 γραφὰς [μηδὲ] τὴν δύναμιν τοῦ Θεοῦ. ἐν γὰρ τῇ ἀναστάσει οὔτε

γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.

31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν

32 ὑπὸ τοῦ Θεοῦ λέγοντος, Ἐγὼ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ

33 καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν ἀλλὰ ζώντων. καὶ

ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους

35 συνήχθησαν ἐπὶ τὸ αἰτό, καὶ ἐπηρώτησεν εἰς ἕξ αὐτῶν νομικὸς πει-

36 ράζων αὐτὸν, Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη

37 αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου \*ἐν\* ὅλῃ τῇ καρδίᾳ σου καὶ

38 \*ἐν\* ὅλῃ τῇ ψυχῇ σου καὶ \*ἐν\* ὅλῃ τῇ διανοίᾳ σου. αὕτη ἐστὶν ἡ

39 μεγάλη καὶ πρώτη ἐντολή. δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν

40 πλησίον σου ὡς σεαυτόν. ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ

νόμος κρέμαται καὶ οἱ προφῆται.

41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν

43 αὐτῷ, Τοῦ Δαυὶδ. λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ \*ἐν\* πνεύματι καλεῖ

44 αὐτὸν κύριον λέγων, Εἶπεν Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν

45 μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. εἰ οὖν

46 Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; καὶ οὐδεὶς ἐδύνατο

ἀποκριθῆναι αὐτῷ \*λόγον,\* οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς

ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

CAP. 23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

2 λέγων, Ἐπὶ τῆς Μωσείως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ

3 Φαρισαῖοι. πάντα οὖν ἴσα ἂν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε,

κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

25. ἀφήκεν] xviii. 12, xxiii. 38, xxiv.

34. ἐπὶ τὸ αὐτὸ] = יחדו, "together,"



[δεσμεύουσιν] δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ἄμους 4  
τῶν ἀνθρώπων, τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι  
αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς 5  
ἀνθρώποις. πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύ-  
νουσιν τὰ κράσπεδα, φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις 6  
καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν 7  
ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββί. ὑμεῖς δὲ μὴ 8  
κληθῆτε ῥαββί. εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς  
ἀδελφοί ἐστε. καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γὰρ 9  
ἐστὶν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. μηδὲ κληθῆτε καθηγηταί, ὅτι 10  
καθηγητῆς ὑμῶν ἐστὶν εἷς ὁ Χριστός. [ὁ δὲ μεῖζων] ὑμῶν ἔσται 11  
ὑμῶν διάκονος. ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις 12  
ταπεινώσει ἑαυτὸν ὑψωθήσεται.

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε 13  
τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ  
οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφήτε εἰσελθεῖν. οὐαὶ ὑμῖν, 15  
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι [περιάγετε τὴν θάλασσαν  
καὶ τὴν ξηρὰν ποιῆσαι] ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε  
αὐτὸν \*υἱὸν γεέννης\* διπλότερον ὑμῶν. οὐαὶ ὑμῖν, ὀδηγοὶ τυφλοὶ, 16  
οἱ λέγοντες, Ὅς ἂν ὁμόση \*ἐν τῷ ναῷ,\* οὐδὲν ἐστὶν ὃς δ' ἂν ὁμόση  
\*ἐν τῷ χρυσῷ\* τοῦ ναοῦ ὀφείλει. μωροὶ καὶ τυφλοὶ, τίς γὰρ μεῖζων 17  
ἐστὶν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγιασας τὸν χρυσόν; καὶ, Ὅς ἂν ὁμόση 18  
\*ἐν τῷ θυσιαστηρίῳ,\* οὐδὲν ἐστὶν ὃς δ' ἂν ὁμόση \*ἐν τῷ δώρῳ\*  
τῷ ἐπάνω αὐτοῦ, ὀφείλει. τυφλοὶ, τί γὰρ μεῖζων, τὸ δῶρον ἢ τὸ 19  
θυσιαστήριον τὸ ἀγιαζόν τὸ δῶρον; ὁ οὖν ὁμόσας ἐν τῷ θυσι- 20  
αστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πάσιν τοῖς ἐπάνω αὐτοῦ·  
καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοι- 21  
κῆσαντι αὐτόν· καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ 22  
θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. οὐαὶ ὑμῖν, 23  
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον  
καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου,  
τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν. ταῦτα δὲ ἔδει ποιῆσαι  
κάκεινα μὴ ἀφεῖναι. ὀδηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώνωπα, τὴν 24

Cap. XXIII. 11. Future for imper-  
ative, v. 48.

13. ἔμπροσθεν here for ἐναντίον, v. 16,  
and vice versâ, Mk. ii. 12. Gen. xxx. 30,  
יְנַפְּלִי, "ante me," "ante meum adven-  
tum," V. A. ἐναντίον ἐμοῦ. L. i. 17, ἐνώ-  
πιον for ἔμπροσθεν; and vice versâ M.  
xxv. 32.

15. υἱὸν γ.] "Criminal," "repro-  
bate," "felon." v. 22, "one of the Ge-  
henna brood," "one of those who repre-  
sent it and incur its penalties." יְנַפְּלִי  
נֶפֶשׁ. Compare viii. 12, οἱ ὅτι τῆς βασι-  
λείας, L. x. 6, ὅτι εἰρήνης. xx. 36, ἀνα-  
στάσεως, 2 Thess. ii. 3, ἀπωλείας.

25 δὲ κάμηλον καταπίνοντες. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παρο-  
 26 ψίδος, ἔσωθεν δὲ γέμουσιν [ἐξ] ἀρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ  
 27 ἐκτὸς αὐτοῦ καθαρὸν. οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρι-  
 ται, ὅτι παρομοιάζετε τάφοις κεκοιναμένοις, οἵτινες ἔξωθεν μὲν φαίνον-  
 28 οὔτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν  
 29 δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. οὐαὶ ὑμῖν, γραμματεῖς καὶ  
 Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν  
 30 καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς  
 ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα [αὐτῶν κοινωνοὶ ἐν τῷ  
 31 αἵματι] τῶν προφητῶν. ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν  
 32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν  
 33 πατέρων ὑμῶν. ὄφεις, γεννηήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς  
 34 κρίσεως τῆς γεέννης; διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς  
 προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ  
 σταυρώσατε, καὶ ἐξ αὐτῶν μαστιγώσατε ἐν ταῖς συναγωγαῖς ὑμῶν  
 35 καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα  
 δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ  
 δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε  
 36 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ἀμὴν λέγω ὑμῖν, ἥξει πάντα  
 37 ταῦτα ἐπὶ τὴν γενεὰν ταύτην. Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀπο-  
 κτεινοῦσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους  
 πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρό-  
 πον ὄρνις ἐπισυνάγει τὰ νοσσία ὑπὸ τὰς πτέρυγας αὐτῆς, καὶ οὐκ  
 38 ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. λέγω γὰρ ὑμῖν,  
 39 οὐ μὴ με ἴδητε ἀπ' ἄρτι ἕως ἂν εἴπητε, Εὐλόγημένος ὁ ἐρχόμενος ἐν  
 ὀνόματι Κυρίου.

CAP.

24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ [προσηλθὼν  
 2 οἱ μαθηταὶ αὐτοῦ ἐπιδειξαὶ] αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. ὁ  
 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν  
 λέγω ὑμῖν, οὐ μὴ ἀφελθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται.

25. γέμουσιν ἐξ ἂ. κ. ἀκ.] Not "full of" (as 27), but "filled from or by," extortion or excess. But compare L. xi. 39. The ποτήριον and παροψίς, though not used in such special sense by V.A., may perhaps mean here bowls and dishes, the cup and platter, in which the drink-offering and meat-offering were presented before God: the *externals of worship*.

26. ἵνα expresses not "the means," but "the preparation:" not "in order that," but "so that afterwards:" "cleanse the inside (the heart) first, as preliminary to cleansing the outside." And as one element in the process, L. xi. 41, τὰ ἐνόντα δότε ἐλεημοσύνην, "give all you can in works of mercy."



καθημένον δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν προσήλθον αὐτῷ 3  
οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἶπε ἡμῖν πότε ταῦτα ἔσται;  
καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ \*συντελείας τοῦ αἰῶνος;\*  
καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς 4  
πλανήσῃ. πολλοὶ γὰρ ἐλεύσονται \*ἐπὶ τῷ ὀνόματί\* μου λέγοντες, 5  
Ἐγὼ εἰμι ὁ Χριστὸς, καὶ πολλοὺς πλανήσουσιν. [μελλήσετε] 6  
δὲ ἀκούειν πολέμους καὶ [ἀκοὰς] πολέμων· ὁράτε μὴ θροεῖσθε·  
δεῖ γὰρ πάντα γενέσθαι, ἀλλ' οὐπω ἐστὶν τὸ τέλος. ἐγερθήσεται 7  
γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται  
λιμοὶ καὶ σεισμοὶ [κατὰ τόπους]. πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. 8  
τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ 9  
ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. καὶ 10  
τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ  
μισήσουσιν ἀλλήλους. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται 11  
καὶ πλανήσουσιν πολλούς. καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν 12  
ψυγησεται ἡ ἀγάπη τῶν πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος, 13  
οὗτος σωθήσεται. καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς 14  
βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν,  
καὶ τότε ἕξει τὸ τέλος. Ὅταν οὖν ἴδητε \*τὸ βδέλυγμα τῆς 15  
ἐρημώσεως\* τὸ ῥηθὲν διὰ Δαυὶδ τοῦ προφήτου ἐστὸς ἐν τόπῳ  
ἀγίῳ, ὁ ἀναγινώσκων νοεῖτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν 16  
ἐπὶ τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς 17  
οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ μὴ [ἐπιστρεψάτω ὑπίσω ἄραι] 18  
τὰ ἱμάτια αὐτοῦ. οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς 19  
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ 20  
γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω. ἔσται γὰρ τότε 21  
θλίψις μεγάλη, οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν  
οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ [ἐκολοβώθησαν] αἱ ἡμέραι ἐκείναι, 22  
\*οὐκ ἂν ἐσώθη πᾶσα σὰρξ\*· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται  
αἱ ἡμέραι ἐκείναι. τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδού ὠδε ὁ Χριστὸς, ἢ 23  
ὠδε, μὴ πιστεύσητε. ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο- 24  
προφήται, καὶ [δώσουσιν σημεῖα] μεγάλα καὶ τέρατα ὥστε πλανή-  
σαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. Ἴδού προεῖρηκα ὑμῖν. ἐάν οὖν 25  
εἴπωσιν ὑμῖν, Ἴδού ἐν τῇ ἐρήμῳ ἐστὶν, μὴ ἐξέλθητε· Ἴδού ἐν τοῖς 26

Cap. XXIV. 15. βδ. τ. ἐρημ.] V.A. for  $\text{D}\alpha\text{v}\text{i}\text{d}\ \text{I}\text{d}\text{o}\text{l}\text{o}\text{g}\text{y}$ , Dan. xi. 31, the qualifying genitive, borrowed from Hebr., "detestabile illud quo desolatio efficitur." "The desolating abomination" or "idol" (Engl. Vn. passim), i.e. "the Eagle of the Roman legions," which was sacro-

sanct, "an idolatrous emblem, and the very symbol of desolation." W. & W.

18.  $\text{H}\alpha$ , οὐαὶ, vae: all the same sound probably, or nearly so.

22.  $\text{N}\alpha\text{...}\text{N}\alpha$  = "nullus, nihil," is rendered in V.A.  $\text{p}\alpha\text{s}\dots\text{o}\text{u}\text{k}$ , universally: e.g. Ex. xii. 16, copied in N.T. as L. i. 38.



27 ταμείοις, μὴ πιστεύσητε. ὥσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ  
 ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ  
 28 υἱοῦ τοῦ ἀνθρώπου. [ἔπου ἐάν] ἢ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ  
 29 ἀετοί. Εὐθὺς δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος  
 σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ  
 ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν  
 30 σαλευθήσονται. καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ  
 ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κίψονται πᾶσαι αἱ φυλαὶ τῆς γῆς  
 καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ  
 31 οὐρανοῦ [μετὰ δυνάμεως καὶ δόξης πολλῆς]. καὶ ἀποστελεῖ τοὺς  
 ἀγγέλους αὐτοῦ [μετὰ σάλπιγγος φωνῆς μεγάλης], καὶ ἐπισυνάξουσιν  
 τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν  
 32 ἕως ἄκρων αἰτῶν. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολὴν.  
 ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη,  
 33 γινώσκετε ὅτι ἐγγὺς τὸ θέρος· οὕτως καὶ ὑμεῖς ὅταν ἴδητε πάντα  
 34 ταῦτα, γινώσκετε ὅτι ἐγγὺς ἔστιν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν, οὐ  
 35 μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται. ὁ οὐρανὸς  
 36 καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. Περὶ  
 δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν  
 37 οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε,  
 38 οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ὡς γὰρ ἦσαν ἐν  
 ταῖς ἡμέραις τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμούντες  
 καὶ ἐγκαμιζόντες, [ἄχρι ἧς ἡμέρας] εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν,  
 39 καὶ οὐκ ἔγνωσαν ἕως ἤλθεν ὁ κατακλυσμὸς καὶ ἤρεν ἅπαντας, οὕτως  
 40 ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε δύο ἔσονται ἐν τῷ  
 41 ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι ἐν τῷ  
 42 μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. γρηγορεῖτε οὖν, ὅτι  
 43 οὐκ οἴδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε,  
 ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποῖα φυλακῆ ὁ κλέπτῃς ἔρχεται,  
 ἐρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ.  
 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι, ὅτι ἢ [οὐ δοκεῖτε] ὥρα ὁ υἱὸς  
 45 τοῦ ἀνθρώπου ἔρχεται. Τίς ἄρα ἔστιν ὁ πιστὸς δούλος καὶ

31. Μετὰ with gen. has so essentially the idea of "societas," that except with persons, or things personified, it is rarely found in classical authors. Hence its use in V.A. and N.T. is often perplexing. Ps. xvi. 11 for  $\text{לִּשְׂרָר}$ , quoted Acts ii. 28, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. I. xiv. 9, κατέχει τὸν ἔσχατον τόπον μετ' αἰσχύνῃς. Acts xv. 33 ἀπελιθίσαν μετ' εἰρήνης. Hebr. x. 22,

προσερχώμεθα μετ' ἀληθινῆς καρδίας. We must not be misled by the coincidence between our idiom and the Hebrew, to think the use of μετὰ natural and grammatical in Greek, because "with," in these and similar phrases, is so in English.—Compare Mk. xiii. 27, ἀπ' ἄκρον γῆς ἕως ἄκρον οὐρανοῦ. V. A. for  $\text{לִּשְׂרָר}$  = "finis, extremitas." Deut. iv. 32, xxviii. 64, ἀπ' ἄκρ...ἕως ἄκρον.

φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ  
 δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δούλος ἐκεῖνος ὃν 46  
 ἔλθων ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα. ἀμὴν λέγω ὑμῖν 47  
 ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. εἰάν δὲ 48  
 εἶπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ  
 κύριος ἔλθειν, καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ 49  
 καὶ πίνη μετὰ τῶν μεθύνοντων· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου 50  
 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει 51  
 αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται  
 \* ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.\*

CAP. 25

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, 25  
 αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ  
 νυμφίου. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. 2  
 [αἵτινες μωραὶ,] λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' 3  
 ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ 4  
 τῶν λαμπάδων αὐτῶν. χρονίζοντας δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι 5  
 καὶ ἐκάθεδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος, 6  
 ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι 7  
 ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. αἱ δὲ μωραὶ ταῖς 8  
 φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες  
 ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μὴ ποτε 9  
 οὐ μὴ ἀρκέσῃ ἡμῖν καὶ ὑμῖν. πορεύεσθε [μᾶλλον] πρὸς τοὺς  
 πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. [ἀπερχομένων δὲ αὐτῶν 10  
 ἀγοράσαι] ἦλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς  
 τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ 11  
 λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀπο- 12  
 κριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. γρηγορεῖτε οὖν, ὅτι 13  
 οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. Ὡσπερ γὰρ ἄνθρωπος 14  
 ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ  
 ὑπάρχοντα αὐτοῦ, καὶ [ὧ μὲν] ἔδωκεν πέντε τάλαντα, ὧ δὲ δύο, 15  
 ὧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν εὐθέως.  
 πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο \* ἐν αὐτοῖς\* 16  
 καὶ ἐποίησεν ἄλλα πέντε τάλαντα. ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησεν 17  
 ἄλλα δύο. ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὠρυξεν γῆν καὶ ἔκρυψεν τὸ 18  
 ἀργύριον τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος 19  
 τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν. καὶ προσελθὼν 20  
 ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων,  
 Κύριε, πέντε τάλαντά μοι παρέδωκας, ἴδε ἄλλα πέντε τάλαντα  
 ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, [ἐπὶ 21



ὀλίγα] ἧς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν  
 22 χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν,  
 Κύριε, δύο τάλαντά μοι παρέδωκας, ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.  
 23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἧς  
 πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου  
 24 σου. προσελθὼν καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνω  
 σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ  
 25 συνάγων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα  
 26 τὸ τάλαντόν σου ἐν τῇ γῆ· ἴδε ἔχεις τὸ σόν. ἀποκριθεὶς δὲ ὁ  
 κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω  
 27 ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ἔδει σε οὖν  
 βλαεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην  
 28 ἂν τὸ ἐμὸν σὺν τόκῳ. ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε  
 29 τῷ ἔχοντι τὰ δέκα τάλαντα. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ  
 περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ'  
 30 αὐτοῦ. καὶ τὸν ἀχρεῖον δούλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον  
 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.  
 31 "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες  
 32 οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· καὶ  
 συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ  
 αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα  
 33 ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ,  
 34 τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ  
 δεξιῶν αὐτοῦ, Δεῦτε \* οἱ εὐλογημένοι τοῦ πατρός \* μου, κλη-  
 ρονομήσατε [τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς  
 35 κόσμου]. ἐπεινάσα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ  
 36 ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με, γυμνὸς καὶ περιε-  
 βάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην

Cap. XXV. 21. Mark change of case, without any apparent reason.

27. βαλεῖν] See ix. 38.

34. "הַיְיָ, V.A. εὐλογητὸς Κυρίου (1), Gen. xxiv. 31, Vulg. "Benedictus Domini," and xxvi. 29, εὐλογημένος ὑπὸ Κυρίου. The general form is "הַיְיָ. (2) εὐλογημένος τῷ Κυρίῳ. The two are practically identical [though V.A. puts the latter in dative on account of יְיָ, which is here "possessoris;"] as I Sam. xvi. 18, וְשֵׁי יְיָ, and xiv. 16, מִיְיָ לְיִשְׂרָאֵל, and signify "Jehovah's blessed one," or, more correctly, "one of Jeho-

vah's blessed ones." These terms of expression are as unnatural in English, as (1) and (2) are in Greek. In our "blessed of the Lord," of = ὑπὸ: and we have translated according to the spirit, and not the letter, as V.A. in εὐλογ. ὑπὸ K. As also in translating εὐλ. τοῦ πατρός μου, we have evaded the stiffness of the literal rendering "My Father's blessed ones," by turning it "Ye blessed of my Father." The irregular syntax of the latter portion of the verse has many parallels in N.T., e.g. Gal. iii. 23, Eph. ii. 3, τέκνα φύσει ὀργῆς, and has prototypes, possibly, in Hebrew: e.g. 2 Sam. xiii. 16.



καὶ ἦλθατε πρὸς μέ. τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι 37  
λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν; ἢ  
διψῶντα καὶ ἐποτίσαμεν; πότε δέ σε εἶδομεν ξένον καὶ συνηγά- 38  
γομεν; ἢ γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενοῦντα 39  
ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σέ; καὶ ἀποκριθεὶς ὁ βασιλεὺς 40  
εἰρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν  
ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. τότε εἰρεῖ καὶ τοῖς 41  
ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ  
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.  
ἐπέινασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ 42  
ἐποτίσατέ με, ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ 43  
περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.  
τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν 44  
πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ  
οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν 45  
λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων,  
οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, 46  
οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, 26  
εἶπεν τοῖς μαθηταῖς αὐτοῦ, Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ 2  
πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ  
σταυρωθῆναι.

Τότε συνηχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ 3  
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, καὶ συνε- 4  
βουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν.  
ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 5

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ 6  
λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βα- 7  
ρυτίμου καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. ἰδόν- 8  
τες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί [ἢ ἀπόλεια] αὕτη;  
ἡδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι τοῖς πτωχοῖς. 9  
γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; 10  
ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ. πάντοτε γὰρ τοὺς πτωχοὺς 11  
ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα γὰρ αὕτη 12

Cap. XXVI. 4. δόλῳ] Dative of manner; very rare in M. I have noted it only in iii. 12, iv. 24, vii. 22, xv. 8, 20, xxiii. 4, xxvii. 59.

8. ἀπόλεια] "profusio," Grimm. No quotations from any class. author, except one from Polybius, given by Schl., vi. 59.

5, where it is opposed to τήρησις. It corresponds probably to  $\Pi^{\prime}\Pi^{\prime}\Psi^{\prime}\Omega$  = "perditio," active (a) and passive (b), (a) Prov. xviii. 9, xxviii. 24 and here; and (b) Is. i. 4, with which compare John xvii. 12.

12. Two things to be noted here: βα-

τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με  
13 ἐποίησεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῆ τὸ εὐαγγέλιον τοῦτο  
ἐν ὄλῳ τῆ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτὴ εἰς μνημόσυνον  
αὐτῆς.

14 Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκα-  
15 ριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπεν, Τί θέλετέ μοι δοῦναι, καὶ γὼ  
ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.  
16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτόν παραδῶ.

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ  
18 λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα; ὁ δὲ  
εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἶπατε αὐτῷ,  
Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν, \* πρὸς σέ \*

19 ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. καὶ ἐποίησαν οἱ μαθηταὶ  
20 ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα. Ὁψίας  
21 δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. καὶ ἐσθιόντων αὐτῶν  
22 εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ἐξ ὑμῶν παραδώσει με. καὶ λυπού-

μενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος, Μήτι ἐγὼ εἶμι,  
23 κύριε; ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα  
24 ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει. ὁ μὲν υἱὸς τοῦ ἀνθρώπου  
ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ  
δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ

25 ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς  
αὐτόν εἶπεν, Μήτι ἐγὼ εἶμι, ῥαββί; λέγει αὐτῷ, [Σὺ εἶπας].

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλόγησας  
ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπεν, Λάβετε φάγετε· τοῦτο  
27 ἐστὶν τὸ σῶμά μου. καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας  
28 ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ ἐστιν τὸ  
αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν

λοῦσα expressing too violent an action, and ἐπὶ with gen. where we should expect acc. But βδλλειν is constantly used in N.T. for “pono, impono;” ix. 38, xxv. 27, Mk. i. 43, vii. 30, J. x. 4, as in V.A. for **δ'ψ**. Gen. xxxi. 34, Deut. x. 2, Gen. xlv. 1, ἐμβάλετε τὸ ἀργύριον ἐπὶ τοῦ στήματος τοῦ μαρσίππου (marsupium), a similar construction to our passage.

18. πρὸς σέ] xiii. 56.  
ποιῶ] “let me offer;” in sacrificial sense, as Heb. xi. 28. Compare Ex. xii. 45, **Πῶς ἔψ**, V.A. ποιήσει τὸ πάσχα. xii. 21, θύειν τὸ πάσχα. Also xxix. 36, 38, 39, **Πῶς**, meaning θύειν, is rendered by ποιεῖν. τὸ μοσχάριον...τὸν ἀμὸν...

ποιήσεις.

25 and 64. σὺ εἶπας] Not found in V.A. Possibly later Greek. It seems akin to φημ' ἐγὼ and αἰο, of classical authors. In xxvii. 11, Mk. xv. 2, L. xxiii. 3, J. xviii. 37, we have σὺ λέγεις. Lightfoot is cited by Schl. as showing a similar form of affirmation to be found in the Talmud. Hierosol.

26. Εὐλογεῖν includes the idea of giving thanks. L. ii. 28. In the other accounts of the institution of the Holy Eucharist, we find, Mk. xiv. 22, εὐλογήσας, L. xxii. 19, εὐχαριστήσας: 1 Cor. x. 16, εὐλόγησας. In 1 Cor. xiv. 16 the two seem interchanged: as indeed here, verses 26 and 27.



ἀμαρτιῶν. λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ 29  
ΓΕΝΗΜΑΤΟΣ τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πῖνω  
μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. τότε λέγει 30  
αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε \* ἐν ἐμοὶ \* 31  
ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ  
διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς. μετὰ δὲ τὸ 32  
ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς δὲ 33  
ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ  
οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄμην λέγω 34  
σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήση  
με. λέγει αὐτῷ ὁ Πέτρος, Κὰν δέῃ με σὺν σοὶ ἀποθανεῖν [οὐ μὴ 35  
σε ἀπαρνήσομαι]. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον 36  
Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ [ἕως ἂν  
ἀπελθὼν ἐκεῖ προσεύξωμαι]. καὶ παραλαβὰν τὸν Πέτρον καὶ τοὺς 37  
δύο υἱοὺς Ζεβεδαίου ἠρξάτο λυπεῖσθαι καὶ ἀδημονεῖν. τότε λέγει 38  
αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε  
καὶ γρηγορεῖτε μετ' ἐμοῦ. καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ 39  
πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ, εἰ δυνατόν  
ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τούτο· πλήν οὐχ ὡς ἐγὼ  
θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὕρισκε 40  
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε  
μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε καὶ προσεύχεσθε ἵνα 41  
μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ  
ἀσθενής. πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ 42  
μου, εἰ οὐ δύναται τούτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γενηθήτω τὸ  
θέλημά σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας· ἦσαν 43  
γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφείς αὐτοὺς πάλιν 44  
ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν. τότε ἔρχεται πρὸς 45  
τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε·  
ἰδοὺ ἠγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας  
ἀμαρτωλῶν. ἐγείρεσθε [ἄγωμεν]· ἰδοὺ ἠγγικεν ὁ παραδιδούς με. 46

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰουδας εἰς τῶν δώδεκα ἦλθεν, 47  
καὶ μετ' αὐτοῦ ὄχλος πολλὸς [μετὰ μαχαίρων καὶ ξύλων] ἀπὸ τῶν  
ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ὁ δὲ παραδιδούς αὐτὸν 48

29. γέννημα V. A. very frequently for any fruit or produce of field or tree, as well as the young of animals, e.g. יָרֵב, Deut. xxvi. 10, and פְּרִי־בַיִת, Gen. xlvii.

23; indeed the latter use, for "foetus, progenies," is rare: Josh. xv. 14, Apocrypha, Sir. x. 18, γενν. γυναικῶν.



ἔδωκεν αὐτοῖς σημεῖον λέγων, "Ὀν ἐὰν φιλήσω, αὐτός ἐστιν· κρατή-  
 49 σατε αὐτόν. καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαίρει, ῥαββί·  
 50 καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρει, [ἐφ' ὃ]  
 πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ  
 51 ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα  
 ἀπέσπασεν τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δούλον τοῦ  
 52 ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς,  
 Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ  
 53 λαβόντες μάχαιραν \* ἐν μαχαίρῃ \* ἀπολοῦνται. ἡ δοκεῖς ὅτι οὐ  
 δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι  
 54 πλείω δώδεκα λεγεῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ γραφαὶ  
 55 ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς  
 ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθατε [μετὰ μαχαιρῶν καὶ ξύλων] συλλα-  
 βεῖν με· καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενον διδάσκων, καὶ οὐκ  
 56 ἐκράτησατέ με. τοῦτο δὲ [ἔργον] γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ  
 τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες [ἀφέντες] αὐτὸν ἔφυγον.  
 57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν  
 ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.  
 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ  
 ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ  
 59 τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυ-  
 60 ρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσουσιν, καὶ οὐχ εὔρον  
 πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες  
 61 δύο εἶπον, Οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ  
 62 τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ,  
 63 Οὐδὲν ἀποκρίνη τί οὐτοί σου καταμαρτυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα.  
 καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ  
 τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ  
 64 Θεοῦ. λέγει αὐτῷ ὁ Ἰησοῦς, [Σὺ εἶπας·] πλην λέγω ὑμῖν, ἀπ'  
 ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν \* τῆς  
 65 δυνάμεως \* καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. τότε ὁ  
 ἀρχιερεὺς διέβρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί  
 ἔτι χρεῖαν ἔχομεν μαρτύρων; Ἴδε νῦν ἠκούσατε τὴν βλασφημίαν.  
 66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου ἐστίν.  
 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ  
 68 ἐράπισαν, λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παῖσας σε;

50. ἐφ' ὃ] for ἐπὶ τίνι, = *πρὸς τί, led?*

Numb. xxii. 32 and Jer. ix. 11.

52. ἐν μαχαίρῃ] See iii. 11.

54. "How are the Scr. to be fulfil-

64. τῆς δυνάμεως] "Buxtorf shows (*Lex. Talm.* p. 385) that the Jews applied the term *הַיְבִיבָה* to God." Schl.

Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ 69  
 [μία] παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.  
 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα [τί] λέγεις. 70  
 ἐξεληθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ 71  
 λέγει αὐτοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.  
 καὶ πάλιν ἠρνήσατο μετὰ ὄρκου \*ὅτι\* οὐκ οἶδα τὸν ἄνθρωπον. 72  
 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς 73  
 καὶ σὺ ἐξ αὐτῶν εἶ; καὶ γὰρ [ἡ λαλιά] σου δηλόν σε ποιεῖ. τότε 74  
 ἤρξατο καταθεματίζειν καὶ ὀμνύειν \*ὅτι\* οὐκ οἶδα τὸν ἄνθρωπον  
 καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος 75  
 Ἰησοῦ εἰρηκότος \*ὅτι\* πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ  
 με· καὶ ἐξεληθὼν ἔξω ἔκλαυσεν πικρῶς.

CAP. 27

Πρωίας δὲ γενομένης [συμβούλιον ἔλαβον] πάντες οἱ ἀρχιερεῖς  
 καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι  
 αὐτόν. καὶ δῆσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ 2  
 ἡγεμόνι.

Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μετα- 3  
 μεληθεὶς [ἔστρεψεν] τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ  
 πρεσβυτέροις λέγων, Ἡμαρτον παραδοὺς αἷμα ἀθῶον. οἱ δὲ εἶπον, 4  
 Τί πρὸς ἡμᾶς; \*σὺ ὄψη.\* καὶ ρίψας τὰ ἀργύρια ἐν τῷ ναῷ 5  
 ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. οἱ δὲ ἀρχιερεῖς λαβόντες τὰ 6  
 ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν \*κορβανᾶν,\* ἐπεὶ  
 τιμὴ αἵματός ἐστιν. συμβούλιον δὲ λαβόντες ἠγόρασαν [ἐξ αὐτῶν] 7  
 τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8  
 ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. τότε ἐπληρώθη τὸ ῥηθὲν 9  
 διὰ τοῦ προφήτου Ἰερεμίου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα  
 ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὄν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσ-  
 ραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν 10  
 μοι Κύριος.

Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν 11  
 αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς  
 ἔφη αὐτῷ, [Σὺ λέγεις]. καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν 12

72, 74, 75. ὅτι] *asseverandi* = י or יָ, supra vii. 23, and xxvii. 43, 47.

Cap. XXVII. 4. הִשָּׁר has force of "look out for," "take care of," in 1 Kings xii. 16, וְהִשָּׁר בְּיַד הַרְחֵם, and Ps. xxxvii. 37, וְהִשָּׁר לְהַרְחֵם, ἴδε εὐθύτητα, V.A. σὺ ὄψη] Future for imp., infra 24, and see v. 48, vi. 33.

6. יָבֵן, Lev. vii. 38, xiii. 15, and elsewhere, = "oblatio." Mark vii. 11, κορβαν. Hence יָבֵן, "locus oblationum."

7. ἐξ] in this sense "quite unknown to class. authors." Schl.: Acts i. 18.

9. Zech. xi. 13, בְּיַד הַרְחֵם יִשְׂרָאֵל וְהִשָּׁר לְהַרְחֵם, V.A. καὶ ἐπέβαλον αὐτοὺς εἰς τὸν οἶκον Κυρίου εἰς τὸ χωνευτήριον (foundry). יָבֵן = "apud," which seems to be the explanation of εἰς-τὸν-ἀγρὸν-τοῦ in text. Our English Version of Zech. is accurate, "I cast them to the potter." Gesenius suggests יָבֵן = "aerarium." 1 Kings vii. 51, xiv. 26.



- 13 ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε λέγει  
 14 αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; καὶ οὐκ  
 ἀπεκρίθη αὐτῷ \*πρὸς οὐδὲ ἐν ῥῆμα,\* ὥστε θαυμάζειν τὸν ἡγεμόνα  
 15 λίαν. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσ-  
 16 μιον ὃν ἤθελον. εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Ἰησοῦν  
 17 Βαραββᾶν. συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα  
 18 θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον  
 Χριστόν; ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. καθημένου  
 19 δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ  
 λέγουσα, \*Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ\*· πολλὰ γὰρ ἔπαθον  
 20 σήμερον κατ' ὄναρ δι' αὐτόν. οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι  
 ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν  
 21 ἀπολέσωσιν. ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε  
 22 \*ἀπὸ τῶν δύο\* ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραββᾶν. λέγει  
 αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;  
 23 λέγουσιν πάντες, Σταυρωθήτω. ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν;  
 24 οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. ἰδὼν δὲ ὁ Πιλάτος  
 ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μάλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενί-  
 ψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων, \*Ἀθῶός εἰμι ἀπὸ\* τοῦ  
 25 αἵματος τούτου· \*ὑμεῖς ὄψεσθε.\* καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν,  
 26 Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. τότε ἀπέλυσεν  
 αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας \*παρέδωκεν ἵνα  
 σταυρωθῇ.\*  
 27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς  
 28 τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὄλην τὴν σπείραν. καὶ ἐκδύ-  
 29 σαντες αὐτὸν χλαμίδα κοκκίνην περιέθηκαν αὐτῷ, καὶ πλέξαντες  
 στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον  
 ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον  
 30 αὐτῷ λέγοντες, Χαῖρε \*ὁ βασιλεὺς\* τῶν Ἰουδαίων, καὶ ἐμπτύσαντες  
 εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον [εἰς τὴν κεφαλὴν]  
 31 αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμίδα

14. πρὸς] seems here = ל in Deut. xxiv. 5, לָא יַעֲבֹר לוֹ לְכַל־דָּבָר, "ne minima quidem res, non adeo ulla." Eccl. ix. 4, כִּי לְחַיָּה כִּי, "even a living dog," "down to a dog," ὁ κύων ὁ ζῶν αὐτός, V. A., where αὐτός = "even." Or perhaps πρὸς = עַד, rendered by εως in Judg. iv. 16, οὐ κατελείφθη εως ἐνός, V. A. אֵלָּךְ עַד־עַדְיָרָא, 2 Sam. xvii. 22.

19. Same sort of expression as τί σοι

κἄμοι; L. viii. 28, J. ii. 4, הֲלֹא לִי וְלָךְ, Judg. xi. 12.

21. Τίνα ἀπὸ τ. δ.] Job v. 1, מִי בִּישׁוֹרְךָ.

24. Ἀθ. ἀπό] Gen. xxiv. 41, הַיְיָ הִיא הַתְּהִלָּה אֲשֶׁר אֲנִי עֹשֶׂה אֲפָס מוֹנֵה אֲפָס מוֹנֵה.

25. Josh. ii. 19, וְשׂוֹאֵר הַגֹּיִם, i. e. "the guilt is his."

29. ὁ βασιλεὺς] See i. 20, xi. 26.



καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

Ἐξερχόμενοι δὲ εὔρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· 32  
 τοῦτου \* ἠγγάρευσαν \* ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ ἐλθόντες 33  
 εἰς τόπον λεγόμενον Γολγοθᾶ, [ὃ ἔστιν κρανίου τόπος λεγόμενος,]  
 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος 34  
 οὐκ ἠθέλησεν πιεῖν. σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ 35  
 ἱμάτια αὐτοῦ βαλόντες κλήρον, καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 36  
 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμ- 37  
 μένην, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. Τότε σταυ- 38  
 ροῦνται σὺν αὐτῷ δύο λησται, εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐνύμων.  
 οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς 39  
 αὐτῶν καὶ λέγοντες, \* Ὁ καταλύων \* τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις 40  
 οἰκοδομῶν, σῶσον σεαυτὸν· εἰ υἱὸς εἶ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ  
 σταυροῦ. ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμ- 41  
 ματέων καὶ πρεσβυτέρων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνα- 42  
 ται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυ-  
 ροῦ καὶ πιστεύσομεν ἐπ' αὐτόν· \* πέποιθεν ἐπὶ τὸν Θεόν, \* ῥυσάσθω 43  
 νῦν αὐτὸν εἰ θέλει αὐτόν· εἶπεν γὰρ \* ὅτι \* Θεοῦ εἰμι υἱός. τὸ δ' 44  
 αὐτὸ καὶ οἱ λησται οἱ συνσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.  
 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πάσαν τὴν γῆν ἕως ὥρας 45  
 ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ με- 46  
 γάλῃ λέγων, Ἥλι ἤλι λεμαὶ σαβαχθανί; τοῦτ' ἐστίν, Θεέ μου Θεέ  
 μου, ἵνα τί με ἐγκατέλιπες; τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαν- 47  
 τες ἔλεγον \* ὅτι \* Ἥλιαν [φωνεῖ] οὗτος. καὶ εὐθέως δραμῶν εἰς ἐξ 48  
 αὐτῶν καὶ λαβὼν σπύγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμφ  
 ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται 49  
 Ἡλίας σῶσων αὐτόν. Ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ 50  
 ἀφήκεν τὸ πνεῦμα. καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη 51  
 ἀπὸ ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσειέσθη, καὶ αἱ πέτραι  
 ἐσχίσθησαν, καὶ τὰ μνημεῖα ἀνεφύχθησαν καὶ πολλὰ σώματα τῶν 52  
 κεκοιμημένων ἀγίων ἠγέρθησαν· καὶ ἐξελθόντες ἐκ τῶν μνημείων 53  
 μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἀγίαν πόλιν καὶ ἐνεφα-  
 νίσθησαν πολλοῖς. ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες 54

32. See Gesenius and Grimm sub voce : ἀγγαρεύω = "to press into the king's service;" primarily as a "cursor" or "tabellarius," secondarily for any public use, and so generally to "compel," a word of Persian origin. 2 Chr. xxx. 1, Neh. ii. 7, Πήγῃς = ἐπιστολαί.

43. לץ Πוצץ. In 2 Kings xviii. 20, 21, we have in succession, *τίνι πεποιθώς, πέποιθας σαυτῷ ἐπὶ τὴν βάβδον;* "לץ הץ," and *πεποιθόσιν ἐπ' αὐτόν.*

46. Ps. xxii. 2, V.A. "Ὁ Θεός μου," as Mk. xv. 34, L. xviii. 11. Θεέ, unusual.

τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γινόμενα ἐφοβήθησαν σφό-  
 55 δρα, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες  
 πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ  
 56 ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν Μαρία ἡ Μαγδα-  
 ληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσὴ μήτηρ, καὶ ἡ μήτηρ τῶν  
 υἱῶν Ζεβεδαίου.

57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας,  
 58 τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς [ἐμαθήτευσεν] τῷ Ἰησοῦ· οὗτος προσ-  
 ελθὼν τῷ Πιλάτῳ ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος  
 59 ἐκέλευσεν ἀποδοθῆναι. καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν  
 60 αὐτὸ ἐν σινδόνι καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ  
 ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ  
 61 τοῦ μνημείου ἀπήλθεν. ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη  
 Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν  
 63 οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον λέγοντες, Κύριε, ἐμ-  
 νήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας  
 64 ἐγείρομαι. κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης  
 ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ  
 εἴπωσιν τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη  
 65 πλάνη χειρῶν τῆς πρώτης. ἔφη αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστω-  
 66 δίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. οἱ δὲ πορευθέντες ἠσφα-  
 λίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

CAP.  
 28 Ὁψὲ δὲ σαββάτων, [τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων,] ἦλθεν  
 2 Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. καὶ  
 ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβάς ἐξ οὐ-  
 ρανοῦ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.  
 3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς  
 4 χιών. \*ἀπὸ δὲ τοῦ φόβου\* αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ  
 5 ἐγενήθησαν ὡς νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖξιν,  
 Μὴ φοβείσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.  
 6 οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου  
 7 ἔκειτο. καὶ ταχὺ πορευθεῖσαι εἶπατε τοῖς μαθηταῖς αὐτοῦ ὅτι  
 ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,  
 8 ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. καὶ ἀπελθούσαι ταχὺ ἀπὸ  
 τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης [ἔδραμον ἀπαγγεῖλαι]  
 9 τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδοὺ ὁ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων,

Cap. XXVIII. 1. In Lev. xxiii. 15,  
 נָשָׂא, ἔβδομάς V. A., corresponds to  
 נָשָׂא in parallel passage Deut. xvi. 9:

it is apparently not used again in this  
 sense: nor σάββατα in V. A.

Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· 10 ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ με ὄψονται.

Πορευομένων δὲ αὐτῶν, ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς 11 τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. καὶ 12 συναχθέντες μετὰ τῶν πρεσβυτέρων [συμβουλίῳ τε λαβόντες] ἀργύρια ἰκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες, Εἴπατε ὅτι οἱ 13 μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. καὶ ἐὰν ἀκουσθῇ τοῦτο \*ἐπὶ τοῦ ἡγεμόνος,\* ἡμεῖς πείσομεν αὐτὸν 14 καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίη- 15 σαν ὡς ἐδιδάχθησαν· καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.

Οἱ δὲ ἔνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ 16 ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύνησαν, 17 οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, 18 Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. πορευθέντες 19 μαθητεύσατε πάντα τὰ ἔθνη, βαπτίσαντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς 20 τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

14. ἐπὶ =  $\text{ל}$ , "juxta, apud." Is. xix. 7. Gen. xvi. 7, V. A. εὐρεν αὐτήν ἐπὶ τῆς πηγῆς.

19. Does εἰς here =  $\text{ל}$  or  $\text{ב}$ ? The latter, in its frequent sense of "into," is

rendered in V. A. by εἰς generally: though occasionally by ἐν, e.g. Ex. iv. 21.

20. ἕως τῆς σ. τ. α.] See xiii. 39, xxiv. 3.





# S. MARK.

## CHAPTER I.

HEBRAISMS. 2. *πρὸ π. σ.* 9. *ἐν ἐκ. τ. ἡ.* 11. *ἐν ᾧ εὐδόκ.* M. 3. 17, note. 15. *π. ἐν.* 28. *ἡ ἀκοή,* M. 4. 24, note. 39. *εἰς ὄλ. τ. Γ.* Also 8. 14. 15. 23. 24. 37. 40.

NON-CLASSICAL. 16. *ἐν τ. θ.* 24. *ἡ ἀπ.* and *τίς εἶ.* 25. *φίμ.* 35. *ἐνν. λ.* 38. *ἄγ.* 43. *ἐμβρ.* 45. *ἦρχ.*

SEPTUAGINT. 7. *ἰσχυρ.* M. 3. 11, note. 18. *ἀφέντες,* M. 18. 12. 21. *τὰ σάββατα* for "the Sabbath," M. 28. 1. 34. *ἐξέβαλε.* 34. *ἦφιε,* see L. 18. 16.

CHAP. I. 2. *πρὸ προσώπου*] = *פְּנֵי* as Amos 9. 4, and V. A. passim: an Hebraic idiom unknown in pure Greek.

12. *ἐκβάλλει*] See M. 9. 38, note, and infra 43.

15. *π. ἐν τῷ εὐαγγ.*] *פָּ* *יִשְׁתַּחֲוֶה* = "fidem habuit," "trusted in," "put confidence in." V. A. render generally by *πιστεῖν ἐν*; but *ῥ* "π" = "credidit," "believed," by same verb with dative. But this distinction is sometimes neglected in V. A., e.g. Gen. 15. 6, Ps. 78. 36, 119. 66. In N. T. we have some few instances of *πιστεῖν ἐν* and *πίστις ἐν*: one here; and Rom. 3. 25, Eph. 1. 15, Col. 1. 4, Phil. 3. 3, 1 Tim. 3. 13, 2 Tim. 3. 15; which are probably due to the Hebrew use of *פָּ*, as the more frequent forms, with *εἰς*, *ἐπὶ* and *πρὸς*, to the Hebrew *לְ*. The very rare occurrence of the verb with any such prepositions in Classical Authors, or in any Greek books except N. T., lends weight to this suggestion.

21. *τοῖς σάββ.*] V. A. generally Plural; Hebr. Singular. This is one of the rare instances of dative of point of time. M. 12. 1. Mc. 3. 2, 4; 6. 21.

23. *ἐν πν. ἀκαθ.*] a very startling instance of *ἐν* for *פָּ*. M. 3. 11, note: and also infra 2. 8.

24. *τί ἡμῖν καὶ σοὶ*] M. 27. 19, note.

## CHAPTER II.

HEBR. 2. εἰς οἶκ. and ἐλ. ἀν. τ. λ. 10. υἱ. τ. ἀνθ. 14. ἐπὶ τ. τ. 15. καὶ ἐγ...καὶ. 19. υἱ. τ. ν. 20. ἐλ. δ. ἡμ. 23. ὁδ. π. 26. τ. ἄρτ. τ. προθ.

NON-C. 1. δι' ἡμ. 2. χ. μ. τ. πρ. 4. μὴ. 5. τ. ἀφέ. 11. σοὶ λ. 13. ἦρχ. 14. παράγ. 17. ἦλθ. κ. 25. τί ἐπ. 26. πῶς.

SEPT. 12. ἐναντίον. 22. βάλλ. οἶ. ν.

## CHAPTER III.

HEBR. 17. Βοαν. 18. Καναν. 22. ἐν τ. ἄρχ. 23. ἐν παρ. 29. εἰς τ. αἶ. Also 11. 21. 22.

39. εἰς δ. τ. Γ.] 6. 3; 13. 9, 16; M. 13. 56, note.

43. ἐξέβ. α.] dimisit eum. V. A. have ἐκβάλλω for  $\text{קָטַף}$  Pihel, Exod. 12. 33, Ps. 43. 3, where the original means "to cast out." Hence the word being thus used as equivalent to  $\text{קָטַף}$  in one mood and sense, seems to have come to be taken as equivalent to it in all its moods and senses; and so to the general one of "dimitto." And this has passed on to the N. T., M. 9. 38, J. 10. 4.

CHAP. II. 8. τῷ πν.] dat. of instrument, or manner; very rare; about twelve times in the whole Gospel. 1. 34, 5. 29, 6. 32, 7. 2, 6, 13. 26, 8. 12, 12. 13.

12. ἐναντίον] See M. 23. 14; and 15. 23, for ὅτι.

15. καὶ ἐγ...καὶ] Common Hebrew form.

17. ἦλθον κ.] See M. 2. 26. In V. A. we sometimes find τοῦ before infinitive, sometimes not, in similar phrases. Gen. 27. 5,  $\text{וַיִּלְכָּד וַיִּבְרַח וַיִּפְרֹשׂ וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה$ ; and 28. 6,  $\text{וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה$ . 2 Ch. 20. 36,  $\text{וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה$ . 2 Sam. 21. 16,  $\text{וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה$ .

23. ὁδὸν π.] Judg. 17. 8,  $\text{וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה$ . Herod. 7. 42,  $\text{וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה}$ . Schl. considers it a Latinism for "iter facere."

26. ἄρτους προθ.] V. A. for  $\text{מַעֲרֵכֶת לֶחֶם}$  (from  $\text{עָרַף}$  instruxit) Ex. 40. 23; 1 Chr. 9. 32, 23. 29; and also for  $\text{לֶחֶם פָּגִיָּם}$  Ex. 35. 13, 39. 36; rendered literally τοῦ προσώπου 1 Kings 21. 2, Neh. 10. 33. (In Ex. 25. 30, ἄρτους ἐνωπίους ἐναντίον μου.) The two expressions spring alike from Ex. 40. 23,  $\text{וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה וַיִּשְׁתַּחֲוֶה}$  καὶ προέθηκεν ἄρτους τῆς προσέσεως. This is a good instance of the Hebr. gen. of qualification equivalent to an adjective: aptly rendered by the English idiomatic combination "shew-bread." M. 1. 11.

CHAP. III. 2. Syntax very irregular all through the Chapter.

3. ἐξ. ἔχ. τὴν χ.] "that had his hand withered."



NON-C. 3. ἔγ. εἰς τ. μ. 5. μετ' ὁ. 6. συμβ. ἐπ. 11. ὄτ. αὐ. ἐθ.  
 13. ἀπῆλ. 14. ἐπ. δ. 20. μήτε. 21. οἱ π. αὐ. ἐξ. κρ. 24. σταθ.  
 29. ἐν. εἰ. αὐ. κρ. 31. φων. αὐ. 34. ἴδε.

## CHAPTER IV.

HEBR. 1. πρ. τ. θάλ. 9. ὁ ἔχ. ὄτα ἀκ. 24. ἐν ᾧ μ. 30. ἐν  
 π. π. π.

6. συμβ. ἐποίουν] See 15. 1 and compare M. 12. 14, for σ. λαμβάνειν, of which there are five instances in M.

17. Βοαεργές] supposed = שִׁבְרֵי שִׁבְרֵי. Ps. 2. 1, שִׁבְרֵי שִׁבְרֵי, V. A. ἐφρούραξαν (A): and 55. 14, שִׁבְרֵי שִׁבְרֵי רָגְלֵיךָ ἐπορεύθημεν ἐν ὁμοιοῖα (B): and 64. 3, וְשִׁבְרֵי שִׁבְרֵי שִׁבְרֵי אֶפְרַיִם אֶפְרַיִם אֶפְרַיִם ἀπὸ πλήθους ἐργαζομένων ἀδικίαν (C): and Dan. 6. 7, 12, 16, שִׁבְרֵי שִׁבְרֵי "cum strepitu concurrerunt." The idea of the word seems to be, "the sound of many voices speaking together": and so it might come to be rendered by βροντή. Keble, in his close and admirable translation of the Psalms, renders (A) "gathering raged"; (B) "Together through the Courts of God, In Choir we sweetly passed"; (C) "When sinners shout and shout again." This passage is quoted by Westcott (Dict. of Bible) in proof of the supposition that our Lord used *Aramaic* in familiar discourse.

18. Βαρθολομαῖος] = בָּרְתוּלַי. Ps. 2. 12, Prov. 31. 2, בָּרְתוּלַי = Son, constantly used in Proper Names.

Kανανίτην] Syr. כַּנְאָנִי = Ζηλώτης, L. 6. 13, M. 10. 4.

21. οἱ παρ' αὐτοῦ] I find no instance of this in V. A.: but in 1 Macc. 13. 52 it occurs in same sense (a passage worth consulting for its use of ἐν, μετὰ, τοῦ). The nearest approach to it in N. T. is Mc. 5. 26, τὰ παρ' αὐτῆς, her property.

ἐξέστη] 2 Cor. 5. 13. No instance in V. A. of this sense of word: several of its meaning "terror, astonishment"; but not, "loss of reason."

29. εἰς τ. αὐ.] literal for עִינֵי V. A.: Ps. 48. 8, 89. 37, 1 Kings 1. 31, and passim. See 1 Th. 4. 15. For ἔνοχος see M. 5. 21.

CHAP. IV. 1. παρὰ τὴν θ.] M. 13. 1, 20. 30, Mc. 5. 21, 10. 46, L. 8. 35, Acts 10. 6. These examples of παρὰ with acc., after verbs not signifying "motum ad locum," seem caught from V. A. usage, which gives παρὰ for לְפָנֵי "juxta, apud," with acc. as often as with dative, after verbs of same kind: Lev. 10. 12, 1 Kings 10. 19, 13. 24, Ezek. 33. 30. For πρὸς τὴν θ. see M. 13. 56.

10. ἠρώτ. αὐτὸν...τὴν π.] Double acc. after ἐρωτάω: apparently arising from its constant confusion with αἰτέω, in N. T.: possibly to be traced to its representing לְפָנֵי which has both meanings, "interrogo" and "peto"; John 14. 16, 12. 21, M. 15. 23, L. 14. 18. Other instances are L. 20. 3, J. 16. 23, M. 21. 24: but these do not quite correspond

- NON-C. 1. *παρὰ* and *πρὸς τ. θάλ.* 5. *ἄλλο δὲ.* 10. *ἦρ. αὐ...*  
 τ. π. 21. *ἔρχ.* 22. *οὐ γάρ...ἔλθῃ.* 24. *βλ. τί ἀκ.* 34. *ἐπέλυε.*  
 38. *ἐπὶ τ. π.* 39. *πεφ.*  
 SEPT. 29. *ἀποστ. τ. δ.*

## CHAPTER V.

- HEBR. 2. *ἐν π. ἀ.* 7. *τί ἐ. κ. σ.* 8. *ἔξ. τ. πν. voc.* 11. *πρ.*  
 τ. δ. 21. *ἦν π. τ. θ.* 25. *οὔσα ἐ. ρ. αἴ.* 28. *ὄτι.* 34. *ἕ. εἰς εἶρ.*  
 41. *ταλ. κ. and τὸ κορ.*  
 NON-C. 16. *πῶς ἐ. τ. δ.* 28. *σωθ.* 32. *περιεβ. ἰδ.* 43. *διεστ.*

to the phrase here. This confusion is more curious, as V. A. carefully distinguish the two meanings.

12. "So that they may see with their eyes open and not perceive, and hear with open ear, but not understand; in case they may at some future time turn to God and their sins be forgiven." This passage confirms my suggestions at M. 13. 14.

21. "Is the lamp brought in?"

22. The Greek here is very different from M. 10. 26 and L. 12. 2, usually quoted as parallel, and cannot bear the meaning of our A. V. Perhaps we may render thus: "For a thing is not necessarily hidden, which may have escaped manifestation hitherto; nor was it made to be a mystery, but to come to light." Present concealment does not prevent future manifestation (e.g. vv. 21, 27).

23. *ὅτα ἀκούειν*] M. 11. 15.

29. *ἀποστέλλει τὸ δ.*] Joel 3. 13, *לְמַדְרֵי יִהְיֶה עֲשָׂאוֹתֵיכֶם דְּרֵפָנוֹן*  
 V. A. Rev. 14. 15, 16.

30. "To what *are we* to liken?" or "with what comparison *are we* to compare it?" *לְשִׁמּוֹן* = similitudo, *παραβολή*, Ez. 24. 3, 17. 2; or = pro-verb, *παροιμία*, Ez. 18. 2. In each case *לְשִׁמּוֹן לְשִׁמּוֹן* = *παραβάλλε παραβολήν*.

39. *ἐκόπασεν*] 6. 51, Jonah 1. 11, *רָחַץ יָדָיו וְהָרַחַץ יָבֵשׁ הָיָה טִיפוּיָהּ*  
*σοι καὶ κοπάσει ἢ θάλασσα*; V. A. (mark Hebraism in *καὶ*). The verb, originally = "to be tired out," is used as correlative of Hebr. verbs meaning "rest and quiet after labour": e.g. *לָחַץ, רָחַץ*. It bears this sense also in Class. Authors.

CHAP. V. 8. *τὸ πν.*] Hebraism for *voc.*, infra 41, and 10. 47, and 14. 34, see note M. 1. 20, 11. 26, Luke 8. 54, 6. 20, Gal. 4. 6, Eph. 5. 22.

22, 23. See notes 4. 1 and M. 7. 23.

25. *ἐν ῥ. αἴμ.*] Levit. 20. 18.

26. *τὰ παρ' αὐτῆς*] 3. 21. Grimm: "quæ ab ejus latere erant, ideoque ei suppetebant." Unsatisfactorily. We may strain it to mean, "everything out of her purse."

## CHAPTER VI.

HEBR. 2. δυν. 3. πρ. ἡ. κ. ἐσκ. ἐν αὐ. 7. δύο δύο. 14. 15. 23. 35. ὄτι. 39. συμπ. σ. 40. πρ. πρ. 48. ἐν τῷ ε̅.

NON-C. 19. ἐνεῖχε. 25. μετὰ σπ. 27. σπεκ. 31. ὑμ. αὐτ. 33. προῆλ. αὐ. 34. μῆ. 35. ὥρα π. 36. τί γ. φ. 45. ἕως αὐ. ἀπ. 51. ἐκόπ. 52. ἐπὶ τ. ἄ. 56. ἐσώζ.

28. σωθ.] M. 9. 21, note: for sense of "healing."

34. ὕ. εἰς εἰρήνην] L. 7. 50, 8. 48; V. A. for 𐤀𐤏𐤃𐤁𐤁 𐤁𐤏, 1 Sam. 1. 17, 20. 42. This use of 𐤁𐤏, and its literal rendering by εἰς in V. A. and N. T., is adverbial; Lev. 25. 18, 26. 5, 𐤏𐤁𐤁𐤁 𐤏𐤁; V. A. μετὰ ἀσφαλείας = "securely," "safely" (as in Auth. V.); Ex. 26. 9, 𐤏𐤁𐤁, à part, apart; Job 36. 31, 𐤏𐤁𐤁𐤁𐤁, abundantly (Ges. "copiosè"); Is. 42. 3, 𐤏𐤁𐤁𐤁, "according to truth," i.e. "righteousness" (see M. 11. 29, 12. 20); "uprightly." Compare Jerem. 6. 29 and 4. 30 for 𐤏𐤁𐤁𐤁; V. A. εἰς κενὸν and εἰς μάταιον; Gal. 2. 2, εἰς κενὸν, adverb; and Rom. 12. 3, εἰς τὸ σωφρονεῖν, *soberly*, a very remarkable instance of the form, from containing the article, necessary to turn inf. into noun. The only classical authors cited by Grimm for this use of εἰς, are Diodorus 19. 9 and Heliodorus 10. 30, εἰς κενὸν, Josephus, Philo, Ælian (εἰς τὸ παντελές).

41. 𐤏𐤁𐤁𐤁 𐤏𐤁𐤁𐤁] Chaldee or Syriac. This is often cited in proof of our Lord speaking familiarly in Aramaic. Dr Roberts takes the opposite view, suggesting, that though he usually spoke Greek, he used Aramaic words on this occasion for the child's sake; who, from her youth and as being daughter of an ἀρχισυνάγωγος, a strict Jew probably, Ἑβραῖος ἐξ Ἑβραίων, and not an Ἑλληνιστῆς with foreign tendencies and sympathies, was likely to know Greek.

CHAP. VI. 7. δύο δύο] V. A. passim; Gen. 7. 9, 15, 𐤁𐤏𐤁𐤁 𐤁𐤏𐤁𐤁 δύο δύο: and infra 39, 𐤏𐤁𐤁𐤁𐤁 𐤏𐤁𐤁𐤁𐤁.

8, 9. Syntax very irregular.

14. αἱ δυνάμεις] M. 7. 22, note.

19. ἐνεῖχεν αὐ.] Gen. 49. 23, semel in V. A., "were full of hate against, pressed fiercely on," Herod. 1. 118, 8. 27, 𐤏𐤁𐤁𐤁 ἐνέχειν τι.

καὶ οὐκ ἠδύνατο] BUT could not: corresponding to what Ges. calls "vau adversativus" = "sed" or "et tamen," Gen. 17. 20, 21, Jud. 16. 15; V. A. passim. Infra 7. 24.

27. σπεκουλάτωρ] Latinism; possibly = spiculator, *δορυφόρος*.

31. αὐτοῖ] "by yourselves": alone.

35. ὥρα πολλή] Very strange phrase and baffling analysis.

40. πρασιαῖ] Beds in gardens, squares, plots, rows.

49. ἔδοξαν] M. 3. 9, note: for the various meanings of verb.



## CHAPTER VII.

HEBR. 2. κοιναῖς. 5. περιπ. 22. ὀφθ. πον. 24. καὶ οὐκ ἦδ.  
Also 6. 15. 20.

NON-C. 3. πυγμαῆ. 4. παρ. κρ. 19. καθαρ. 25. αὐτῆς. 26.  
ἠρώτα. 35. ἀκοαί.

SEPT. 10. ὁ κακολογῶν θ. τελ. 30. βεβλημ. 33. ἔβαλε.

52. ἐπὶ τοῖς ἄρτοις] I find no satisfactory explanation of this form, and do not understand it: nor does any one seem to do so.

CHAP. VII. 2. κοιναῖς χ.] κοινὸς = βέβηλος "profanus," "defiled, unclean": opp. to καθαρὸς, ἅγιος, ἡγιασμένος, ἀφωρισμένος. As the idea of ἅγιον was "separation," we have it and its derivatives in V. A. for 𐤒𐤒, Numb. 6. 12, Lev. 25. 5, 11, Zech. 7. 3. The exactly opposite is contained in κοινός. V. A. never use it in this sense; but in Apocr. 1 Macc. 1. 47, 62, θύειν ὕεια καὶ κτήνη κοινὰ and μὴ φαγεῖν κοινὰ = 𐤍𐤒𐤒; and Joseph. Ann. Iud. XII. 12, 13, κοινὸς ἀνθρώπους and κοινὸν βίον, "ex usu a nativis Græcis alieno," Grimm. Infra 15. See note M. 15. 11, Acts 10. 14, 28, and 11. 8, Rom. 14. 14.

3. πυγμαῆ] thoroughly: "fist-deep."

5. περιπατοῦσι] I find only one passage in V. A., 2 Kings 20. 3, where this verb is used *alone* as here, to signify "go on," "conduct themselves," "live." But in N. T. there are many (e.g. Acts 21. 21): chiefly in S. John and S. Paul, Eph. 4. 1, Rom. 13. 13, 2 Cor. 5. 8, 2 J. 4. 6.

9. καλῶς ἀθετεῖτε] "'tis well of you to set at naught."

10. θαν. τελ.] = 𐤍𐤒𐤒 𐤍𐤒𐤒, Ex. 21. 17, same in V. A. See note, M. 15. 4, for κακολογῶν.

19. καθαρίζον π. τ. β.] Possibly, "clearing away all that has been eaten." But there may be some special force in καθαρίζειν, as following κοινῶν so closely; expressing, as it does, the exactly opposite idea.

22. ὀφθ. πον.] M. 20. 15 note.

26. Ἑλληνίς] = a Gentile, see Col. 3. 11. The term Ἑλλην includes all heathens. She was a Canaanite, M. 15. 21. ἠρώτα "she kept asking Him": mark confusion between this verb and αἰτέω, supra 4. 11, note.

30. βεβλημένην] βάλλω = "put," very common in N. T., from use in V. A., for 𐤁𐤒𐤍 𐤒𐤍𐤍, M. 26. 12, note, infra 33.

34. ἐφθαθὰ] for 𐤍𐤒𐤒𐤒 Niph., from 𐤍𐤒𐤒 aperuit: Aramaic form, 3. 17.

35. αἱ ἀκοαί] "His ears": L. 7. 1, Acts 17. 20, Heb. 5. 11; all like this, plural with article. None of these seems quite parallel to the Classical use, cited by L. and S., of ἀκοή *without article*; ἀκοαῖς δέχασθαι, εἰς ἀκοὰς ἐλθεῖν, δι' ἀκοῆς.

## CHAPTER VIII.

HEBR. 4. ἐπ' ἐρημ. 12. εἰ δοθ. 15. βλέπ. ἀπό. 19. εἰς τ. π.  
31. ἀπό τ. π.

NON-C. 1. μὴ ἐχ. τί φ. 7. εἶπε π. 9. ἀπέλ. 12. τῷ πν.  
22. φέρ. 30. ἐπετίμ.

SEPT. 32. παρῤησία.

## CHAPTER IX.

HEBR. 1. ἐν δ. 11. ὅτι λέγ. 19. πρὸς ὕ. ἔσ. 25. τὸ πν.

CHAP. VIII. 3. ἐκλυθήσονται] M. 15. 32, Hebr. 12. 3, 5, "unstrung, relaxed," as after fatigue. Frequent in V. A., to express weariness and exhaustion, for עָנָה or עָנָה, 2 Sam. 16. 14, 17. 29, Is. 46. 1, and for עָנָה, Is. 13. 7, and other words of similar meaning. And it has Classical authority.

4. ἐπ' ἐρημίας] Grimm defines "ἐπὶ, c. gen. de loco in quo; de loco in cuius superficie." Must not the latter condition always hold, for strict grammatical correctness? We may perhaps say here, "upon desert ground": but it is strained. But עַל, to which ἐπὶ corresponds, in V. A., seems to mean "apud, juxta," without any necessary notion of "super" involved (see Gesenius): and this has probably affected the use of ἐπὶ in N. T. 1 Cor. 6. 1, M. 28. 14, note.

12. εἰ δ.] εἰ negandi, for אִם, in elliptical expressions: V. A. passim, 1 Sam. 15. 45, לֹא אִם "הִנֵּה הִיא זֵה קִרְיֹם εἰ πεσείται; 2 Sam. 11. 11, הֲלֹא אִם אִם הִיא זֵה קִרְיֹם זֵה הַפְּסָחִים σου εἰ ποιήσω; 1 Kin. 1. 51, הֲלֹא אִם לִי בַעֲשָׂה. ὁμοσάτω μοι εἰ οὐ θανατώσει (mark here the insertion of οὐ). Ps. 94. 11, quoted Hebr. 3. 11, 4. 3.

15. διεστέλλετο] 5. 43, 7. 36, 9. 9, M. 16. 20, Acts 15. 24, Hebr. 12. 20. This middle voice is found in V. A. several times; chiefly in Ez.: for Hiph. מוֹנִיט monuit. Grimm names Aristotle and Polybius as using it.

βλέπετε ἀπό] 12. 38: these are the only instances of this form, which appears to be Hebraic.

20. "Fragment-fillings of how many baskets?"

30. ἐπετίμησεν] "sensu mitiore, severius admoneo = charge strictly": never so used, apparently, "apud Græcos" (to use Grimm's term for Classical writers) nor in V. A.

32. παρῤησία] See John 7. 4 and 11. 54, παρῤησία περιεπάται, and Col. 2. 15; LXX. Lev. 26. 13 for מִן מְאֹד "with a high hand": rather "erecto corpore."

CHAP. IX. 11. This use of ὅτι here and verse 28 is very curious and unique. Are there not two Questions? the first, ὅτι λέγουσιν...: with

26. 31. ὅτι. 29. ἐν οὐδενί...ἐν πρ. 39. ἐπὶ τῷ ὁ. 41. ἐν τῷ ὁ.  
 43. εἰς τ. γ. 47. γέεν. τοῦ π. 50. ἐν τίνι.  
 NON-C. 6. ἦδει τί λαλ. 12. ἐπὶ τ. υἱ. 21. πόσος χρ. ὡς.  
 35. ἐφών. 42. καλόν...βέβληται.  
 SEPT. 39. κακολογ.

## CHAPTER X.

- HEBR. 2. εἰ ἔξεστι, M. 12. 10, note. 8. ἔσ. οἱ δ. εἰς, M. 2. 6,  
 note. 11. ἐπ' αὐ. 24. πεπ. ἐπὶ τ. χρ. 26. καὶ τίς. 33. ὅτι.  
 46. π. τ. ὁ. 47. ὁ υἱ. Δ. 51. Ραβ.  
 NON-C. 11. ὅς ἐάν ἀπ. 17. εἰς. 23. πῶς δ. 30. ἐὰν μὴ λ.  
 33. κατακρ. θαν. 38. τί. 42. οἱ δοκ. ἄρχειν. 45. ἦλθε δ. 49. εἶπε φ.

## CHAPTER XI.

- HEBR. 3. 17. ὅτι. 4. πρὸς τ. θ. 9. 10. Ὡς. ἐν τ. ὑψ. 28.  
 ἐν π. ἔξ.  
 NON-C. 8. εἰς τ. ὁ. 14. φάγοι. 22. ἔχ. π. Θ. 24. ἀν αἰτείσθε.  
 SEPT. 16. ἤφιε in sense of permitting: L. 18. 16.

its answer, Ἡλίας...πάντα: the second, καὶ πῶς..., answered verse 13.

12. ἐπὶ τὸν υἱ.] John 12. 16, we have ἐπ' αὐτῷ γεγρ. *dative*.

19. πρὸς ὑμᾶς ἔσ.] See notes M. 13. 56 and 2 Th. 3. 10; and compare *infra* 11. 4.

42. Curious use of Tenses: baffling explanation.

44. Quotation from LXX. Is. 66. 24, almost identical. See notes M. 5. 22, 29, for γέενναν τοῦ π. .

CHAP. X. 24. πεποιθ.] with *dative*: see note M. 27. 43, and *supra*, cap. 1. 15.

33. κατακρ. αὐτὸν θανάτῳ] a most strange construction, inexplicable by any ordinary rules of Greek syntax.

42. οἱ δοκοῦντες ἄρχειν] Grimm renders "qui censentur imperare, qui agnoscuntur imperatores": but this is a very strained interpretation. It is very difficult to unravel the real force of the words.

46. παρὰ] with *acc.*, for <sup>ἕξ</sup> near: 4. 1, note.

49. εἶπεν αὐ. φωνηθ.] a thoroughly ungrammatical and unclassical phrase: L. 19. 15, 2 Cor. 4. 6.

CHAP. XI. 10. ὡσαννὰ ἐν τ. ὑψ.] M. 21. 10, note.

22. πίστιν Θ.] The expression defies analysis: we see what it means, but cannot define how it gets the meaning.



## CHAPTER XII.

HEBR. 1. ἐν π. 6. 29. ὅτι. 10. εἰς κ. γ. 14. βλ. εἰς πρ. 14. 32. ἐπ' ἀλ. 36. ἐν τ. Πν. 38. βλ. ἀπὸ, supra 8. 15.

NON-C. 4. ἐκεφαλ. 13. λόγῳ. 18. 24. οὔτινες and μὴ. 28. ποία. 30. ἐξ ὄλ. 34. νουν. 37. ὁ π. ὄχ. 41. πῶς ὁ ὁ. β. 42. μία.

SEPT. 12. 19. 20. ἀφήμι, in sense of "leave," M. 18. 12, note. 44. βίον = means of living, L. 15. 13, note.

CHAP. XII. 10, 11. See notes, M. 2. 6, 21. 42: the passage is an exact quotation from V. A. The feminine αὐτή is literal rendering of the Hebr. feminine אִשָּׁה.

12. πρὸς αὐτοὺς] "with a view to them," "in reference to them": Rom. 10. 21.

13. λόγῳ] The parallel passages M. 22. 15, L. 20. 20, have ἐν λόγῳ and λόγου. This use of λόγος, sing. where we should expect plural, is curious.

14. ἐπ' ἀληθείας] "on the side of truth." Or perhaps a strict literal translation of the Hebrew idiom (vide Gesen. לַעֲבֹד): e.g. רָצוּן לַעֲבֹד LXX. ἀδικῶς (i.e. ψευδῶς), see my note, Matt. 11. 19; Ps. 31. 24, רָצוּן לַעֲבֹד περισσως LXX. IN ADVERBIAL SENSE: see infra 32. And so ἐπ' ἀλ. = Πῶς לַעֲבֹד. But it has classical authority: Demosthenes passim.

30. Exact quotation from V. A.; ἐξ for ἄ. For future ἀγαπήσεις see note M. 19. 18.

36. M. 22. 43 has ἐν πνεύματι = "by inspiration." Both forms are intensely Hebraic and furnish a good illustration of the perplexities that confront and bewilder any Student of the Sacred Text, acquainted with Classical Greek only, if he is truthfully and honestly striving to *understand* what he has before him: and not merely to turn it into English. If he is content with the bald, literal translation of our E. V., "*in spirit*," or "*by the Holy Ghost*," corresponding to the Vulgate, "*in spiritu*" and "*in spiritu sancto*," on the plea that he fully understands what the phrases severally mean, and does not need any exact critical investigation of the original expression: we must deplore the introduction of such a spirit into so serious an enquiry. The first step towards any *profitable* study of G. T., is to divest oneself absolutely of all old memories of the familiar English Version, and of the associations popularly connected with its well remembered phraseology: and then to endeavour, without any *à priori* bias, to discover the real meaning. I need not say that "*in spirit*," whatever sense may have been popularly connected with it in this particular passage, is widely different from the

## CHAPTER XIII.

HEBR. 3. 9. 16. εἰς τ. δ. 14. βδ. τ. ἐρ. M. 24. 15, note. 20. οὐ...πᾶσα σ. 22. δώσ. σημ. 25. δυνάμεις.

NON-C. 6. ἐπὶ τῷ ὀνόμ. 19. ἀπ' ἀ. κτ. 33. πότε.

SEPT. 3. 9. 16. εἰς = at, or near: notes M. 13. 56, 26. 18. 25. αἱ δυνάμεις..., Is. 34. 4. 27. ἀπ' ἄκρ...οὐρ. 34. ἀφείς.

## CHAPTER XIV.

HEBR. 4. εἰς τί ἢ ἀπ. 6. ἐν ἐμοί. 14. 27. 58. 69. 71. ὅτι. 27. ἐν ἐμοί. 36. Ἀβ. ὁ π. 49. ἡμ. πρ. ὕ. and 54. 60. εἰς τ. μ. 62. τῆς δ. 64. ἐνοχον θ. notes M. 5. 22, 1 Cor. 11. 27, Heb. 2. 15.

NON-C. 1. πῶς. 2. μήποτε...ἔσται. 5. ἡδ...πρ. and ἐνεβρ. 9. εἰς ὅ. τ. κ. 19. εἰς κ. εἰς and μήτι ἐγώ. 31. ἐκ π...μᾶλλον and οὐ...ἀπαρν. 32. ἕως πρ. 36. οὐ τί...σύ. 41. ἀπέχει. 42. ἄγ. 43. μετὰ μ. 44. σύσσ. 51. ἐπὶ γ. 56. 59. καὶ ἴσ...ἦσαν. 65. ἔβ. 72. ἐπιβ.

SEPT. 25. γεννήμ. 50. ἀφέντες.

more correct rendering of the Hebraic ἐν πνεύματι "by divine inspiration," more fully expressed by the form in Mc. ἐν τῷ πν. τῷ ἀγίῳ.

CHAP. XIII. 19. ἀπ' ἀρχῆς κτ.] The omission of article is simply Hebraic in its irregularity: and in this particular context may possibly be due to the opening words of Genesis. Read carefully J. 1. 1, note.

[20. Observe Hebr. idiom:  $\text{סֵּוֹר־לְפָנַי}$ , note, M. 24. 22, L. 1. 38, Apoc. 21. 27.

25. αἱ δυνάμεις...] L. 21. 26, note. The singular form is more frequent in V. A. as the equivalent of  $\text{סֵּוֹר}$ .

27. ἀπ' ἄκρου] Note, M. 24. 31.

32. εἰ μὴ] but, on the contrary: M. 24. 36, L. 4. 26, 27, Gal. 2. 16.

CHAP. XIV. 4. ἀπόλεια] M. 26. 8, note.

41. ἀπέχει] W. and W. quote Herod. 3. 142 as using ἀπέχει for "licet." Schl. gives Anacr. Ode 28. 33. This is the only instance in N. T. Not found in V. A.

43. μετὰ μαχ.] M. 24. 31, note.

54.  $\text{חֵם}$  in Hebrew occasionally means fire, Is. 44. 16, 47. 14, where V. A. has πῦρ: though almost always elsewhere φῶς. Hence φῶς may possibly have come to be taken in the same double sense as  $\text{חֵם}$ , for which it so generally stands.

62. τῆς δυν.] Note, M. 26. 64.

65. ἔβαλλον] The only instance of this meaning of verb in N. T.; none occurs in V. A.

72. ἐπιβαλὼν] Some refer this to "covering up his face."

## CHAPTER XV.

HEBR. 21. ἀγγαρ. 34. Ὁ Θ...εἰς τί.

NON-C. 1. συμβ. π. 11. ἀνέσ. 15. τὸ ἰκ. π. 22. φέρ. 36. εἰς. 47. ποῦ.

## CHAPTER XVI.

HEBR. 5. ἐν τ. δ. 17. ἐν τῷ ὄν.

NON-C. 6. ἴδε.

CHAP. XV. 1. ἐπὶ τὸ πρῶτ] רָאָה. εἰς τὸ πρῶτ V. A., Ps. 30. 6, 59. 17.

2. σὺ λέγεις] M. 26. 25, note.

15. ἰκ. π.] satisfacere; suam dare satisfactionem. A. 17. 9.

34. ὁ Θεός...εἰς τί] M. 1. 20, 27, 46, notes: look out examples given there and supra Mc. 5. 8. Εἰς τί is simply the literal rendering of מַה־לָּךְ *why*: *Hebrew not Greek*.

47. ἐθεώρ. ποῦ τίθ.] For non-sequence of Tenses, past followed by present, infra 16. 1, so common in N. T., see M. 1. 22, note.

CHAP. XVI. 5. V. A. always render יְהִי by plural: generally ἐκ δεξιῶν, as infra 19, answering to יְהִי־וְ.



# S. LUKE.

## CHAPTER I.

HEBR. 5. ἐν τ. ἡμ. 6. πορευόμ. 7. 18. προβ. ἐν τ. ἡ. αὐ. 15. ἐνώπ. 17. ἐν φρ. 18. κατὰ τί. 20. εἰς τ. κ. αὐ. 21. ἐν τ. χρ. 29. ἐπὶ τ. λ. 32. υἱ. ὑψ. 34. ἀνδ. οὐ γ. 37. οὐκ ἀδ... ῥῆμα. 44. ἐν ἀγ. 49. ἐπ. μ... δυν. 51. ἐπ. κ. ἐν β. 58. μετ' αὐ. 69. κ. σωτ. 76. πρὸ π. 77. ἐν ἀφ. 78. ἐν οἷς. 79. σκ. θ. Also 25. 46. 61.

NON-C. 15. ἔτι. 20. μῆ. 25. ἐν ἡμ... ἀφ. 39. μετὰ σ. 54. μνησθ. 57. ἐγένν.

SEPT. 17. ἐνώπ. for ἔμπροσθεν, see 5. 19 for contrary use. 20. ἀνθ' αὐ. 36. συνειληφ.

CHAP. I. 5. ἐν ταῖς ἡμέραις] M. 2. 1, note. See Esther 1. 1, where, to avoid the *non-Hellenic* ἡμέραι, V. A. puts βασιλεία; almost as bad; and no article, as if to correspond with Hebrew מְיָמָיו.

7. προβ. ἐν τ. ἡμ. αὐτῶν] Genesis 24. 1, מְיָמָיו אָבִי; also Josh. 13. 1, in V. A. προβεβηκῶς ἡμέρων.

17. ἐνώπιον instead of ἔμπροσθεν, M. 5. 16.

20. ἀνθ' αὐ] = וְשֵׁנֵי, or וְשֵׁנֵי לְ, or "אֵלַי: 4. 18, 19. 44. Of course, the primary, original meaning is "wherefore"; and not "because."

32. υἱὸς ὑψ.] וְיִלְפָּנֵי לְ. Daniel has אֵלַי by itself, as an Epithet and Name of God; 4. 21, 29, 31. The Hebrew וְיִלְפָּנֵי is very common as an adjective combined with אֵל. Infra 6. 35.

34. V. A. always give this for וְיִלְפָּנֵי, Gen. 4. 1, 19. 8, Numb. 31. 17.

36. In V. A. συλλαμβάνω = concipio: but not in Classical Authors.

78. ἐν οἷς] Hebr. for אֵל, *causa*.

79. σκιᾶ θανάτου] M. 4. 16, note.

## CHAPTER II.

HEBR. 6. αἰ ἡμ. 10. π. τ. λ. 14. ἐν ὑψ. 15. καὶ ἐγ...καὶ εἶπον. 15. 19. ῥῆμα. 21. τοῦ π. and καὶ ἐκλ. 34. κείται εἰς. 38. ἀνθωμ. Also 27. 29. 36.

NON-C. 26. 45. μὴ ἰδ. 37. νύκτα κ. ἡμ.

## CHAPTER III.

HEBR. 5. 16. 20. καὶ = ὅτι.

NON-C. 14. ὄψ. 23. ἀρχ.

SEPT. 7. γενν. ἐχ. 16. ὁ ἰσχ.

## CHAPTER IV.

HEBR. 4. ὅτι...Θεοῦ. 22. τῆς χ. 25. ἐπ' ἄ. 34. τί ἡ. καὶ σ. 38. ἡρώτ. Mc. 4. 10, note. Also 1. 7. 12. 19. 21. 32. 41. 43.

CHAP. II. 4. In V. A. πατριὰ everywhere = כּבֵּן בְּיָדָי, or הַבְּיָדָיִם, "the Father's house."

10. "All the people": i.e. the Jews.

14. ἐν ὑψ.] (See M. 21. 9, note.) V. A. for בְּמַרוֹמַיִם, Job 16. 19, "in Heaven": Ps. 92. 9, יְהוָה is an epithet of Jehovah. V. A. σὺ δὲ ὑψιστος, K.

εἰδοκία] Note, M. 11. 26. Can it mean here, "the power of pleasing God"; "acceptance with God"?

15. ῥῆμα] = דָּבָר = thing, passim: V. A. Gen. 15. 1.

21. Here τοῦ περιτ. = לְמַנְלָה; note M. 1. 6. Mark Hebraism in καὶ ἐκλήθη.

34. Double notion of a stone set up for (1) a *Stumbling Block*, an object to knock against and fall over, and (2) a *Sign*.

38. ἀνθωμ.] M. 11. 25, note.

41. Dative of *time when*, "point of time": very rare in N. T. Mk. 1. 21, note.

CHAP. III. 5. ἔσται εἰς] = γενήσεται = לְהִיָּת: M. 1. 6, note. We have here a quotation from memory: not exactly agreeing with V. A.

7. τ. ἐκπ. ὁ. βαπτ.] Irregular construction: common both in Hebrew and V. A.

16. ἰσχυρ.] Note, M. 3. 11; a word not forcible enough for the idea, to our notions, as derived from its Classical use.

21. ἐν τῷ β.] This is almost, but not quite, equivalent to gen. absolute. καὶ Ἰ. β.] Here καὶ is not "and" but "also."

CHAP. IV. 4. οὐκ ἐπ' ἄ. μ. ζ.] M. 4. 4, note: *important*.

7. ἐνώπιόν μου] = לְפָנַי. The Greek words do not carry the meaning.

NON-C. 13. ἄχ. κ. 14. καθ' ὅ. τ. π. 33. φ. μεγ. Also 16. 34.  
SEPT. 7. ἐνώπιον. 18. οὐ ἔνεκεν.

## CHAPTER V.

HEBR. 1. 12. ἐγ...κ. αὐ. ἦν. 3. ἠρώτ. 17. δ. Κυρ. 26. 36.  
ὅτι. 34. υἱ. τ. νυμφ.

NON-C. 7. τ' ἐλθ. σ. 19. μῆ. 36. εἰ δὲ μή. 37. βάλλει.

SEPT. 11. ἀφ. 19. ἔμπρ. for ἐνώπιον, infra 12. 8.

## CHAPTER VI.

HEBR. 4. τ' ἄρτ. τ. προθ. 8. εἰς τ. μ. 12. ἐγέν...ἐξῆλθε.  
15. Ζηλ. 20. οἱ πτωχοί, see note, M. 5. 3. 35. ὕ. τ. ὑψ. supra  
1. 32 and M. 21. 9, notes.

NON-C. 7. παρετ. ἵνα εὔρωσι. 12. ἐν τῇ πρ. τοῦ Θ. 15.  
'Ιουδαν' Ιακώβου. 17. ἦλθον ἀκοῦσαι. 18. ὄχλ. 35. ἐπὶ τοὺς ἀ.  
43. οὐκ ἐ...ποιοῦν.

12. This passage shows clearly that ὅτι is not used for Quotations *alone*, nor *always*: for in v. 10 it forms part of V. A. text: whereas, in the Quotation in v. 11, there is no ὅτι in V. A.

13. ἄχρι κ.] "till opportunity offered."

14. Curious use of gen. with κατὰ in this sense: whence obtained?

18. In Gen. 22. 16, וְיִשְׂרָאֵל is, in V. A., οὐ ἔνεκεν, and is equivalent to ἀνθ' ὧν, L. 1. 20, 19. 44, being its *literal basis*. The *latter* is good Greek, the *former* bad: but to the V. A. Translators they seemed, apparently, identical. πτωχός] M. 5. 3, note. Our English Version gives "meek" in this passage of Isaiah.

23. παραβ.] = *proverb* here: as V. A. 1 Sam. 10. 12, Ez. 18. 2.

CHAP. V. 34. ποιῆσαι ν.] M. 8. 25, J. 6. 10, Acts 17. 26. Whence is this use of ποιεῖν derived? It suits English idiom exactly, and so does not startle us, but it is not *Greek*: I trace it in V. A., but not often, e.g. Ps. 104. 32, Jerem. 32. 23, Job 5. 18, gen. for Hiphil, but it is not a Hebrew idiom.

35. "But a time will come: and, when the Bridegroom shall have been taken from them, then shall they fast."

CHAP. VI. 5. A strong instance for ὅτι in asseveration: M. 7. 23, note, Acts 28. 25.

20. Nom. plural for Voc. is rare.

24. ἀπέχω seems to carry notion of sufficiency, M. 6. 2, 5. In Gen. 43. 23, וְיִשְׂרָאֵל מִן הַכֶּסֶף, τὸ ἀργύριον ὑμῶν εὐδοκμοῦν ἀπέχω, V. A. whatever it may mean.

32. 1 Pet. 2. 19, τοῦτο χάρις παρὰ Θεῶν.



## CHAPTER VII.

HEBR. 1. εἰς τ. ἀ. Mc. 7. 35, note. 4. 16. ὅτι. 11. ἐγέν.... ἐπορ. 12. καὶ ἰδοῦ. 21. ἀπὸ ν. 23. σκ. ἐν ἐμοί. 27. πρὸ προσ. 28. ἐν γ. γυν. M. 11. 11, note. 35. κ. ἐδικ. ἢ. σ. ἀπὸ... M. 11. 19, note. 50. πορ. εἰς εἰρήνην M. 5. 34, note.

NON-C. 3. ἐρωτῶν... διασώση. 6. σκ. 7. εἰπέ λ. 23. ὃς ἐὰν μῆ. 24. ἐξελ.... θεάσ. 28. ὁ μικρ. 33. 42. μήτε. 36. ἦρ.... φάγγη. Past indic. followed by Subj. infra 9. 45. 37. ἦτις. 39. ποταπή. 40. ἔχω σ. τι εἶπ. 42. μῆ for οὐ.

## CHAPTER VIII.

HEBR. 1. καὶ ἐγ... καὶ αὐ. δ. 8. ὁ ἔχ. ὅτα ἀκ. 15. ἐν κ. κ. and ἐν ὑπομ. 28. τί ἐ. κ. σ. 35. παρὰ τ. π. 43. οὔσα... δώδεκα. Also 48. 49. 54, Mc. 5. 8.

NON-C. 4. τῶν κ. π. 5. ὁ μὲν. 13. πρὸς καιρὸν. 17. καὶ εἰς φ. ἔ. 27. ἐκ χ. ἰ. 29. π. γ. χρ.

## CHAPTER IX.

HEBR. 18. ἐγέν.... συνησαν. 22. ὅτι asseverandi. 41. ἔσ. πρὸς ὑ. M. 13. 56, Mc. 9. 19, notes. 49. ἐπὶ τῷ ὁ. 51. ἐγέν. δὲ...

CHAP. VII. 21. ἐθεράπ. ἀπὸ μαστίγων] V. A. use μᾶστιξ for μῆ, one of the meanings of which is leprosy (Lev. 13. 3), and elsewhere *macula*, *navus*. Hence possibly our English Translators, Ps. 90. 10, render μ. by "plague": and so the sense of "disease" may have become connected with it, as in Mc. 3. 10, 5. 29, and here.

32. π. τοῖς καθ.] For this construction, see supra 3. 7.

45. Mark emphasis in καταφ., M. 26. 48.

CHAP. VIII. 10. Compare M. 13. 14, Mc. 4. 12. This passage of S. Luke is much the plainest and clearest.

21. ποιεῖν λόγον] A very singular usage.

27. V. A. use ἱκανὸς for *multus*, Ez. 1. 24, φωνὴν ὕδατος ἱκανοῦ, and this is common in Apocrypha, 1 Macc. 13. 11, δύναμιν ἱκανὴν, see Xenophon Cyrop. 2. 1. 8, Anab. 4. 8. 18, Polyb. Hist. 2. 12. As we use "plenty" and "enough," in sense of "many." Infra 23. 8, 9.

CHAP. IX. 28. ἐγ... ἡμέραι... καὶ... ἀνέβη... προσ.] Most irregular construction: involving Hebraisms and non-classical anomalies.

καὶ αὐ. and τοῦ πορ. M. 2. 6, note. 52. πρὸ πρ. Mc. 1. 2. 61. τοῖς εἰς τὸν οἶ.

NON-C. 3. ἀνὰ δ. χ. 13. δότε φ. and εἰ μήτι...ἀγοράσωμεν. 14. κατακλ. αὐ. κ. 22. ἀποκτ. 31. ἔλεγον τ. ἔ. 33. μὴ...λέγει. 46. τὸ τίς...μείζων αὐ. 48. ὁ γ. μικρ. 52. εἰς...ᾧστε ἔτ. 54. εἴπ. π. κ. 57. ἀπέρχη. 60. ἄφες.

## CHAPTER X.

HEBR. 2. οὖν. 10. εἰς τ. π. 13. αἱ δ. 21. ναὶ...σου. 27. ἀγαπήσεις, M. 6. 33, 19. 18, notes. 37. ὁ π. ἔ. μετ' α. Also 1. 6. 17. 38.

NON-C. 21. ἐν αὐ. τ. ᾧ. 30. ἀφ....συγκυρίαν. 35. ἐπὶ τ. αὐ. 41. τυρβάζην Latinism.

SEPT. 2. 35. ἐκβάλλη. 21. ἐξομολογοῦμαι and οὕτως...σου.

34. ἐν τῷ ἐκείνους εἰς.] Strictly rendered, this means the exactly opposite of what took place, and limits the overshadowing by the cloud to our Lord and Moses and Elias. It is, of course, an instance of ungrammatical construction.

36. ἐν τῷ γεν.] "When the voice *had* past"; and yet Vulg. give "dum fieret vox."

39. μετὰ α.] Notes, M. 24. 31, Mc. 14. 43, Acts 2. 28.

51. πρόσ. ἐστήριξε] So V. A. render מִן־יָדַי מִן־יָדַי, Jer. 21. 10, Ez. 21. 2, and מִן־יָדַי מִן־יָדַי, Ez. 14. 8; a merely literal rendering.

CHAP. X. 2. οὖν in V. A. often stands for ἵ, because ἵ often means "therefore": thus οὖν and καὶ are both equivalents of ἵ: can they in consequence have come to be used *one for the other*? It looks so here.

6. υἱὸς εἰρ.] Common Hebr. idiom מִן־יָדַי מִן־יָדַי, passim in V. T. לִיָּהּ מִן־יָדַי, 1 Kings 1. 52, υἱὸς δυνάμεως V. A.; Eph. 2. 2, υἱὸς ἀπειθείας, 1 Pet. 1. 14, τέκνα ὑπακοῆς, M. 8. 12, note.

7. τὰ παρ' α.] Grimm supplies δοθέντα, Phil. 4. 18.

10. πλατεῖα] V. A. always for בָּרַח, "wide place," or "street."

19. Compare Ps. 91. 13, "Thou shalt go upon the adder..."

21. ναὶ...εὐδοκία, M. 11. 26, note.

27. This *future* is most intensely *Hebraic* and not *Greek*, which has no such force of *command* connected with its future tense, as the Hebrew and English have (in *shall*). M. 5. 48, 19. 18, notes.

37. עַם הַקָּדוֹשׁ הַזֶּה] Literally rendered by V. A. passim: as here. 2 Sam. 10. 2, ποιήσω ἔλεος μετὰ Ἀννών.

## CHAPTER XI.

- HEBR. 4. ὀφείλ. 7. εἰς τ. κ. ἐ. M. 13. 56, J. 1. 1, notes. 22.  
 ἐφ' ἧ ἔπεπ. 32. εἰς τὸ κ. Also 20.  
 NON-C. 3. ἐπιούσιον. 5. πορεύσ...εἶπη. 36. τι. 37. ἦρ.  
 38. ἐβαπτ. 41. τὰ ἐν. 50. ἀπὸ κ. κ. 54. ἀποστ.  
 SEPT. 34. ἀπλοῦς, M. 6. 22, note.

## CHAPTER XII.

- HEBR. 4. φοβ. ἀπὸ. 5. εἰς τ. γ. 8. ὁμολ. ἐν. 10. εἰς τ. ὕ.  
 31. προστεθ. 32. τὸ μ. π. voc. 56. ὅτι, M. 7. 23, note.  
 NON-C. 1. ἐν οἷς. 10. πᾶς ὃς ἐρέεῖ λ. 33. μὴ. 36. πότε ἀ.  
 46. ἀπίστων. 47. πρὸς τ. θ. φορ κατὰ. 58. δὸς ἐργ. and πράκτορι.

CHAP. XI. 4. ὀφείλ.] M. 6. 12, note.

5—8 and 11. Utterly irregular construction.

20. ἐν δ.] M. 3. 11, note, infra 14. 31. See note, L. 22. 49, Apoc. 13. 10, 19. 15. All palpable Hebraisms, adopted, no doubt, insensibly and unconsciously into the Greek of our Lord's time, from the familiar phraseology of V. A., in which  $\text{פ}$  is almost always rendered literally by ἐν. And just as V. A. followed Hebr. idiom, and N. T. authors followed V. A., so the Vulgate Translation has kept in the same track, and constantly puts *in* for ἐν in passages similar to the one before us, against Latin idiom, and the clear sense: e.g. here; "*in digito Dei*"; infra 22. 49, "*si percusimus in gladio?*" 1 Cor. 4. 21, "*in virgâ veniam ad vos?*" These instances of the way in which long and intimate acquaintance with V. A. and N. T. moulded the expressions of the *Latin* Translators, men of education and learning, illustrate and confirm the probability of the argument for referring all similar violations of *Greek* Idiom in N. T. to a *Hebrew* source. And it is remarkable how the phraseology of the Vulgate has affected the style even of the most learned Latin Fathers: e.g. S. Ambrose (*De fide* i. v. 42), "*Non in dialecticâ complacuit Deo salvum facere populum suum.*" Just as our own popular theological terminology is coloured throughout by the forms of expression prevalent in our Authorised Version.

41. τὰ ἐνόντα] A remarkable phrase: not used, apparently, in Classical authors, and not found in V. A.

CHAP. XII. 8. M. 10. 32, note. Trommius gives no instance of ὁμολογεῖν ἐν from V. A. Schleusner gives some of  $\text{הָיָה}$  with  $\text{בְּ}$  and  $\text{לְ}$ .

29. "Be not unsettled and worried."

31. τ. π. προστεθ. ὕ.] A very difficult and important passage. M. 6. 33, note; infra 20. 11.



SEPT. 1. προσέχ. ἐ. ἀπὸ, M. 6. 1, note. 8. ἔμπρ. for ἐνώπιον, 5. 19.

## CHAPTER XIII.

HEBR. 4. ὀφειλ. supra 11. 4. 9. εἰς τὸ μ. 27. ἔργ. τ. ἀ. 33. πορεύ. Also 19. 23.

NON-C. 1. 31. ἐν ἀ. τ. κ. 2. δοκ. 11. μὴ. 25. ἀφ' οὗ.

## CHAPTER XIV.

HEBR. 1. καὶ ἐγ...καὶ. 31. ἐν δ. χ. M. 3 11, Jude 14, notes. 34. μωρ. ἐν τ. ἀρτ. M. 5. 13, note. 35. ἐχ. ὦτα ἀ. Also 2. 3. 30.

NON-C. 7. ἐπέχων. 8. κατακλ. εἰς τ. πρ. 8. 9. μὴ...ἐρεῖ δὸς τ. τ. and μετ' α. 10. ἀνάπαισαι. 12. φώνει. 13. ποι. δοχ. 15. φάγ. ἄρτ. 17. τῇ ὥρᾳ. 18. ἀπὸ μ. and ἐρωτῶ. 19. 31. πορ. δ. 28. ψηφ.

42. M. 24. 45, θεραπεία = θεραπεύοντες. Herod. 5. 21.

53. Change of case after ἐπὶ, is utterly inexplicable.

58. δὸς ἐργ.] Probably a Latinism: "da operam."

CHAP. XIII. 23. Literal translation of  $\text{ἴσθῃ}$  interrogative, 14. 3, copied literally in Vulgate: "si pauci sunt" and "si licet sabb. curare," and 22. 49, "si percutimus?"

25. Strange confusion of tenses and moods. Perhaps καὶ ἀποκρ. may be a Hebraism: "when once he has shut...then shall he answer."

27. 2 Macc. 3. 6, ἐργ. τῆς ἀνομίας: the word is not found in V. A.

28. ὁ κλ. ...] M. 8. 12, note.

29. The kingdom of Heaven spoken of as a Feast: as Is. 25. 6.

33. πορεύ.] "go on my way": as περιπατεῖν in same sense.

34. The mixture of Persons in this verse is very perplexing.

CHAP. XIV. 27. β. τ. στ.] It may be doubted whether the meaning of this expression is generally analysed and ascertained. It is assumed to be equivalent to "mortification," "self-denial," "crucifying the flesh"; and no doubt it *implies* this, though in a secondary not a primary sense. How then is the second idea involved in the first, and deducible from it? Because the man condemned to be crucified had to carry his cross to the place of execution: hence "to carry a cross" was an open sign, a demonstration, that some one was to be put to death: a symbol and emblem of death to be inflicted. Hence "to take up and carry one's own cross" voluntarily, came metaphorically to signify the willing-

## CHAPTER XV.

HEBR. 16. ἀπὸ τ. κ. 18. εἰς τ. οὐ. κ. ἐ. σ. Also 2. 27.

NON-C. 4. 8. ἕως εὔ. 7. ἦ. 13. μακρὰν. 22. πρώτην. Also 1. 29.

## CHAPTER XVI.

HEBR. 8. τὸν οἶ. τ. ἀ., οἶ. υἱ. τ. αἰ. τ., and ὑπὲρ...γενεάν. 9. μ. τ. ἀ. 10. ἄδικος. 11. τῷ ἀ. μ....ἀληθινόν. 26. ἐστήρ. 27. ἔρ.

NON-C. 2. φων. αὐ. 14. ἐξεμ. 20. ἐβέβλ. 24. βάψη... ὕδατος.

ness "to kill something deserving of death," "to mortify the evil deeds of the sinful body," "to crucify the flesh," and "to exhibit and avow openly the intention to do this:" and so has passed into the common sense of "a symbol of mortification," "an open profession of self-sacrifice and self-denial."

CHAP. XV. 12. βίος] = "facultates vivendi, opes," Mc. 12. 44, L. 8. 43. V. A. Cant. 8. 7. The same sense seems common in Apocrypha.

ἐπιβάλλον] This phrase has classical authority, being found in Herodotus and Demosthenes, and occurs in Diodorus 14. 17, and Polybius. There are some instances in Apocrypha, Tob. 6. 11, 1 Mac. 10. 30, 2 Macc. 3. 3, 9. 16: but none in V. A.

16. ἀπὸ τ. κ.] For this use of ἀπὸ for ἰσ expressing cause or instrument, see M. 7. 16 and Heb. 5. 7, notes.

CHAP. XVI. 4. "That people may receive me," "qu'on m'admette": so infra, 9, "that there may be some one to receive you": i. e. "that you may be received."

6. He gave them the bills, drawn out by himself in the correct amounts, and allowed them to alter the figures.

8. ὁ κ.] i. e. "the rich man, his master." *Our Lord's* remarks on the parable begin at "ὅτι οἱ υἱοὶ..."

9. M. 11. 19, note. Here ἀδικὸς = ψευδής, unreal, unreliable; δίκαιος = ἀληθινός. 1 Tim. 3. 16, ἐδικαιώθη "was authenticated, proclaimed to be true Christ, by the Holy Spirit," at his Baptism. S. John 3. 20, 7. 18.

20. ἐβέβλητο] A quasi-Imperfect; βέβληται] a quasi-Present: M. 8. 6.

22. κόλπον] In 23, κόλποις.

26. ἐστήρικται] Used in much the same sense as στερέωμα in Gen. 1. for שָׁמַיִם "the wide expanse of Heaven."

## CHAPTER XVII.

HEBR. 4. ἀφήσεις. 10. ὅτι δ. 11. ἐγ. καὶ...διήρχ. 20. ἡ βασι. τοῦ Θ. M. 3. 2, note.

NON-C. 1. ἀνένδ...τοῦ. 2. λυσιτ...ῆ. 3. πρ. ἑαυτ. M. 6. 1, note. 7. ἀνάπ. 8. ἐτ. τί δ. and φ. κ. π. 9. δοκῶ. 13. ἦρ. φ. 24. ἐκ τῆς...εἰς τ. 29. ἔβρ. 35. ἐπὶ τ. αὐ. Also 15. 20. 33.

SEPT. 1. σκάνδ. M. 18. 7, note. 21. ἐντὸς. 33. ζωογ. 35. ἐπὶ τὸ αὐ. and ἀφελ.

## CHAPTER XVIII.

HEBR. 6. ὁ κρ. τ. ἀ. 43. ἔδωκ. αἶ. Also 11. 13. Nomin.

NON-C. 2. μῆ. 4. ἐπὶ χ. 5. εἰς τ. ἐ. ὑπ. 6. τί. 10. ἀνέβ. πρ. 14. παρ' ἐ. 15. προσ...ἵνα ἄ. 24. πῶς δ. 31. γεγρ...τῶ υἱ. 39. προάγ. ἐπετ. ἴ. σιωπήση.

SEPT. 16. ἄφετε.

CHAP. XVII. 1. ἀνεδεκτὸν] (from ἐνδέχεται) = "an impossible thing," "an impossibility": "there is an impossibility of scandals not coming." Acts 3. 12 affords an almost parallel instance of a verbal adjective passing into and used as a Substantive.

3. προσ. ἑαυτ.] Acts 5. 35. V. A. render thus רָצַפְתָּ, Gen. 24. 6, Ex. 10. 28. Infra 20. 46, M. 6. 1.

4. ἀφ. αὐτῶ] Fut. for Imper., M. 5. 48, 19. 18. Apoc. 4. 10.

9. δοκέω] = cogito, M. 3. 9. V. A. for רָצַפְתָּ, Gen. 38. 15, ἔδοξεν αὐτὴν πόρνην εἶναι.

21. ἐντὸς] V. A. for בְּרִבְבֵּי "in medio": Ps. 38. 3, 108. 21, and also for Plural of בְּרִבְבֵּי, Ps. 102. 1, Is. 16. 11, as if it were equivalent, in their usage, to "in the midst of," as well as "inside."

29. ἔβρ. π.] = "on pleuvoit."

33. ζωογ.] Acts 7. 19. The only two instances in N. T. There are several in V. A. of the word in this sense "to keep alive," as equivalent to the Pihel or Hiphil of רָצַפְתָּ, Ex. 1. 17, Judges 8. 19, 1 Kings 2. 6, 27. 9. It is probably peculiar to V. A.

35. ἐπὶ τὸ αὐ.] V. A. for רָצַפְתָּ, M. 22. 34, note, Acts 1. 15.

CHAP. XVIII. 16. ἄφετε] = "suffer, permit," very common use of verb in V. A.: the literal rendering of רָצַפְתָּ, Hiphil of רָצַפְתָּ, 2 Kings 4. 27, ἄφες αὐτὴν for רָצַפְתָּ רָצַפְתָּ. Also for רָצַפְתָּ, Gen. 20. 6, Judges 15. 1.

31. γεγρ. τῶ υἱῶ] A very unusual form in ordinary Greek.

33. τῇ ἡμ.] Dative of "time when": unusual in N. T. M. 12. 1, note: more frequent in L. than in the other Evangelists, as the other cognate forms; infra 20. 47, note.

35. ἐκαθήτο π. τὴν ὁ.] Mc. 4. 1, 10. 46, notes.



## CHAPTER XIX.

HEBR. 3. ἀπὸ τ. ὁ. 15. ἐγέν. καὶ εἶπε. 27. ἔμπρ. 37. δυν. 38. ἐν ὑψ. 43. ἦξ. ἦ...καὶ. Also 7. 9. 42.

NON-C. 2. καὶ ἀ...κ. οὗτ. 3. ἰδ. τίς ἐ. τῆ ἡλ. μ. dat. of part. 11. δοκεῖν. 12. χ. μακρὰν...λ. 13. ἕως ἔ. 15. εἶπε φ...ἵνα γυνῶ. Mc. 10. 49, note. 20. ἐν σ. Latinism. 23. ἔπρ. 48. τὸ τί π.

SEPT. 44. ἀνθ' ὧν, supra 1. 20, note.

## CHAPTER XX.

HEBR. 3. ἕνα λ. 11. πρ. π. M. 6, 33. 21. λαμβ. πρ. and ἐπ' ἀληθ. 28. ἔξαν. σπ. 36. ἀν. υἱοῖ. 42. ἐκ δ. 46. προσ. ἀπὸ. supra 17. 3. Also 2. 5. 8. 17.

NON-C. 7. μῆ. 9. χρ. ἰκ. 19. ἐν αὐτ. τ. ὦ.

SEPT. 26. ἐναντίον for ἐνώπιον, infra 24. 19, M. 5. 16, note.

CHAP. XIX. 3. τῆ ἡλ. μικρὸς] Dat. of *part.*, where we should expect acc. J. 13. 21, note.

38. ὁ ἐρχ. β. ἐν ὁ. K.] For ὁ β. ὁ ἐρχ. ἐν ὁ. K. This form, so ungrammatical in Greek, is no doubt due to the frequent occurrence of the same construction in Hebrew, of which I have elsewhere given examples, e.g. infra 21. 1. In εἶρ. ἐν οὐρ. we have a curious variation from the Angels' Song, "Peace on *Earth*." They greeted Him as Messiah in words of Ps. 118. 26: see M. 21. 9, note.

48. τὸ τί π.] "The what-to-do"; "the course to take."

CHAP. XX. 17. κεφ. γων.] See M. 21. 42, for explanation of this metaphor.

21. λαμβ. πρ. is the exact literal rendering of מִיָּד נִשְׁבַּח, Lev. 19. 15, V. A. οὐ λήψῃ πρόσωπον πτωχοῦ. Fut. prohibitive with οὐ not Greek but Hebraic. M. 19. 18, note.

27. τινες...οἱ] "some," viz. "those who denied..."

28. ἔξαν. σπ.] = literally. V. A. מִן הַיָּמִים, Gen. 38. 8, ἀναστ. σπ.

35. οἱ κατ...τυχ.] These words may possibly be quoted as justifying the notion of the annihilation of the wicked and the resurrection to life of the good alone.

38. Θ. οὐκ...] = "There is no God of dead people, but of living people: for all are alive for Him": to do Him service, as God and King, people must be *alive*.

47. προφ.] Dative of "cause or manner": very rare generally in N. T. (M. 26. 4, Mc. 2. 8, notes), though more frequent in S. Luke than any other writer: I have noted it 18 times in his Gospel, and

## CHAPTER XXI.

HEBR. 6. ἐλ. ἡμ. 8. ὅτι ἐγώ εἰμι. 16. ἐξ ὑ. 18. καὶ = but. 22. τοῦ π. 26. ἀπὸ φ. and αἱ δυν. τ. οὐρ. 35. ἐπὶ π. Also 34. 37.

NON-C. 11. φόβ. 14. θ. εἰς τ. κ. 24. ἄχρι π. 30. ἀφ' ἐ. 34. πρ. ἐαυτ. Also 27. 38.

## CHAPTER XXII.

HEBR. 1. πάσχα. 15. ἐπιθ. ἐ. 30. δῶδ. φ. 49. εἰ π. ἐν μ. 53. ἡ ἐξ. τ. σκ.

NON-C. 2. 4. τὸ π. αὐ. 6. ἐξωμ. 16. 18. Subj. without ἄν. 24. τὸ τίς... 35. μή τ. ὑ. 42. εἰ β. π. 47. προήρχ. αὐ. 69. ἀπὸ τ. ν.

SEPT. 18. γεννήματος. M. 26. 29, note.

17 in the Acts. In S. Matthew it occurs, so far as I have marked, only 8 times, in S. Mark 12 : in all S. Paul's epistles, under 50 times. The usual substitute for this form, so universal in Classical Authors, is ἐν with dative, *an evident Hebraism* : M. 3. 11, note.

CHAP. XXI. 1. τοὺς β...πλ.] Curious construction : similar to 19. 38.

21. J. 4. 35, James 5. 4, have both, as here, plural of χώρα, in sense of *field* : a signification belonging to 𐤆𐤒𐤍 occasionally, for which V. A. generally give χώρα. Here it need not bear *that* meaning, but may mean "heathen lands," "foreign lands." It has no Classical authority.

26. δύνamis here seems equivalent to "forces" in the physical meaning, such as control the movements of what we call "the heavenly bodies" : e.g. gravitation, attraction, &c.

CHAP. XXII. 19. εἰς τ. ἐμ. ἀνάμν.] "as my memorial, the memorial I desire" : or, in active sense, "my appointed way of reminding my Father." For ποιεῖτε see M. 26. 18, note.

25. κυρ.] "lord it over them" : M. 20. 25, note.

30. τὰς δῶδ. φνλ.] "the different divisions and portions of my people." The *diocese*, in the Church, is the equivalent of the *Tribe* among God's ancient People. κρίνειν, in Hebrew sense, "to govern."

49. πατ. ἐν μαχαίρα] This phrase is very frequent in V. A. as literal translation of 𐤇𐤒𐤍 𐤇𐤒𐤍 𐤇𐤒𐤍, 2 Kings 19. 37, 2 Chr. 29. 9, Josh. 19. 47, Jerem. 26. 23, and a hundred other places. And it was consequently, no doubt, (see Apoc. 2. 16, 11. 7,) in common use in our Lord's

## CHAPTER XXIII.

HEBR. 9. ἐν λ. ἰκ. 28. ἐπ' ἐ...τέκνα. 31. ὑγρῶ ξ...ξηρῶ.  
43. ἐν τῷ π. Also 5. 9.

NON-C. 3. σὺ λέγ. M. 26. 25. 5. ἀνασ. 8. ἐξ ἰκ. supra 8. 27.  
11. σὺν τ. στ...ἀνέπ. αὐ. τῷ Π. dative. 15. ἄξ. θ. 16. παιδ.  
17. καθ' ἐ. no article. 33. ἀπῆλθ. 41. ἄτοπον. 51. συγκατατ.

## CHAPTER XXIV.

HEBR. 1. τῇ μιᾷ τ. σ. 4. ἐν ἐ. ἀ. 22. ἐπὶ τ. μν. 25. βρ.  
τοῦ π. ἐπὶ, M. 2. 6, note. 34. ὅτι emphatic, M. 7. 23, note. 42.  
ἀπὸ μ. 47. ἐπὶ τῷ ἐν. 49. ἐξ ὕψ. Also 35.

NON-C. 12. πρὸς ἐ. 13. ἐν αὐτ. ἡμ. 18. σὺ μ. π. 21. ἀλλά  
γε σ. π. τ. 25. βρ. τῇ κ. dative. 35. ἐγνώσθη αὐτοῖς.

day. How familiar it was to the Authors of V. A. may be inferred by their rendering the idiomatic expression  $\text{בְּיָמַי לְיָמֵי יוֹשֻׁעַ}$ , Josh. 19. 47, by ἐν στόματι μαχαίρας ἐπάταξαν in defiance of Greek grammar and idiom. For ἐἰ interrogative, see note, M. 12. 10.

CHAP. XXIII. 2. Χρ. β.] King Messiah.

28. ἐφ' ἐ. κλ....] Judges 11. 37,  $\text{לָעַן הָעַמִּים}$ , κλαύσομαι ἐπὶ τὰ παρ-  
θένια μου.

31. ἐν τῷ ὑγρῶ...ξηρῶ] Proverbial: Ez. 17. 24, 20. 47. Of course the use of ἐν is Hebraic.

54. ἡμ. παρασκευῇ] "The Preparation day": in J. 19. 42 it is called ἡ π. τῶν Ἰουδ., showing how completely it was looked on as a day of fixed and regular Jewish observance. σαββ. ἐπέφ.] "The sabbath was *dawning*": and yet it began at *Sunset*. The unnaturalness of their division of the day and its arbitrary commencement, is shown strikingly by this use of ἐπέφ.

CHAP. XXIV. 25. πιστ. ἐπὶ π.] See M. 27. 43, note, Mc. 10. 24. Or perhaps ἐπὶ πᾶσιν may not be connected with πιστ., but may mean "after all."

42. ἀπὸ μελ.] = "a part of," "some," for ἴ. V. A. constantly translate this literally, and the Vulgate follows suit. Ex. 17. 5, ἀπὸ τῶν πρ., "de senioribus," Lev. 5. 9,  $\text{מִן־הֵן}$ , ῥανεῖ ἀπὸ τοῦ αἴμ.

47. κηρ...ἀρξ.] A very anomalous and ungrammatical construction, irreducible to any order.

49. ἐξ ὕψους] V. A. for  $\text{מִן־הַשָּׁמַיִם}$ , Ps. 18. 17, Thr. 1. 13.



SEPT. 19. ἐναντιον, supra 20. 26. M. 23. 14, note.

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52. μετὰ χαρᾶς] M. 24. 31, Acts 2. 28, notes: supra 9. 39. There is a curious example of its use for  $\text{בְּ}$  in V. A. Is. 48. 1,  $\text{בְּ} \text{לֵב}$ , οὐ μετ' ἀληθείας, exactly as we use *with*, and so also Is. 15. 3,  $\text{בְּ} \text{μετὰ κλαυθμῶν}$ . Nah. 1. 2, μετὰ θυμοῦ. These are the only instances I find in V. A. of μετὰ with genitive of *thing*, as distinct from gen. of *person*. But these are sufficient, I think, to assign it to a Septuagint origin.

# S. JOHN.

## CHAPTER I.

HEBR. 1. πρὸς τ. θ. 6. ἔν. αὐτ. 'I. 7. εἰς μ. 12. ἔλαβον, and πιστ. εἰς τὸ ὄ. 2. 11. 23. 13. ἐξ αἴμ... 18. ὧν εἰς τ. κ. M. 13. 56, note. 23. εὐθύνατε τὴν ὁ. = פָּנֵיךָ יְרֵךְ, Is. 40. 3. Also 20. 26. 31. 32. 33.

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CHAP. I. 1. ἐν ἀρχῇ] How are we to account for the absence of the definite article here, in a passage remarkable for its strict accordance with grammatical precision, and in a writer generally so exact in his use of it? Are we to resort to elaborate refinements of criticism, or strive to give a simpler and more natural, though possibly less philosophical, explanation of its omission? The account of the creation, Gen. 1. 1, opens with אֵלֹהִים בְּרֵאשִׁית, V. A. ἐν ἀρχῇ: no article in either language. We know how familiar the Hebrew phrase was to the Jews in earlier time, as the title of the Book itself; we may well imagine the ideas associated with it, the sanctity (as it were) that environed it. May we not infer that equal honour would be paid, by the later Jews, to the phrase that literally rendered it in the Greek Version, embalming it for all future generations? Is it not probable that the Evangelist had the words of Moses in his mind, and deliberately and intentionally reproduced them? Mc. 13. 19, note.

ἦν πρὸς τὸν Θ.] For this sense of πρὸς with acc. = לְ apud, juxta, see notes, M. 13. 56, Mc. 1. 39, 6. 3, 2 Th. 3. 10. It is a Hebraism and not a metaphysical refinement of Classical usage. It is superfluous, no doubt, to repeat here, what every Scholar knows, that πρὸς with acc. can only follow verbs implying *motion towards an object, movement* either (1) of body or other material substances, or (2) of mind or spirit, towards something outside it. It *cannot* follow any verb implying *stationariness*: with which the dative or genitive are *almost* invariably.

NON-C. 14. *μονογ. παρὰ Π.* 15. 30. *πρῶτός μου.* 26. *μέσος ὁ.* 32. *ἐπ' αὐτόν, acc.: we should expect αὐτῶ.* 33. *ὁ. π. μ. β.* M. 2. 2, note. 40. *εἶδον ποῦ.* 42. *πρῶτος* for *πρῶτον.* 47. *τι ἀγ.* 48. *εἶδε...καὶ λέγει,* past coupled with present, M. 1. 22, note: *infra* 50. 49. *πόθεν* and *φωνῆσαι.*

SEPT. 1. *ἦν πρὸς τὸν Θ.* 15. 27. 30. *ἔμπρ.* 18. *ὁ ὦν εἰς τὸν κ.* 29. *αἴρων ἀμ.*

found. I say *almost*, for some few instances of deviation from this general use may, of course, be cited: but such exceptions prove the rule. *Πρὸς τὸν Θεὸν cannot*, we may boldly say, in grammatical Greek, mean *apud Deum*, as it undoubtedly means here, and as the Vulgate has it, and our E. V. "with God." And yet it is abundantly clear, from the notes referred to above, that *πρὸς, εἰς* and *παρὰ*, with acc., are coupled with verbs involving no idea of *motion towards*, constantly in N. T., suggesting that such must have been the common vernacular usage among Hebrews speaking or writing Greek at the time. To what are we to assign this violation of Grammatical correctness? I venture to hope that the explanation offered by me, 2 Th. 3. 10, is reasonable and sufficient; and that the Septuagint Translators, men evidently possessing a very slight and inadequate acquaintance with Greek, having ascertained that *לָקַח* generally was equivalent to *πρὸς* with acc., assumed it to be so *universally*, and rendered it accordingly: or they may only have carried out a misconception previously prevalent and adopted in the vulgar phraseology. In either case, the use, thus introduced, became probably imbedded, as so many other similar Hebraisms, in the Vernacular Greek of the Jews in Egypt, Palestine and Asia Minor. And hence the words stand for what S. John meant them to stand for, and not for what they mean in themselves, grammatically.

12. *ἔλαβον*] "received, accepted": an unusual sense of the word "apud Græcos," deducible possibly from *παρέλαβον* in 11; not found, I think, in V. A.; perhaps only a literal translation of the Chaldee *לְבַב* = "to hear and adopt," whence "cabala."

15, 30. *ἔμπρ.*] *de ordine*, Gen. 48. 20, *ἔθηκεν Ἐφραϊμ ἔμπρ. τοῦ Μανασσῆ* for *לְפָנָיו*; Deut. 21. 6, for *לְפָנָיו*, in same sense.

16. *ἀντί*] For *תַּחֲתָיו*, "in place of," one after another: Ps. 45. 17, *"ב' יְהוָה יִבְרָכֶךָ תַּחֲתָיו, ἀντί τῶν πατέρων σου.*

23. *τὴν ὁ. K.*] From V. A.: there is no def. article in the original, nor is one required; the contrast in our E. V., "prepare ye *the way*... make straight...*a highway*," is without any foundation: neither noun has the def. art. *ἡ*.



## CHAPTER II.

HEBR. 3. πρὸς αὐ. 4. τί ἐμ. κ. σοί; Also 11. 23.

NON-C. 7. ἕως ἄνω. 10. ἐλάσσω = pejor, deterior. 19. λύω = diruo, destruo. 20. The construction τεσσ. ἔτεσι *ὡκ*. 25. ὁ ἄνθρ. generically, for οἱ ἄνθρ. *unusual*. There is a tinge of Hebraism about it.

## CHAPTER III.

HEBR. 1. Νικ. ὄν. αὐτῶ. 15. ὁ πιστ. εἰς, Mc. 1. 15, note. 21. ἐν Θεῶ. 28. ὅτι ἀπ. εἰ. 29. χαρᾶ χ. Also 28.

NON-C. 3. 7. ἄνωθεν = δεύτερον = de novo. 25. ἐκ. 34. ἐκ μέτρον. 36. ἀπειθῶν as opposed to πιστεύων, Eph. 5. 6, note; and ἐπ' αὐτόν.

## CHAPTER IV.

HEBR. 6. ἐκ τῆς ὁδ. ἐκ for *לְ*, used in sense of ὑπὸ. 14. εἰς τὸν αἰ. 17. 39. 42. ὅτι. 23. ἔρχ. ὡ. κ. νῦν ἐ. and ἐν πν.

NON-C. 7. ἔρχ...ἀντλησαι. 8. τροφᾶς. 10. αἰτεῖν with acc. of person. 15. πρ. αὐτόν for αὐτῶ. 16. φωνεῖν = call. 28. ἀπῆλθε = went away. 30. ἤρχοντο. 52. κομφ. ἔσχε, and ὥρ. ἐβδ. acc. of time *when*.

SEPT. 3. ἀφήκε, M. 18. 12.

29. αἶρειν] = "recedere facio, removeo"; V. A. Is. 5. 23, Gen. 35. 2 and elsewhere.

43. Κηφᾶς] Aramaic, Mc. 3. 17.

44. τῇ ἐπ.] Dative of time when: L. 18. 33, note.

CHAP. II. 4. τί ἐμοὶ καὶ σοί] A pure Hebraism. *לִּי לְךָ*, 2 Sam. 16. 10, 19. 22, V. A. Vulgate "quid mihi et tibi"; as much against Latin idiom, as τί ἐ. κ. σ. is against Greek. M. 27. 19, note, Mc. 1. 24.

25. περὶ τοῦ ἀ...ἐν τῷ ἀ.] This use of ὁ ἄνθρωπος for *mankind* is not grammatically correct: it is most probably derived from Hebrew: as Gen. 8. 21, *וְהָיָה לְךָ בְּיָמֶיךָ, הִיא דְּבָרָא דְּכָל אֲנוּשׁ*. V. A.

CHAP. III. 15, 18. πιστεύειν εἰς] Mc. 1. 15, note: supra 1. 12.

20, 21. Here φ. = *וְ* is opposed to ἀλήθ. = *אֱמֶת*, V. A. Ps. 119. 86, 151. L. 16. 9 and M. 11. 19, notes: infra 7. 18.

35. ἐν τῇ χ.] Ex. 4. 21, τὰ τέρατα ἃ δέδωκα ἐν ταῖς χερσί σου, *וְהָיָה כִּי יִשְׁלַח אֶת יָדוֹ לְעָרְפְּךָ*. It is the *literal* translation of *לְ*.

CHAP. IV. 31. M. 15. 23, L. 4. 38.

35. τὰς χώρας] L. 21. 21, note, Jac. 5. 4.

## CHAPTER V.

HEBR. 4. κατέβ. ἐν τῇ κ. for εἰς τὴν. 19. 30. ἀφ' ἑαυτοῦ.  
25. ἔρχ. ὄρα κ. ν. ἐ.

NON-C. 4. κατὰ κ. 6. πολὺν χρ. ἔχει. 18. ἔλυε τὸ σ. 19.  
30. ἀφ' ἑαυτοῦ. 35. πρὸς ὥραν, 1 Th. 2. 17, note. 39. δοκεῖτε ἔχ.  
M. 3. 9. 44. δόξαν, "approval": infra 12. 43. 45. εἰς ὃν ἦλπ.

SEPT. 7. βάλῃ, M. 26. 12.

## CHAPTER VI.

HEBR. 5. πρὸς τ. Φ. 8. εἰς ἐκ τῶν μ. and 11. ἐκ τῶν ὠψ.  
and 60. 35. ὁ ἄρτος τῆς ζωῆς. 39. ἵνα πάν... μὴ ἀπ. ἐξ αὐτοῦ.  
51. εἰς τὸν αἶ. =  $\alpha\lambda\lambda\eta\lambda\eta$ . 57. καὶ ὁ τρ. με κάκεινος... Also 14. 42.

NON-C. 6. ἦδει τί ἔμ. 7. διακ. δην. ἄρτοι. 9. παιδ. ἐν. 10.  
ποιήσ... ἀναπεσεῖν. 11. ὄψαρίων. 12. συναγ. τὰ π. 17. ἤρχοντο.  
21. ἤθελον λαβεῖν. 25. ὠδε γέγ. 50. τῖς. 52. ἐμάχ. 57. διὰ with  
acc.: in sense of *through* or *by*. 66. ἐκ τούτου and εἰς τὰ ὀπίσω.  
68. ἀπελεύσομαι. 71. ἔλεγε τὸν 'I. = "he spoke of."

SEPT. 70. διάβολος = "adversarius, delator": (as Judas was):  
V. A. for  $\gamma\psi$ , hostis, Esther 7. 4, and  $\gamma\psi$ , Job 1. 6, 7, 9, Ps. 108. 6.

CHAP. V. 2. Βηθεσδά] =  $\beta\eta\theta\epsilon\sigma\delta\alpha$ , home of mercy.

4. κατὰ κ.] "At times." κατέβ. ἐν τῇ κ.] One instance among  
many of ἐν for εἰς as literal rendering of  $\beta$ , 1 Cor. 7. 15.

13. ἐξέν.] V. A. constantly for  $\eta\delta$  or  $\eta\delta\eta$ , literally "enato,"  
Schl.; Judges 4. 18, 18. 26, 2 K. 2. 24, 23. 16.

18. ἔλυσε τὸ σ.] In V. A. we find βεβηλοῦν τὸ σ. as opposed to  
ἀγαζέειν, but *not* λύειν, as opposed to φυλάσσειν, τὸ σ. In N. T. we  
have it with ἐντολήν, M. 5. 19, νόμον, J. 7. 23, γραφήν, 10. 35.

35. πρὸς ὥραν] See note, 1 Thess. 2. 17, Gal. 2. 5.

44. δόξα] = approval, good opinion: infra 12. 44, Rom. 3. 23.

CHAP. VI. 2. ἐπὶ τῶν ἀ.] "in the case of."

8. εἰς ἐκ τῶν μ.] Corresponding to the use of  $\mu$  *partitive*. Neh.  
1. 2, εἰς ἀπὸ ἀδελφῶν μου, Ruth 4. 2. Also infra 60.

27. ἐργάζ... βρώσιν] Compare Eph. 4. 28, ἐργάζ. τὸ ἀγαθόν...  
Herodotus 1. 24, χρήματα. It is a very rare application of the verb.

35. ὁ ἄρτος τῆς ζ.] Our English idiom corresponds with this  
Hebraism, which is utterly alien to the Greek: and the words here  
used cannot, of themselves, convey the idea required.

45. διδασκοὶ Θ.] V. A. for  $\eta\eta\eta\eta\eta$ , "God's Pupils," "God's  
enlightened ones," "God's instructed ones": *not* "God-enlightened,"

## CHAPTER VII.

HEBR. 1. περιεπάτει. 18. ἀληθῆς...ἀδικία, M. 11. 19, L. 16. 9. 19. 30. καὶ = but, yet. 25. ἐκ τῶν μ. 31. ὅτι emphatic. Also 12. 28. 29.

NON-C. 4. ἐν παρρησίᾳ. 15. μὴ μεμαθ. 41. μὴ γὰρ.

SEPT. 20. δαιμόνιον = evil spirit. Infra 10. 20: sec M. 9. 33, 1 Tim 4. 1, notes.

## CHAPTER VIII.

HEBR. 10. ἡ γυνή, vocative. 15. κατὰ τὴν σάρκα. 31. μένητε ἐν τῷ λ. Also 17. 35.

NON-C. 2. ἤρχόμην as imperfect of ἔρχομαι. 6. γῆν = ground. 9. εἰς καθ' εἰς and οἱ ἔσχατοι = youngest. 12. οὐ μὴ with future. 23. ἐκ τῶν κάτω...ἄνω. 25. τὴν ἀρχήν. 37. χωρεῖ.

SEPT. 29. ἀφίημι = "leave," Mc. 12. 12.

## CHAPTER IX.

HEBR. 9. ὅτι (thrice) emphatic, and 41: M. 7. 23, note, and Cap. 10. 36, 41. 32. ἐκ τοῦ αἵ.

"God-instructed": Is. 54. 13, θήσω...πάντας...διδασκούς Θεοῦ, M. 25. 34, note. Our E. V. rendering "taught of God," which, no doubt, conveys the *spirit* of the words, seems to coincide so exactly with διδασκοὶ Θεοῦ, that a less careful student might suppose it gave the letter also, which it does not: this would require ὑπό.

CHAP. VII. 4. ἐν παρρησίᾳ] Mark 8. 32: infra 11. 54. Here it seems to mean "a state in which every one talks of you."

18. ἀληθῆς] Opposed to ἀδικός, as L. 16. 9, 11, 2 Thess. 2. 10.

36. Ἑλλήνων] Vulg. "Gentium"; E. V. "Gentiles." So 1 Cor. 10. 32 and elsewhere. To the Jews, apparently, the term Ἑλλην took in all the rest of mankind: Ἰουδαῖοί τε καὶ Ἑλληνες.

38. ποταμοὶ...ζῶντος] There is *no such* passage, *word for word*, in the Old T. But the idea is fully conveyed by Is. 35. 1, 6, 7, describing the life-giving, renovating, effects of the Holy Spirit, consequent on the coming of Messiah, God Incarnate, vv. 2, 4.

39. "Nondum effusus erat": compare Acts 19. 2.

CHAP. VIII. 44. Subaudi τις: "when a man speaks a lie, he speaks what is natural to him: for he is a liar, like his father the Devil": "he and his father" are alike.

58. πρὶν Ἀ. γεν.] "before A. was born."



NON-C. 2. ἡμαρτεν ἵνα γεννηθῆ, irregular sequence. 5. ὕταν = "so long as." 16. τηρεῖν τὸ σ. 18. αὐτοῦ τοῦ ἀναβλ. 25. ὦν.

## CHAPTER X.

HEBR. 28. εἰς τὸν αἰ. 32. ἐκ τοῦ πατρός. 42. ἐπίστευσαν εἰς... Mc. 1. 15, note. Also 36. 41.

NON-C. 10. θύειν = "kill." 11. καλὸς for ἀγαθός. 12. ὁ... οὐκ ὦν, for ὁ μὴ. 15. γνώσκω = *I know*. 18. ἀπ' ἐμαντοῦ and ἐντολή. 24. τὴν ψυχὴν αἴρεις = "suspensam tenes." 31. ἐβάστασαν.

SEPT. 12. ἀφήσι, supra 8. 29. 22. ἐγκαίμια, Ezr. 6. 17, Neh. 12. 27. Also 20.

## CHAPTER XI.

HEBR. 26. 31.

NON-C. 3. ἴδε for ἴδου. 7. ἄγωμεν intrans. 9. προσκόπτει. 17. τ. ἡμ. ἔχοντα. 18. ἀπὸ σταδίων δ. infra 12. 1. 33. ἐτάραξεν ἐ. 44. ἡ ὄψις and ἄφετε ὑπ. 21. 28. 56. 57. 47. συνήγ...συνέδρ.

## CHAPTER XII.

HEBR. 4. εἰς ἐκ. 11. 36. ἐπίστ. εἰς, infra 14. 1, 12. 13. ὡσαννὰ, M. 21. 10, note. 36. υἰὸν φ. 34.

CHAP. IX. 7. Σιλωάμ]  $\text{סִילְוָאָם}$ , Is. 8. 7, from  $\text{סִילְוָא}$ , emit: "fons emissionis," i.e. "fons aquæ se effundens in lacum": Grimm.

CHAP. X. 4. ἐβάλη] M. 9. 38, Mc. 1. 43. Same use of verb in V. A. 2 Chr. 23. 14, ἐβάλετε αὐτὴν ἐκτὸς τοῦ οἴκου, and 29. 5, ἐβάλετε τὴν ἀκαθαρσίαν ἐκ τῶν ἀγίων, for  $\text{קָדְשֵׁי}$  = "put out."

10. θύειν, for *occidere*, to slay, without any sacrificial meaning, is very seldom found in Classical Authors, and in V. A. apparently once only, Is. 22. 13: in Apocrypha Sir. 24. 32, 1 Macc. 7. 19: and in N. T. only in the present instance.

11. καλὸς as equivalent to ἀγαθός, is very rarely met with, in the best writers, *except in the neuter* and in the phrase καλὸς καγαθός.

15. κἀγω γνώσκω] "so I know": a common Hebraism, supra 6. 57.

17. τιθέναι] = "depono, abjicio," would seem to be confined to S. John: supra 11, and 13. 4, 37, 15. 13. 1 John 3. 16.

35. λυθῆναι] supra 5. 18.

CHAP. XI. 48. ἔθνος] Only *occasionally* used for the Jewish nation, instead of λαός, L. 7. 5, Acts 10. 22.

54. παρρησία] Mc. 8. 32, note, Col. 2. 15.

55. χώρα, in sense of *the country*, rus, has some Classical authority, Xen. Mem. 3. 6. 11.

CHAP. XII. 1. πρὸ ἐξ ἡμ.] A similar construction to ἀπὸ σταδίων δεκ. 11. 18, 21. 8.

NON-C. 6. τὸ γλ....and τὰ βαλλ. 8. μεθ' ἐαυτῶν with *you*.  
15. καθημ. ἐπὶ πῶλον, acc. 32. ἐκ for ἀπὸ. 43. δέξα = good  
opinion: supra 5. 44. 48. λαμβάνων = receiving, assenting to.

SEPT. 21. ἐρωτάω for αἰτέω, M. 15. 23, note: infra 14. 16. and  
17. 9. 15. 37. ἔμπροσθεν, in presence of: note M. 5. 16.

## CHAPTER XIII.

HEBR. 8. 33. 35.

NON-C. 4. τίθησι τὸ ἰμ.: supra 10. 17. 13. φων. = call: supra  
9. 18. 21. ἔταρ. τῶ πν. dat. 22. ἀπορουμένοι and περὶ τίνος. 37.

SEPT. 2. 5. βάλλειν = put: note M. 9. 38.

3. ἐπληρώθη ἐκ τῆς ὀ.] = יִשָּׂרָאֵל, V. A. Ps. 127. 5, μακάριος ὃς πλη-  
ρώσει τὴν ἐπιθυμίαν αὐτοῦ ἐξ αὐτῶν: Lev. 9. 17, προσήνεγκε τὴν θυσίαν καὶ  
ἐπλησε τὰς χεῖρας ἀπ' αὐτῆς.

7. ἄφες αὐ.] "allow her": see L. 18. 16, and M. 18. 12, notes.  
Supra 11. 44.

20. Ἕλληνες here stands for Jews settled abroad: Greek-Jews.

22. Andrew and Philip, both Greek names: they may possibly  
have had Greek connexions, and so were naturally applied to by these  
*Greeks*, i.e. *foreign Jews*.

38. Strictly ἀκοῆ = "id quod audit." V. A. give it for ψῆμοψ', "id  
quod auditur"; Is. 53. 1, "a message," R. 12. 16, Hebr. 4. 2. The  
whole passage is a quotation from V. A., as R. 10. 16.

40. See M. 13. 14, note, for the parallel passage.

CHAP. XIII. 21. ἔταρ. τῶ πν.] Dat. of part. instead of acc., M. 5. 3,  
L. 19. 3, Acts 2. 37, 18. 25, R. 14. 1, Eph. 4. 18, 23, Col. 1. 21.

CHAP. XIV. 16. παράκλ.] "Qui interpellat divinas aures pro  
nobis," Rom. 8. 27: "advocationis implens officia et defensionis  
exhibens munera." The same word, 1 J. 2. 1, is applied to our Lord,  
"advocate." In the Fathers, "advocatio" and "consolatio" are used as  
equivalent terms: Pearson, Art. 8. But may not *our* Translation,  
"Comforter" = Strengtheners (fortis), be a *pregnans interpretatio*, and  
really carry us back to the true meaning of Παράκλητος, as understood  
by Students of V. A., like S. John; whose knowledge of Greek was  
probably gained originally from that Book? Ps. 125. 1, יִמְצֵא חַיִּים וְיִשְׁׁמְרֵם,  
ὡσεὶ παρακεκλημένοι, Is. 38. 16, יִמְצֵא חַיִּים, παρακληθεὶς ἔζησα ("so wilt  
Thou recover me," E. V.): where V. A. clearly connects notion of  
"strength, renewal, recovery," with παρακαλέω. מְצֵא (generally "to

## CHAPTER XV.

NON-C. 18. πρῶτον ὑ. 15. 16. ἔθηκα ὑ.

## CHAPTER XVI.

HEBR. 2. ἔρχεται ὥρα. 26. ἐρωτήσω. 30. ἐν τούτῳ.

NON-C. 2. δόξη, M. 3. 8. 15. ἐκ τοῦ ἐμοῦ for ἐκ τῶν ἐμῶν.  
17. εἶπον ἐκ τῶν μ. some of. 21. γεννηᾶν, of the mother.

dream") means also to be strong: Job 39. 4,  $\text{מְגַדְּלֵי יָמָם}$ , "their young ones grow strong": Job 4. 3,  $\text{כַּיְהִי תִרְבֶּה יָדְיָא}$ , χείρας ἀσθενεῖς παρεκαλέσας: Is. 35. 3,  $\text{וַיִּצְמַח תִּלְפָּזַב מִיַּבְבָּ}$ , γονάτα παραλελυμένα παρακαλέσατε: Deut. 3. 28,  $\text{וַיִּצְמַח}$ , παρακαλέσατε αὐτόν. In all these, the Hebrew is unmistakably "strengthen": Acts 9. 31, πορευόμεναι τῇ παρακλ.

CHAP. XV. 2, 3. καθαίρω = purgo, to prune. "Ye are already clean" (not as result of καθ. in 2, but of "the washing" 13. 10). *διὰ τ. λ.*] "for the reception of..." not as our E. V. "through the word..." nor *propter*, "on account of," as Vulgate.

6, 8. The whole construction of these two verses is most irregular; *the tense* in ἐβλήθη, ἐξήρ. and ἐδοξάσθη, *the article* in τὸ κλῆμα, the plural in αὐτὰ, and the change of subject in συνάγ. and καίεται, and the illative use of conjunction in καὶ γενήσεται.

CHAP. XVI. 2. ἔρχ. ὥρα ἵνα] We *may* translate, almost grammatically with Vulgate, "venit hora, ut omnis...arbitretur," "an hour is coming for every one that killeth you to think": but this is, possibly, an undue refinement in the conception of the force of ἵνα, which may be meant to convey nothing more than "when."

8. ἐλέγξει] "will set the world right": *prove* its former notions *wrong*, give them correct opinions as to sin, and righteousness, and condemnation.

23, 26. ἐρωτήσω. οὐδέν] Ye shall not need to apply to me to explain your difficulties, having the full light of the H. S. Καὶ οὐ λ. ὑ. ὅτι ἐγὼ ἐρωτ. τ. π.] Can this perhaps mean "I shall not need to question the Father as to your acceptance with Him":—for I know He loves you?

25, 29. παρρησία] In its primary sense, "speaking everything out," "keeping nothing back," "disguising nothing," "plainly," "fully."

32. εἰς τὰ ἴδια] = εἰς οἶκον, 19. 27, rendered severally in Vulgate "in propria" and "in sua"; against Latin idiom: "to his own house," V. A. for  $\text{לְבֵיתוֹ}$ , Esth. 5. 10, 6. 12, Ἀμὰν εἰσελθὼν εἰς τὰ ἴδια and ὑπέστρεψεν... Same sense in Apocrypha.



## CHAPTER XVII.

HEBR. 11. 17. ἐν. 9. 15. ἐρωτῶ. 12. ὁ υἱ. τῆς ἀπ.

NON-C. 2. πᾶν ὃ for πάντα ἅ. 23. τετ. εἰς ἐν.

## CHAPTER XVIII.

NON-C. 2. συνήχθη. 11. οὐ μὴ interrog. 32. ἵνα πληρωθῆ  
in a *past* sense: as παραδ. in 36.

## CHAPTER XIX.

HEBR. 3. ὁ βασι. voc. 13. εἰς τόπον, M. 13. 56, note.

SEPT. 27. εἰς τὰ ἴδια, supra 16. 32.

CHAP. XVII. 5. τῇ δόξῃ] Dat. of "manner," *very rare* in S. John, 11. 2, 33, 43, 21. 8.

11. ἐν τῷ ὄν. σου] "by Thy power, Thy attributes of might": involved in  $\text{בְּ}$ .

12. ὁ υἱ. τ. ἀπ.] Is. 1. 4,  $\text{בְּיָדֵינוּ}$   $\text{יָדֵינוּ}$ , υἱὸς ἀνομος, V. A. 57. 4,  $\text{בְּיָדֵינוּ}$   $\text{יָדֵינוּ}$ , τέκνα ἀπωλείας: in Apocrypha, Sir. 16. 9, ἔθνος ἀπ. "Homo perditus, de cujus salute planè desperandum est," Schl. Vulg. "filius perditionis," which *means* no more, in *real* Latin, than "Son of perdition" does in *true* English. All three translations, Greek, Latin, and English, of this common Hebrew form, are utterly against the idiom of the several languages: although a correct sense has been assigned to them by traditional explanation and general acceptation. M. 8. 12, 23. 15, L. 10. 6, notes.

CHAP. XVIII. 11. οὐ μὴ πῶ] I cannot recal any instance of this equivalent for the future negative, *used interrogatively*.

31. ἡμ. οὐ. ἔ. ἀπ. οὐδ.] Not absolutely, but at this season of the Passover (perhaps): or on such a charge, political and not religious. They put Stephen to death: and our Lord recognises their power to do so, M. 33. 31—34.

CHAP. XIX. 3. ἐδίδουν αὐ. ῥαπ.] Supra 18. 22, Vulg. "dabant ei alapas": comp. 2 Th. 1. 8,  $\text{διδόντος}$   $\text{ἐκδίκησιν}$ : Vulg. "dantis vindictam." It appears to be a Hebrew idiom; it is hardly Greek or Latin: but it falls naturally into English, as Hebrew idioms often do. See below, 11.

11. διὰ τοῦτο] is used by V. A. for  $\text{לְכֵן}$ , in *both* of its meanings: "therefore" and "nevertheless": "for this" and "for all this." The latter, of course, is less common. Probably we should take it so here, "notwithstanding." Is. 7. 14, 10. 24, 30. 18, Jerem. 5. 2, 16. 14, 30. 16, Ez. 39. 25, in all of which V. A. has διὰ τοῦτο, and our

## CHAPTER XX.

HEBR. 16. ראבב. 19. 26. εἰς τὸ μέσον. 21. εἰρήνη ὑ. 31. ἐν τῷ ὀ. αὐ.

NON-C. 7. ἕνα for τινα. 15. δοκούσα = cogitans, M. 3. 9, and ἐβάστ. = taken away. Also 1. 3.

SEPT. 25. βάλω. 27. φέρε...ἴδε.

## CHAPTER XXI.

HEBR. 4. εἰς τὸν αἰ. supra 1. 18, 4. 1. 6. ἀπὸ τοῦ πλ. for  $\int$  causæ, M. 7. 16, Heb. 5. 7, notes. 23. καὶ = ἀλλὰ, a common sense of  $\int$ .

NON-C. 3. ὑπάγω ἀλιεύειν. 8. ὡς ἀπὸ π. δ. 12. 1. 9. κειμένην. 12. ἐξέτασαι αὐτὸν. 14. τοῦτο τρ. ἐφαν. 25. πολλὰ ὅσα ἐπ. and omission of ἂν before χωρήσαι.

E. V. “therefore”: although, “for all this,” “nevertheless” is clearly required. Of course we find, as is to be expected, “propterea, propter hoc, ideo,” in these passages in Vulgate: the indiscriminate, unreflecting rendering of  $\int$ , by the words *generally* expressing its meaning, as though *it had no other*. Any one who will take the trouble to examine the passages cited above, will be struck with the obvious inaccuracy of the Greek, Latin, and English translations, and the necessity of substituting the *adversative* for the *causal* adverb. Our English idiom “for all this” suits the Hebrew exactly.

CHAP. XX. 10. πρὸς ἑαυτοῦς] Vulg. “ad semetipsos”: both alike unintelligible to persons acquainted only with ordinary Greek and Latin, and apparently Hebraic. 1 Sam. 26. 12,  $\int$   $\int$   $\int$ , is exactly equivalent to our text. Prov. 15. 27,  $\int$   $\int$ , V. A. ἐξόλλυσιν ἑαυτὸν. These two passages seem to suggest that πρὸς ἑαυτοῦς =  $\int$   $\int$  =  $\int$   $\int$  = οἰκαδε.

20. εἰρήνη ὑ.] This very common Hebrew mode of greeting or blessing,  $\int$   $\int$ , corresponding to the Salaam Aleicum of the East of our day, is not often found in V. A., in *this*, the *simplest* form: instances are Judges 6. 23, 1 Chr. 12. 18. We are so familiar with it, from Scriptural and Liturgical use, that we are apt to forget that neither this, nor its Latin equivalent, “Pax vobiscum,” are natural idiomatic expressions in Greek or Latin, or give a full and adequate idea of its Hebrew meaning.

# THE ACTS.

## CHAPTER I.

HEBR. 5. οὐ μετὰ π. ἡ. 6. εἰ...ἀποκ. M. 12. 10 and infra 19. 2. 10. καὶ ἰδοὺ, Gen. 40. 9. 18. ἐκ μ. 19. Ἀκελδαμά. נְמָרָה לְקַלְקַל, Ch.: דָּם Hebr. = blood. 20. ἐν β. ψ. the omission of the article. Also 2. 3. 5.

NON-C. 4. συναλιζ. 7. ἔθετο ἐν τ. ἰ. ε. 18. ἐλάκησε μέσος. 21. συναλλόντων ἡ. in the sense here obviously required. 25. παρέβη πορευθήναι.

SEPT. 15. ἐπὶ τὸ αὐτὸ for קָהָל or קְהָלָה, cap. 3. 1. Deut. 25. 5, 11, ἐὰν κατοικῶσιν and ἐὰν μάχωνται...ἐπὶ τ. αὐ.

CHAP. I. 4. τὴν ἐπαγ.] Comp. Eph. 1. 13, πνεῦμα τῆς ἐπ.

6. εἰ] M. 12. 10, note, and infra 19. 2: L. 14. 3.

8. ἕως ἐσχάτου τῆς γ.] Infra 13. 47, where we have the phrase in text exactly quoted from V. A. for עַד־קֵץ הַיָּמִים.

10. καὶ ἰδοὺ] M. 9. 10, note. For the apparently superfluous καὶ, see Gen. 40. 9, וְיִרְאֶה אֶת־בְּנֵי־יִשְׂרָאֵל וְיִהְיֶה־לָּהֶם וְיִהְיֶה־לָּהֶם, where the וְ is purely, to our notions, without force: so 39. 19, וְכִי־יִשְׁמַע־כִּי־שָׁמַע־כִּי, ὡς ἤκουσε...καὶ ἐθυμώθη. It is a very common Hebr. idiom: impossible to render *literally* in Greek—as V. A. have done, and the N. T. writers, following in their track, and using the familiar phrase caught from them—without a solecism.

13. Ἀλφαίου...Ζηλωτῆς] M. 10. 4. Has the omission of the article in the patronymic genitive, any examples in Classical Greek?

14. σὺν γ.] “with certain women.” Or are we to take this as an instance of an omitted article, so common in G. T.? Heb. 1. 1, ἐν νιψῷ.

15. ἐπὶ τὸ αὐτὸ] M. 22. 34, L. 17. 35, notes. It is constantly used by V. A. and seems peculiar to them. Ps. 2. 2, οἱ ἄρχοντες συνήχθησαν



## CHAPTER II.

HEBR. 17.  $\pi\acute{\alpha}\sigma\alpha$   $\sigma\acute{\alpha}\rho\xi$  = all mankind. 18.  $\acute{\alpha}\pi\delta$   $\tau.$   $\pi\nu.$  19.  $\delta\acute{\alpha}\sigma\omega$   $\tau.$  22.  $\acute{\alpha}\pi\delta$   $\tau.$   $\Theta.$  24.  $\acute{\omega}\delta\acute{\iota}\nu\alpha\varsigma.$  25.  $\epsilon\acute{\iota}\varsigma$   $\alpha\upsilon\tau\acute{\omicron}\nu.$  27. 31.  $\epsilon\acute{\iota}\varsigma$   $\acute{\alpha}\delta\omicron\nu.$  28.  $\mu\epsilon\tau\acute{\alpha}$   $\tau\omicron\upsilon$   $\pi.$  30.  $\acute{\epsilon}\kappa$   $\kappa\alpha\rho\pi\omicron\upsilon$   $\tau\eta\varsigma$   $\acute{\omicron}\sigma\phi.$  34.  $\acute{\epsilon}\kappa$   $\delta\epsilon\acute{\xi}\iota\omega\nu$  =  $\text{לְבַח}$ , Mc. 16. 5, note. 46.  $\acute{\epsilon}\nu$   $\acute{\alpha}\gamma.$  47.  $\pi\rho\delta\acute{\omicron}\varsigma$   $\acute{\omicron}.$   $\tau.$   $\lambda.$

$\acute{\epsilon}\pi\acute{\iota}$   $\tau\acute{\omicron}$   $\alpha\upsilon\tau\acute{\omicron}$ , Deut. 22. 10,  $\acute{\omicron}\kappa$   $\acute{\alpha}\rho\omicron\tau\rho\acute{\iota}\acute{\alpha}\sigma\epsilon\iota\varsigma$   $\acute{\epsilon}\nu$   $\mu\acute{\omicron}\sigma\chi\omega$   $\kappa\alpha\acute{\iota}$   $\acute{\omicron}\nu\eta$   $\acute{\epsilon}\pi\acute{\iota}$   $\tau\acute{\omicron}$   $\alpha\upsilon\tau\acute{\omicron}$ , which I cite to show that the phrase can be used without any idea implied of "*motion towards*," as simply meaning "*together*," as in the passage before us, and cap. 2. 1. Observe also the strange misuse of  $\acute{\epsilon}\nu$  for  $\tau\acute{\omicron}$ , so common in V. A., M. 3. 11, note; which Vulgate has perpetuated, here as elsewhere, by its use of *in* for  $\acute{\epsilon}\nu$ , against the very genius of the language: e.g. "*non arabis in bove et asino simul*," where the use of the future tense, in Greek and Latin alike, by way of *prohibition*, is as utterly wrong as the use of the preposition, M. 5. 48, 19. 18, notes. Ps. 42. 4,  $\text{הִלְלֵה לַיהוָה}$ ,  $\acute{\epsilon}\nu$   $\phi\acute{\omega}\nu\eta$   $\acute{\alpha}\gamma\alpha\lambda\lambda\acute{\iota}\acute{\alpha}\sigma\epsilon\omega\varsigma$ , V. A., "*in voce exultationis*," Vulg.: forced even into English, in our Prayer-Book Version, translated mainly from Vulg., by the absurdly literal "I went.. *in the voice* of joy and praise." A striking instance of the way in which the ignorance of the first translators has coloured the subsequent Versions, and affected the phraseology of all the authors of the N. T.

18, 19. Supposing these 2 verses to be parenthetical,—not really forming part of S. Peter's speech, but inserted by way of explanation by S. Luke,—how does this affect the argument based on the use of the Aramaic *Aceldama*?

20.  $\acute{\omicron}$   $\kappa\alpha\tau\omicron\iota\kappa\acute{\omega}\nu$ ] V. A. also has  $\acute{\omicron}$ ; in the Hebr. there is no article.

CHAP. II. 6.  $\sigma\upsilon\nu\epsilon\chi.$ ] Confer Is. 60. 5,  $\text{תְּהִלָּתֵךְ}$ , Vulg. "*et affluet*," "*and flow together*," E. V. which, of course, is equivalent to "be confounded": infra 19. 29, 32, 21. 31: it has the force of "disorder," "*concursum tumultuarius*." V. A. use the verb only twice, about Babel: Gen. 11. 7, 9,  $\text{מְהִלָּח$   $\text{הִלְלֵה לַיהוָה}$ ,  $\sigma\upsilon\gamma\chi\acute{\epsilon}\omega\mu\epsilon\nu$   $\tau\eta\nu$   $\gamma\lambda\acute{\omega}\sigma\sigma\alpha\nu$   $\alpha\upsilon\tau\acute{\omicron}\nu$ . It has Classical authority.

9. It seems more natural to refer the irregularities in the use of def. article in this passage, to Hebraic want of precision therein, as universally acknowledged, than to endeavour to account for them otherwise.

11. Was this, as usually supposed, the gift of a supernatural faculty of speaking, consciously and intelligently, languages unknown before, fitting them for future work in foreign lands; or only inspiration to utter, in foreign languages, statements of divine truth, without any conscious understanding? In short, *not a qualification* for work among the heathen, but a *sign* to the heathen? We certainly never have any allusion to any Apostle using any other language but the Greek, then

NON-C. 7. collocation of *ἰδοὺ*. 8. *ἐγεννήθημεν* = "we were born." 16. *διὰ τ. π.* 30. *ἀναστήσειν...καθίσαι*. 37. *κατ. τῆ κ.* J. 13. 21, note. 39. *εἰς μακράν*. 45. *καθότι ἄν τις...εἶχε*.

## CHAPTER III.

HEBR. 3. *ἡρώτα*. 6. *ἐν τῷ ὄ*. 21. *ἄχρι χρ. ἀποκ.* without def. article. 23. *ἔσται...ἐξολοθ.* 24. *καὶ κατ.*

universally prevalent: and so, probably, not mentioned as one used on the day of the miracle.

20. V. A. generally, as here, omit article before K. when it means Jah: as if a Proper Name, though it is really not so.

22. *ἀπὸ τοῦ Θ. ἀποδεδ.*] *ἀπὸ* = ׀, "auctoris, vel causæ efficientis, vel instrumenti": of which there are frequent examples in V. T., e.g. Is. 28. 7, *לֹא-יִשָּׁרְרוּ-כִּי-יֵשׁוּ*, V. A. *ἐσεισθησαν ἀπὸ τῆς μέθης*.

24. *ὠδ.*] V. A. for *לְבָבִי*, "a cord": hence *λύσας*, "untied, loosed." Ps. 18. 5, *ὠδίνες ἄβδου περιεκύκλωσάν με*, and 116. 3, *πέριεσχόν με ὠ. θανάτου*; both of which contain the notion of "cords" or "bands."

25. *εἰς*] For *לֵךְ*, "looking to, with respect to, him." Gen. 20. 2, *הָלַךְ-לְיִצְחָק*, "with respect to," as also 1 Sam. 1. 27, *הָיָה-לִּי-בְנִי-לֵךְ*, and 4. 19, *וְהָיָה-לְקַחְתָּ לְךָ-לְבָבִי-וְהָיָה-לְךָ-לְבָבִי*, "the report with respect to the ark being taken." In all these cases *לֵךְ* exactly corresponds to the use of *εἰς* in this passage, and Eph. 5. 32, *ἐγὼ λέγω εἰς Χριστόν*.

27. *εἰς ἄβδου*] After a verb of rest: inexplicable, if it were not the literal rendering of *לִישָׁבֵן*, V. A. *εἰς ἄδην*. It is but one instance, out of hundreds, of their blindly taking the *general* equivalent for a Hebrew word, as *universally* appropriate; *εἰς* for *ל* almost always.

28. *μετὰ τ. πρ.*] From V. A. for *קִרְבָּנָה*, Ps. 15. 11. We have here the Septuagint word for word, and see how the *μετὰ* came: *קִרְבָּן* = "near, with": hence *μετὰ*, as the nearest literal equivalent, is employed by V. A.; conveying the true notion, doubtless, to minds accustomed to Oriental idioms, but utterly and entirely *non-Greek*: against Greek phraseology altogether. We understand it, from our English use of "with," to express "the instrument": but I venture to say it could not have been understood by any one accustomed only to pure Classical Greek. M. 24. 31, L. 24. 52, notes.

38. *ἐπὶ τῷ ὀνόματι*] Literal for *בְּשֵׁם-יְיָ*, M. 18. 5.

47. *πρὸς ὄλον τὸν λαόν*] An instance of *πρὸς* = *לֵךְ*, apud: J. 1. 1, 2 Th. 3. 10, notes.

CHAP. III. 1. *ἐπὶ τὴν ὄρ.*] *ἐπὶ* here and 4. 5 is *literal* for *ל*. Mc. 15. 1, note.

NON-C. 2. *τις ἀνὴρ*. 5. *ἐπέειχεν*. 10. *πρὸς τὴν ἐλ*. 12. *πεπ. τοῦ π.* 16. *ὀλοκκληρ*. 19. *ἐξαλειφθ*. the past tense. 21. *ἀποκαταστ*.

SEPT. 1. *ἐπὶ τὸ αὐ*. supra 1. 15, note.

## CHAPTER IV.

HEBR. 2. *ἐν τῷ Ἰ*. 5. *ἐπὶ τὴν αὐ*. 3. 1. 12. *ἐν ἄ. οὐδενὶ*. 17. *ἀπειλῆ ἀπ.* and *ἐπὶ τῷ ὄν. τ. M.* 18. 5. 19. *ἐνώπιον τοῦ Θ*. 27. *ἐπ' ἀληθείας*, Mc. 12. 14. 36. *υἱὸς π.* 7. 9. 11.

5. *ἐπέειχεν αὐ*.] Found in this sense in V. A., Job 27. 8, 30. 26, and in Apocrypha: Sir. 34. 2, 35. 11.

12. *πεπ. τοῦ περιπ.*] “the efficient cause of”: as if participle had passed into a substantive, and *ὁ πεπ.* = *ὁ ποιητῆς* = *ὁ αἴτιος*. L. 17. 1, *ἀνένδεκτον*, infra 7. 10, *ἠγούμενον ἐπὶ*.

13. *κατὰ πρ. II.*] *אֱלֹהִים*: a pure Hebraism.

19. *ὅπως*] “in order that a time...may come...and that He may send...”: their repentance and conversion would hasten and secure the coming of Jesus again.

25. *πατρια*] Gen. 12. 3: V. A. here has *ἔθνη*. But *πατρια* generally stands for *אֲבֹתָא* familia, “quarum plures una tribus comprehendebat; sicut una familia plures domos paternas, *οἶκος*, *בֵּית אֲבֹתָא*” Gesenius. *ἐξ οἴκου καὶ πατριᾶς Δαυὶδ* (L. 2. 4) “non solum ex eadem prosapiâ, sed etiam ex ipsius Davidis familiâ” Grimm.

CHAP. IV. 11. *γεν. εἰς κεφ. γ.*] M. 2. 6 and 21. 42, notes.

12. We can make this grammatical only by taking *τὸ δεδομ. ἐν ἀνθ.* as the subject to *ἐστι*. “And the salvation (of the world) is not by any one else: for the Name set forth and given out among men, by and through which we must be saved, is no other Name under Heaven.” All three uses of *ἐν* in the verse are Hebraic.

21. “Finding the-way-to-punish-them none at all”; “not forthcoming.”

23. *τοὺς ἰδίους*] J. 1. 11, 13. 1, 1 Tim. 5. 8, unusual “apud Græcos” as a noun, or adjective without a noun: J. 6. 32.

27. *λαοῖς Ἰ.*] Most unusual in plural, as applied to the Jews: Grimm explains its introduction *here* as due to the use of plural in verse 25, quoted from V. A. But this can hardly hold: for the word *there* refers not to Jews, but to heathen, and is put for *אֲבֹתָא* = *ἔθνη*.

30. *εἰς ἴασιν καὶ σημεῖα...γίνεσθαι*] We may take this either as if (1) all the nouns are connected with *γίνεσθαι*, or as if (2) the preposition is to be supplied again before *σημεῖα*: either (1) “for cures and signs...



NON-C. 2. διαπ. 3. ἔθεντο εἰς τ. 9. εὐεργ. ἀνθ. ἀσθ. 13. ἰδιῶται. 15. συνέβαλον. 16. τί π. τοῖς ἀ. τ. dative. 23. τοὺς ἰδ. and ὅσα. 33. μεγ. δυν. 34. κτήτορες. 35. καθ. ἄν τις εἶχε. 37. τὸ χρῆμα.

## CHAPTER V.

HEBR. 8. εἰ, infra 7. 1, interrog. 9: τί ὅτι = יְהִי הַיּוֹם. 10. πρὸς τ. ἄ. 23. ὅτι emphatic, and ἐν π. ἀ. 28. παραγγ. παρηγγ. and ἐπὶ τῷ ὁ. 36. ἐγέν. εἰς οὐδ. 41. ἀπὸ πρ.

NON-C. 1. Ἄν. ὀνόματι. 3. ψεύσ. σε τὸ πν. 4. ἐψ. ἀνθρ. 5. ἐξέψυξε. 7. μὴ εἶδ. 16. ὄχλου. 17. ἡ οὐσα αἴ. 19. διὰ τῆς ν. 21. ἀπέστ....ἀχθ. 30. ἐπὶ ξ. 33. διεπρί. 34. τίμιος τῷ λ. 35. προσέχ. ἐ. L. 17. 3. 37. ἱκανὸν, L. 8. 27, note.

to be done," or (2) "for healing, and for the working of signs...". The difference is very slight: and in each case the strange construction of an infinitive, standing for a noun and governed by a preposition, *without an article*, εἰς...γίνεσθαι instead of εἰς τὸ...γίνεσθαι, has to be accounted for. This cannot be done on any principles of Greek syntax: but as מְהַרְהֵרִים וְנֹדְדִים אֲדִיבִים would be correct in Hebrew, we see how its literal equivalent may have found its way into N. T. I cannot cite any instances from V. A., though I doubt not they abound.

36. Βαρ Νάβας] = נְבִיִּים בָּרִיִּים, "filius interpretationis" or "vaticinationis": not "consolation," but "instruction, prophesying, preaching." "Sons of the Prophets," in V. T., means "persons trained to be Religious Teachers": and "Son of exposition" = "good expounder." M. 8. 12, 23. 15. Our Translators were influenced, probably, by *usual* meaning of παράκλησις, as if *universal*; but see infra 13. 15, 15. 31, which bear quite naturally the sense of "exhortation," "exposition."

37. τὸ χρῆμα] I find no instance of the *singular* in V. A. Grimm says, "raro in sing. pro pecuniâ apud profanos."

CHAP. V. 10. ἔθαψαν πρὸς τὸν ἄ.] Vulg. "ad virum ejus" against Latin idiom, for "apud" or "juxta." J. 1. 1, note.

17. ἡ οὐσα αἴρ.] This cannot be strictly translated, according to grammatical rules, so as to give the meaning required: it is altogether anomalous. Compare infra 13. 1, 28. 17.

18. τηρ.] Not the *place*, but the *act*: "put them up safe in public keeping."

28. The *Pharisees* brought about the death of Jesus, not the *Sadducees*: and these were naturally unwilling to have it ascribed to *them*.

## CHAPTER VI.

HEBR. 1. ἐν ταῖς ἡμ. τ. 5. ἤρεσεν...ἐνώπιον. 11. ὅτι emph.  
NON-C. 1. παρεθεωρ. 3. μαρτυροῦμ. 7. ὁ λόγος ἠῦξανε.

## CHAPTER VII.

HEBR. 1. εἰ...ἔχει, L. 14. 3. 2. ὁ Θ. τῆς δόξης. 4. εἰς ἡν. 14.  
ἐν ψ. ἐβδ. 23. ἀνέβη ἐπὶ τ. κ. αὐ. 36. ἐν γῆ...ἐν ἐρ. θ. omission of

42. κατ' οἶ.] "at home." πᾶσαν ἡμ. seems to mean, strictly, "all the day long," rather than "every day."

CHAP. VI. 1. Ἑλληνισταί, Ἑβραῖοι] Dr Roberts (Diss. on Gospels) argues that these terms indicate *principles* and not *birth-place*. Clearly, all in the Church as yet were Jews by birth. But the Jews, in Palestine and abroad, had long been divided into two parties: the old, strict, Jewish party (Ἑβρ.) and the innovators (Ἑλληνιστ.) Hellenizers, who adopted Greek names, habits, ideas. Ἑλληνίζειν is not merely to *speake Greek*, but to *imitate Greeks*: "to play the Greek." οἱ ἐκ περιτομῆς, 10. 45, 11. 2 = Ἑβραῖοι in above sense. Jews settled in Greek countries are called Ἕλληνες, J. 12. 20. But generally in G. T. Ἰουδαῖος is opposed to Ἕλλην, infra 18. 4, 19. 10, 17, R. 1. 16, 10. 12, 1 Cor. 1. 24, Col. 3. 11, and Ἑβραῖος to Ἑλληνιστής: and this may possibly illustrate the title of the Epistle πρὸς Ἑβραίους, as addressed, not to the Jews generally, nor even to the Jewish converts collectively, but to the strict Jewish party, the sticklers for the Law, in the Church.

. 5. ἤρεσεν...ἐνώπιον] = 'רָאָה בְּעֵינָי, in V. A. generally: e.g. Deut. 1. 23, 2 Sam. 3. 36, ἤρ. ἐν. αὐτῶν πάντα. It is altogether Hebraic: "it seemed good in their eyes" our E. V. constantly: exactly corresponding with the Hebrew. It is worthy of note that the names of all the seven are Greek: as if selected on purpose to satisfy the Ἑλληνισταί.

7. ὁ λόγος...ἠῦξανέ] We must take the verb as applied to the *growth of a tree*, and the spread of its branches: "the word of the Lord"—not "increased" (which conveys no meaning, and is, in fact, necessarily impossible: for "the Gospel," "the Revealed Word of God," here alluded to, admits of no increase or addition), but—"spread abroad."

CHAP. VII. 2. What is the bearing and scope of S. Stephen's speech? It seems as if he wanted to reply to the two accusations, cap. 6. 14: and so argues, (1) that while they talked so much of Moses and obedience to the Law, they had really rejected *him* (39) and many of the Prophets, showing thereby that they did not know God's messengers when among them, and so it was with the Christ when He came (51): and (2) that

article. 37. ἀκούσεσθε, future-imperative, L. 17. 4. 42. τῆ στρατ. τοῦ οὐρ. and ἐν β. τῶν πρ. and οἶκος Ἰσρ. nom. for voc. 45. ἀπὸ πρ. 53. εἰς διατ. Also 29. 34. 35. 44. 55.

NON-C. 10. ἡγούμενον, supra 3. 12. 11. χορτ. 12. σῖτα. 19. κατασοφ. τὸ γ. 31. 32. κατανοῆσαι. 51. ἀπερίτμ. τῆ κ.... dative of part.: and ἀντιπίπτετε. Also 54.

SEPT. 10. ἐναντίον. 19. τοῦ π. for תִּשְׁעֲלֵךְ and ζωογ.

## CHAPTER VIII.

HEBR. ἐν ἐκ. τῆ ἡμέρα for χρόνω. 10. ἀπὸ μ. ἕως μ. 17. 39. πν. ἄγ. without article: comp. 18. 20. εἴη εἰς ἅ. 23. whole verse. 40. εἰς ᾧ A. M. 13. 56, J. 1. 18.

Jerusalem was not necessarily the only place of worship, nor the possession of Judæa essential to God's people, nor the Temple indispensable (38, 44, 48).

14. ἐν ψ. ἐβδ.] See M. 3. 11, note, for this use of ἐν.

19. τοῦ ποιεῖν] = תִּשְׁעֲלֵךְ, M. 2. 6, note, from V. A. Infra 13. 47. For ζωογονεῖν = "to preserve alive," see L. 17. 33.

20. ἀστ. τῷ Θ.] Compare Jon. 3. 3, מִיָּדָה לְיָדָה יָרַד, πόλις μεγάλη τῷ Θ. V. A. an evident Hebraism. 2 Cor. 10. 4, δυνατὰ τῷ Θ.

30. φ. π. β.] "a fire-flame of a bush"; "a bush-fire flame": "a bush-emitted fire-flame."

34. δεῦρο] "V. A. potissimum pro הָלַךְ and הָיָה" Grimm. 1 K. 16. 1, 20, 20, Jud. 4. 22, 2 K. 5. 19, הָלַךְ לְפָנָיו, "go in peace," δεῦρο εἰς εἰρήνην, a most startling instance of their slavish adherence to the use of one word, against the sense, much the same as supra, verse 3, where it means not "come," but "go": as 1 Kings 1. 53. The form had become familiar among the Jews of our Lord's day. M. 19. 21, Mc. 10. 21.

42. τῆ στρατιᾶ τοῦ οὐρ.] The literal translation by V. A. of אַרְבָּעַת מַגְלָתָא, "agmen caeleste," pl. "Sabaoth": "quod (1) nunc de angelorum, (2) nunc de siderum agmine dicitur" Grimm. (1) 1 K. 22. 19, Neh. 9. 6: in N. T., L. 2. 13 and possibly *this* verse: (2) 2 Chr. 33. 3, 5 and elsewhere.

53. εἰς διαταγὰς ἁ.] Deut. 33. 2, M. 13. 56, εἰς for אִתְּךָ "apud, inter": as Deut. 16. 6, אִתְּךָ...תְּנוּבָה וְתִשְׁבָּחָה וְתִפְלָא וְתִשְׁבָּחָה וְתִפְלָא... θύσεις τὸ πάσχα... εἰς τὸν τόπον. 1 Kings 8. 30.

CHAP. VIII. 10. ἀπὸ μικροῦ ἕως μεγ.] 1 Sam. 30. 19, V. A. for וְיִשְׁעֵךְ מִן הַמִּצְרִיִם and also Ex. 22. 3, Deut. 29. 10, altogether Hebraic.

16. βεβαπτ. εἰς τὸ ὄν.] M. 18. 20, 28. 19, 1 Cor. 10. 2, Gal. 3. 27.

21. εὐθεία] V. A. for יָשָׁר, being its primary meaning. Judg. 17. 6,



NON-C. 1. κατὰ τὰς χῶρας. 2. κοπετόν. 3. κατὰ τοὺς οἶ. εἰς. 10. ἡ καλουμ. 11. ἰκ. χρόνω, dative of duration of time: and ἐξεστακέσαι. 13. ἐξίστατο. 16. ἐπ' οὐδενί: dat. for acc. 22. εἶ ἄρα = "if anyhow," "if possibly." 27. δυνάστης. 30. γιγνώσκ. 32. περιοχῇ. 34. δέομαί σου.

SEPT. 21. εὐθεία for ὀρθῇ.

### CHAPTER IX.

HEBR. 2. τῆς ὁδοῦ. 15. σκευός ἐ. 31. πορευ. τῷ φ. 42. ἐπ. ἐπὶ τὸν K. M. 27. 43, Mc. 1. 15, notes.

ἀνὴρ τὸ εὐθεὸς ἐν ὀφθ. αὐτοῦ ἐποίει, וְיָשָׁר בְּעֵינָיו. What is wanted for sense is ὀρθῇ, not *straight*, but *upright*: not *planum* but *rectum*. λόγῳ] literal for רַבִּי in its constant meaning of "res, negotium": E. V. "in this matter." Vulg. verbatim, "in sermone isto."

23. ὄντα εἰς] Supra 4. 11. "I see thou art becoming a deadly poison and a bundle of wickedness." χ. π.] "bile of bitterness": i. e. very, utter, mere, bile, or bitterness, which, in Hebrew, implies poison. Job 20. 25. Ges. sub voce הַרְרָה and מַי הַמְרִיִּם, of the adulterous wife, N. 5. 18: Ps. 69. 22, יָתַנּוּ רִאֵשׁ בְּבִרְוֹתַי: "they put poison into my food," V. A. εἰς τὸ βρωμά μου ἔδωκαν χολήν, Deut. 29. 18, רִלְצָא פִּיּוּסָא אִנּוּ ἐν χ. καὶ π. In margin of E. V. "a poisonous herb." Quoted at Hebr. 12. 15.

30. γιγνώσκω] in later Greek, seems to have meant "to understand": whence γνῶσις. Infra 21. 37.

31. πῶς γὰρ;] "Why, how can I?"

33. τ. γ. αὐ. τίς δ.] "Who will state his past history," i. e. "speak to his character"? V. A. give γενέαι for הִרְוִיתָ, Gen. 6. 9, Is. 53. 8, in this sense: in the first passage it clearly = "history."

34. δέομαί σου] A unique and peculiar use of the words, by way of *adjuration and appeal*, standing alone, without an infinitive or accusative or dependent sentence expressing the object of the request. We ought, probably, to supply εἰπέιν. Our English phrase "I pray thee" in E. V. is idiomatic, and conveys the idea naturally: which the Greek does not.

CHAP. IX. 2. τινάς...ἀνδρας τε καὶ γ.] In good Greek this would be, εἴτε ἄ. εἴτε γ. For τῆς ὁδοῦ ὄντας, compare infra 19. 9, 23, 22. 4, 24. 22. In each case, of course, we must supply τοῦ Θεοῦ or τοῦ K. to complete the phrase as commonly found. In the Hebrew idiom, true religion is "the road to Heaven"; "God's way" as contrasted with "man's way": and this metaphor pervades and colours all the phraseology both of Old and New Test. Ps. 25. 8, 12, 67. 2, 139. 24: M. 22.

NON-C. 1. ἐμπν. ἀπ. gen. 7. μηδένα. 9. 26. μὴ. 10. 11. ὀνόματι, a sort of dative of manner. 21. ἐξίσταντο and πορθήσας. 21. 24. Non-sequence of Tenses. 22. συνέχυνε. 27. πῶς. 31. 43. καθ' ὄλης... 36. τις ἦν μαθ. ungrammatical order of words.

SEPT. 10. ἰδὸν ἐγὼ, Gen. 22. 1, 27. 1, for יָרָא.

## CHAPTER X.

HEBR. 4. εἰς μν. Ex. 17. 14, κατάγραφον τοῦτο εἰς μνημ. 14. 28. οὐδ...πᾶν κοινόν. 17. καὶ ἰδὸν, and ἐπὶ τὸν π. = לְפָנָי apud.

16, Acts 18. 25, 26. The special peculiarity in the passage before us, and those akin to it cited *first* above, is that they show implicitly, if not explicitly, that the Church from the very first assumed and proclaimed the Christian Religion to be emphatically and alone "the way," i.e. "the road to Heaven," "the way of life," "God's way."

15. σκ. ἐκλ.] Jer. 50. 25, מַלְאֵי הַיָּם, σκ. ὀργῆς, R. 9. 22, σκ. ὀργῆς. βαστάσαι τὸ ὄ. μου ἐνώπιον] "to lift up," "to exalt" my name "in the presence of."

29. S. Paul had no sympathy with the Hellenizers, as being, possibly, many of them, Sadducees: he was Ἑβρ. ἐξ Ἑβρ. 6. 1, κατὰ νόμον Φαρισαῖος, Ph. 3. 5. Grimm narrows the meaning of Ἑλληνιστ.: "dicitur in N. T. de Judæis apud exteros natis et Græcè loquentibus": and Schl. takes the same inadequate view.

31, 42. καθ' ὄλης...] I find no clue to this use of gen. in V. A. nor can I connect it with any Hebrew form. πορευόμ. τῷ φόβῳ] Possibly "dat. of manner," very rare in N. T., L. 20. 47, note: but the construction is unnatural. Of course πορευόμ. is a well-known *Hebrew* idiom literally rendered into Greek, to which it is utterly alien, and conveys no such idea as that of the original: no more than it would in English, if we were not habituated to its use in Holy Scripture. For παρακλήσει τοῦ ἁγ. πν. see J. 14. 16, note. If we retain here the rendering of E. V., "the *comfort* of the H. Gh.", it must be in its primary, natural, sense of *strength* (from fortis), or rather "strengthening"; "encouragement" exactly.

35. πάντες οἱ κ...οἴτινες ἐπ.] This can hardly mean, with our E. V., "all those who dwelt...saw him and turned" either in construction of sentence or in probability: rather "all the inhabitants, who had turned..., saw him."

CHAP. X. 14, 28. κοινόν] M. 15. 11, Mc. 7. 2, 15, note.

45. οἱ ἐκ π. π.] This shows there was a party *without* the Church not πιστοί but ἐκ περιτ.; as 11. 2 shows there were some of the same

28. *καὶ* = but, as  $\uparrow$  constantly. 34. *ἐπ'* ἀληθ. Mc. 12. 14, *note*.  
37. τὸ γ. ῥ.

NON-C. 2. *δεόμ. τοῦ Θ.* 3. 30. ἄραν ἐνν. point of time: acc. instead of dat. 10. *γείσασθαι* = eat. 11. ἀρχαῖς = corners. 13. *θῦσον*, J. 10. 10. 17. *διερωτ. τὴν οἶκ.* 30. ἀπὸ τετ. ἡμ. μέχρι. 37. τὸ γεν. ῥ. order of words. καθ' ὅλης τῆς Ἰ. supra 9. 31, *note*. 38. *καταδυν.* 48. ἡρώτ.

SEPT. 6. 32. *παρὰ θάλασσαν*, Mc. 4. 1, *note*. 15. ἐκ δευτέρου, V. A. for תַּיָּוֹ, Josh. 5. 2, 2 Sam. 14. 29.

## CHAPTER XI.

HEBR. 8. *κοινὸν.* 19. ἀπὸ τ. θλ. and ἐπὶ Στ. ἐπὶ = לַי  
"super," "about." 3. 14. 16.

NON-C. 10. ἐπὶ τρις. 17. ἐγὼ δὲ and τίς ἤμην δ. κ. 22. ἡκ....  
εἰς τὰ ὦ. 23. *προθ.* 26. *χρηματ.* 5. 13. 19. 24.

## CHAPTER XII.

HEBR. 23. ἀνθ' ὧν, L. 1. 20, *note*.

NON-C. 2. τὸν ἀδ. Ἰ. collocation of words: and 12. 7. ἐν  
τάχει. 10. *πρ. φ. καὶ δ.* omission of article: as 11. ἐκ χ. and 12.  
Τ. κ. Σ. 15. ὁ ἄγγ. αὐ. the article. 23. ἐξέψ. 24. ὁ λόγος τοῦ Θ.  
ἠύξανε, supra 6. 7 *note*, and 19. 20. Also 17. 19.

party, ἐκ π., in the Church. The term implies that there was "a circumcision party"; sticklers for the whole principles of the old Jewish belief: Ἐβραῖοι as opposed to Ἑλληνισταὶ, 6. 1. If so, such a party would consist, in all probability, of Pharisees: how then could S. Paul, as an avowed Pharisee, be opposed to them? Is it not possible that, under one aspect, Ἑλληνιστῆς was equivalent to Sadducee? Supra 9. 29. We know that the latter were in many ways Hellenizers, imitators of the Greeks, in social habits, as in philosophical speculations.

CHAP. XII. 3. *πρ. σ.]* "He afterwards seized Peter," M. 6. 33, *note*: V. A. Gen. 4. 2, תַּיָּוֹ הִקְפִּי, καὶ προσέθηκε τεκεῖν, Jud. 20. 28, לֹא יוֹדוּ הַקְפִּי, εἰ προσθῶ ἔτι... (where observe εἰ = הַ interrogative, M. 12. 10): Gen. 8. 12; וַיִּשַׁב הַקְפִּי לֵאמֹר, οὐ προσέθετο τοῦ ἐπιστρέφαι (where note the τοῦ, M. 2. 6; which V. A. use so universally for לֹא with infinitive, as to have inserted it here, though there is no לֹא in the Hebrew). L. 20. 11.

12. *συνιδὼν]* Used, apparently, as if = ξυνειδώς, "conscious, aware of the fact." 14. 6.



## CHAPTER XIII.

HEBR. 10. τὰς ὁδοὺς K. τ. εὐ. 17. μετὰ β. ὑ. supra 2. 28. 22. 34. ὅτι. 39. 42. εἰς τὸ μ. for  $\beth$ , as frequently in V. A., M. 28. 19, note. 47. εἰς φῶς...σωτηρίαν.

NON-C. 1. κατὰ τ. οὐ. ἐ. supra 5. 17. 2. ὃ προσκ. αὐ. 11. μὴ...καιροῦ. 16. ἄνδρες Ἰ. καὶ οἱ φ. supra 12. 12. 17. παροιμία. 20. ὡς ἔτεσι τετρακ. dat. for acc. of continuance of time. 28. 34. μὴ for οὐ. 35. ἐν ἐτέρῳ.

SEPT. 34. ὅσια.

## CHAPTER XIV.

HEBR. 3. μὲν οὖν = for all this. 23. εἰς ὄν, Mc. 1. 15, note.

NON-C. 1. κατὰ τὸ αὐτὸ. 6. συνιδόντες. 8. τις ἀνὴρ for ἀνὴρ τις. 9. σώζειν = "to heal," M. 9. 21, note. 16. παρωχημέναις.

CHAP. XIII. 9. Roman names often adopted: verse 1, and 1. 23.

10, 12. Strong instances of the irregular, arbitrary and apparently capricious way, in which, after Hebrew usage, the article is either omitted or inserted, in V. A. and N. T. By Greek rule, τὰς ὁδοὺς would require τοῦ K.

11. ἄχρι κ.] L. 4. 13, "up to a time that suits."

15. παρακλ.] 4. 36, 15. 31: "teaching, instruction, exhortation"; as in the explanation of the name of Barnabas, supra 4. 36,  $\text{בְּרַבְבָּרְבִּי}$   $\text{בֶן}$ , υἱὸς παρακλίσεως, where, from the derivation, it *must* mean as above, "a son of exposition": i. e. "an expounder."

18. ἐτροποφ.] Some MSS. ἐτροφ. Numb. 11. 12, Deut. 1. 31, V. A.

24. πρὸ προσ.] Mc. 1. 2 for "before."

33. ἀναστ.] "by raising up," R. 1. 4.

34. τὰ ὅσια] V. A. Is. 55. 3, 2 Ch. 6. 42, ἐλέη, for  $\text{יְרַחֵם}$  = mercies, both of them.

50. τὰς σεβ. γ. τὰς εὐσχ.] The women of rank and fashion, who were proselytes to Judaism. Infra 17. 4, 12.

CHAP. XIV. 3. μὲν οὖν] Here the sense seems much rather to require "nevertheless" than "therefore," "for all this" rather than "for this," or "therefore." I have shown before, J. 19. 11, that διὰ τοῦτο, to which μὲν οὖν is equivalent, is used indifferently, in each of the above meanings, for  $\text{לְכֵן}$ , which bears them both, and so it may be with μὲν οὖν, as here. Compare 7. 30, 28. 5, 1 Cor. 6. 4: which seem to confirm this suggestion.

23. χειροτ.] Sensu ecclesiastico, "lay hands on." This, as the syntax shows (χειρ...παρέθεντο), was the act of the *Apostles*, not of the

SEPT. 9. π. τοῦ σωθ. τοῦ with inf. for  $\lambda$ , infra 15. 20, ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχουσαι, absolutely unintelligible to a Greek reader. R. 15. 22.

## CHAPTER XV.

HEBR. 2. εἰς for  $\lambda$  or  $\lambda$  = apud, at. 13. ἀποκρίνομαι, V. A. for  $\lambda$ , εἶπεν, Gen. 29. 26, Ex. 21. 5, 1 Kings 3. 26. 17. ἐφ' οὓς...αὐτούς. 21. ἐκ γ. α. from  $\lambda$  in this sense. 33. μετ' εἰρ. M. 24. 31.

NON-C. 1. τῷ ἔθει. 5. τινες...πεπιστ. 6. ιδεῖν. 7. ἀρχαίων, as for so short a time. 11. πιστ. σωθ. 24. λέγοντες, in sense of "ordering," "commanding." 28. τῶν ἐπάν. τούτων. 29. ἐῤῥωσθε, Latinism = "valete." 30. τὸ πλῆθος. 33. ποι. χρ. and μετ' εἰρήνης, M. 24. 31, and supra 2. 28. 38. Order of words. 41. τὴν Σ. καὶ Κ. one article for two distinct nouns.

SEPT. 31. παράκλησις = "directions, instructions": supra 4. 36, 13. 15, notes.

## CHAPTER XVI.

HEBR. 17. ὁδὸν σ., Ps. 67. 2. 31. πίστ. ἐπὶ, Mc. 1. 15. 36. ὅτι emphatic, and πορ. ἐν εἰρ.

NON-C. 2. ἐμαρτυρ. 4. κεκρ. 5. ἐπερίσσω. 7. ἐπείραζον, active. 16. προσευχή. 18. διαπ. καὶ ἐπιστρ. τῷ πν. 19. ἐξῆλθε, and ἐπιλαβ. with acc. 22. ἐκέλ. imp. 26. ἀνέθη. 29. φῶτα.

people, as the advocates of popular election pretend; τοῦτο χειροτονία καλεῖται ἢ χεῖρ ἐπικεῖται τοῦ ἀνδρός: Chrysostom. Alford claims this to be possible, from analogy of 6. 2—6, and says: "the Apostles ordained the Presbyters whom the churches elected." But how about the grammar of our sentence here, which cannot possibly be strained to that meaning?

CHAP. XV. 1. τῷ ἔθει] Possibly, "dat. of manner": but hard to force into the sense of "according to."

2. πρὸς τοὺς ἀπ. εἰς [I.] εἰς = at: for  $\lambda$  or  $\lambda$ ; V. A. and N. T. passim, Mc. 1. 39. Infra 23. 11, J. 1. 1.

12. Compare μετ' αὐτῶν, supra 4, and 14. 27, with δι' αὐτῶν here.

17. Is. 4. 1,  $\lambda$ ,  $\lambda$ ,  $\lambda$ ,  $\lambda$ ,  $\lambda$ , κεκλήσθω τὸ ὄνομά σου ἐφ' ἡμᾶς, V. A. i. e. "let us be called thine." Here, "whom I have taken for my own."

24. ἀνασκ.] = turning up the foundations, upsetting. Thuc. 4. 116, Δήκυθον καθελὼν καὶ ἀνασκευάσας.

CHAP. XVI. 13. "Where a meeting-for-prayer was wont to be held": a proseucha, Juv.

SEPT. 37. ἐκβάλλ. M. 9. 38, Mc. 1. 43.

## CHAPTER XVII.

HEBR. 6. 28. 31.

NON-C. 6. μὴ. 9. τὸ ἱκανόν. 12. εὐσχ., supra 13. 50 and verse 4, πρώτων. 19. δυνάμ. γινῶναι. 20. ξενίζοντα. 21. εὐκ. and καινότη. comp. : in this sense. 31. πίστις = "assurance," "grounds of belief."

SEPT. 12. μὲν οὖν, supra 14. 3, note.

## CHAPTER XVIII.

HEBR. 15. ὄψεσθε αὐ. fut. for imper. M. 27. 4, 24, note. 21. εἰς ἴ. 25. τὴν ὁδὸν τ. K. infra 19. 9, 23.

NON-C. 5. συνείχ. τῷ λ. 11. ἐκάθισε. 12. κατεπέστ. 18. εἶχε γ. εὐχ. 21. ἑορτ. ποι. 23. ποιεῖν χρ.

## CHAPTER XIX.

NON-C. 9. σχολῆ. 11. δυνάμεις ἐπ. M. 7. 22, note. 12. σουδ. ἢ σιμικ. Latinisms. 13. ἶρκ. ὕ. τὸν ἴ. 18. ἤρχοντο. 19. 26.

29. φῶτα] James 1. 17. Plural very unusual.

34. ἠγαλλ...πεπιστ.] "Rejoiced for his having..."

CHAP. XVII. 4. Ἑλλήν.] = Gentile, supra 6. 1, note. Col. 3. 11.

9. "Quod satisfecit sibi": Mc. 15. 15.

23. We translate *θουσιαστήριον* the Jewish, and *βωμὸς* the Heathen, altar, by the same word. ἀγν. Θ.] "to any unknown God" perhaps: or it may be merely an instance of article omitted, more Hebraico.

26. ἐπὶ πάν τὸ πρόσ.] A thoroughly Hebrew idiom, startling in its Greek reproduction.

34. κολλ. αὐ. ἐπ.] "believed after close and intimate intercourse."

CHAP. XVIII. 7. σεβ. τὸν Θ.] The usual name in N. T. for Gentile proselytes.

25. ζ. τ. πν.] "being in his spirit a fervent man": *dative of part*, ungrammatical: M. 5. 3.

CHAP. XIX. 3, 4, 5. εἰς τί...εἰς τὸ ἴ. β.] M. 18. 20, 28. 19, notes. Rom. 6. 3.

9. κακολ.] "speaking evil of": M. 15. 4, Mc. 7. 10, notes. τὴν ὁδὸν] supra 9. 2, and infra 23.

14. "And those who did this were certain men, sons..."



ικανοί. 26. πάσης τῆς Ἀ. name of country, used for gen. of place where. 27. τὸ μέρος, for "profession, pursuit." 34. ἐπιγινόντες... φωνῇ ἐγέν. : comp. 20. 3.

## CHAPTER XX.

HEBR. 9. ἀπὸ τοῦ ὑπν. literal for  $\text{יְהוָה} = \text{ὑπὸ}$ . 13. 14. 16. εἰς 19. ἐν ταῖς ἐ. 25. τὴν β. τοῦ Θ. M. 3. 3, note. 32. τῷ λ. τῆς χ. αὐ.

NON-C. 2. λόγῳ π. sing. 3. Compare 17. 23 and 19. 24. 5. ἔμενον ἡμᾶς. 6. ἄχρις. 12. ἤγαγον. 14. 16. εἰς, M. 13. 56, note. 23. κατὰ πόλιν. 24. ὡς τελει. 29. βαρεῖς.

SEPT. 20. 27. τοῦ μὴ ἄ. and 21. 12.

## CHAPTER XXI.

HEBR. 24. στοιχεῖς. 28. κεκοίν. τὸν ἄγιον, Mc. 7. 2, note. 37. εἰ ἕξ.

NON-C. 3. ἦν...ἀποφ. present for fut. 5. ὅτε ἐγ. ἡμ. ἕξ. 8. 10. ἐμείναμεν and ἐπιμενόντων, tense. 11. εἰς χ. ἐ. omission of article. 30. εἶλκον καὶ ἐκλείσθ. change of tense. 31. φάσις. 37. Ἑλλ. γιν. supra 8. 30, note.

SEPT. 6. εἰς τὰ ἴδια, J. 16. 32, note.

## CHAPTER XXII.

HEBR. 4. τὴν ὁδὸν, supra 9. 2, 16. 17. 20. καὶ αὐτὸς. 22. καθήκε. 23. ῥίπτω for ῥίπτω. 24. εἰπὼν = commanding. 25.

NON-C. 17. Whole verse.

CHAP. XX. 7. ἐν τῇ μιᾷ τῶν σαβ.] *σαββατα* is used in G. T. apparently indifferently for (1) The Sabbath day ; (2) The week : as in Matt. 28. 1 (where see note) (1) ὁπὲρ σαββάτων and (2) εἰς μίαν σαββάτων. But in this latter sense, as equivalent to *εβδομάς*,  $\text{שַׁבָּת}$ , it is apparently never used again in V. A.

CHAP. XXI. 21. περιπ. τοῖς ἔθ.] Mc. 7. 5, note. The strange use of dative is possibly reducible to the rule of "dative of manner," of which, and its cognates "cause and instrument," S. Luke has more examples, in proportion, than any other of the Sacred Writers, L. 20. 47, note : infra 24. 4, 2 K. 17. 8, V. A. ἐπορεύθησαν δικαιομάσιν ἐθνῶν.

28. ὁ λαὸς] =  $\text{עַם}$ , "God's people," as opposed to τὰ ἔθνη.

38. οὐκ ἄρα σὺ εἶ] "Thou art not then" : *not a question*.

CHAP. XXIII. 1. πολιτεύεσθαι] Phil. 1. 27 = "to live in a state of society," "act as citizen of a commonwealth," "live in the world," in the abstract : as Joseph. Life, §§ 2 and 49, ἡρξάμην πολιτεύεσθαι, τῇ τῶν

## CHAPTER XXIII.

HEBR. 6. π. ἐλπ. καὶ ἀναστ. = "the hope of the resurrection."  
Mark omission of article. 11. εἰς for ἕως. Also 18. 20.

NON-C. 12. λέγοντες μὴ. φ. 8. 23. ἀπὸ τρ. ὧ. 30. μνησθ... ἐπιβουλῆς...μέλλειν, and ἔρρωσο, Latinism for "vale."

## CHAPTER XXIV.

HEBR. 21. ὅτι emph. 22. τῆς ὁδοῦ. 24. τῆς εἰς Χρ. πίστεως, Mc. 1. 5, note.

NON-C. 1. ἐνεφ. 3. κατ. γεν. 5. 6. εὐρόντες γὰρ...ὄν καὶ ἐκρατήσ.: syntax wrong. 7. μετὰ π. β. supra 2. 28, note. 12. ἐπισύστ., compare 2 Cor. 11. 28. 13. παραστήσαι. 18. ἐν οἷς Vulg. "in quibus," literally, but unintelligibly: E. V. "whereupon": infra 26. 12. 21. τί...ἢ for τί ἄλλο ἢ. 25. δικ. καὶ ἐγκ. καὶ τοῦ κρι., arbitrary use and omission of article, borrowed possibly from Hebrew irregularity. And τὸ νῦν ἔχον. 26. ἄμα καὶ ἐλπίζων, violation of syntax: unless we connect with ἔμφ. γεν., as expressing two reasons for sending him away: "being alarmed..." "withal hoping also." 27. χάριτας plural.

## CHAPTER XXV.

NON-C. 1. ἐπιβὰς. 16. οὐκ ἔστιν ἔθος...χαρ...πρὶν ἢ...ἔχοι, non-sequence of tenses. 17. 24. μηδεμίαν, strong instances of μὴ for οὐ, so common in G. T. 20. ἔλεγον εἰ β. 17. 21, 24. 25. 21. ἐπικαλ. τηρηθ. αὐτόν. 23. φαντασία, and τοῖς κατ' ἕξοχ. οὔσι τῆς π. 26. ἐφ' ὑμῶν: supra 9.

Φαρισαίων αἵρέσει ἀκολουθῶν, and μετὰ πάσης ἀρετῆς πεπολίτευμαι (where use of μετὰ corresponds with V. A. and N. T. usage). But 2 Macc. 6. 1 and 3 Macc. 3. 4, it is followed by a dative, as *of the manner*, τοῖς τοῦ Θ. νόμ. πολιτεύ. But here τῷ Θεῷ is a quasi-dat. of person: as ζῆν τῷ Θ. "To live for God."

6. γνοῖς...ὅτι] Vulg. "sciens quia": infra 24. 26, ἐλπίζων ὅτι... "sperans quod": I cite these two instances of the debased Latin of the Vulgate, through which our E. V. has been so frequently misguided: and much more, the Psalter in our Prayer-Book.

15, 20. τοῦ ἀνελεῖν] For ἕ with inf. supra 7. 19, 13. 47.

CHAP. XXV. 9. ἐπ' ἐμοῦ] M. 28. 14, note. If ἀπ' ἐμοῦ is read, it is = ׀ׁׁׁ, coram me: 1 John 2. 28, as in V. A. Ecclesiasticus 41. 17, αἰσχύνησθε ἀπὸ πατρὸς: and Lev. 19. 32, ἀπὸ προσώπου πολιοῡ ἐξαναστήση, for ׀ׁׁׁ in each case.

## CHAPTER XXVI.

HEBR. 7. ἐν ἐ. 16. εἰς τ. ᾠφθ. 20. εἰς π. χ. 22. μικρῶ τ. κ. μεγ. supra 8. 10. 31.

NON-C. 3. γνώστην: V. A. four times. "Accus. pendens": harsh and unusual construction, after ἐπὶ σοῦ. 12. ἐν οἷς, L. 12. 1, supra 24. 18. 14. τῇ 'E. δ. 22. ὧν ἐλάλ....μελλόντων γίν. 23. παθητός. 32. ἀπολελ. ἐδύνατο.

## CHAPTER XXVII.

NON-C. 10. ὕβρεως. 20. 21. 33. ἄχρι οὔ. 41. ἐλύετο, J. 2. 19. 44. οὓς μὲν...

SEPT. 1. ἐκρ. τοῦ ἀποπλεῖν, M. 2. 6, note.

## CHAPTER XXVIII.

HEBR. 5. μὲν οὖν, supra 14. 3. 14. ἐπ' αὐτοῖς, Mc. 8. 4, note. 25. πρὸς τοὺς πατέρας and ὅτι.

16. τόπον] Eph 4. 27, μὴ δίδετε τόπον τῷ διαβ. Latinism: "locum dare," Vulg. "opportunity, way": frequent in this sense.

20. ἔλεγον...εἰ βούλοιο] Vulg. "dicebam si vellet": against Latin idiom. E. V. translates "asked": but on what grounds? May it possibly be explained by the common use of εἰ interrogative, borrowed from Hebr. ? "I said: did he wish..." ?

22. ἐβουλόμην...] E. V. "I would also..." does not give the force of imperfect. "I was anxious myself also..."

27. πέμποντα...μὴ σημ.] "for any one sending...not to signify": of course "apud Græcos," in correct construction, τὸ is required.

CHAP. XXVI. 7. ὑπὸ 'I.] Indignantis: "accused by Jews."

8. εἰ] Infra 23, and Hebr. 7. 15: in sense of *that*.

9. πρὸς τὸ ὅ.] "with respect to..." ἔδοξα ἐμαντῶ...δεῖν. "I thought that it was a binding duty for me": not ἔδ. ἐμ. but ἐμ. δεῖν. For δοκέω = cogito, see M. 3. 9, note.

26. λανθ....οὐδέν] "I do not at all believe that any of these things is unknown to him."

CHAP. XXVIII. 7. ἐν τοῖς περὶ τὸν τόπον] τὰ περὶ...is, of course, an ordinary and grammatical form in Classical authors: but such an extension of it, as the above, ἐν τοῖς περὶ... seems very unusual. χωρία] = "estates," "farms," though rare, is used by Thucyd. 1. 106.

Two inscriptions are said by Dr Roberts to have been found in Malta, one in Greek, the other in Latin, giving the official name of the Governor, as πρῶτος Μεληταίων.



NON-C. 3. καθάπτω, act. for middle. 6. 7. ἐν δὲ τοῖς περὶ...  
χωρία. 9. προσήρχ. 15. ἔλαβε θ. 17. τοὺς ὄντας τῶν Ἰ. πρώ-  
τους. 25. ἀπελ. 31. μετὰ π. π. supra 2. 28, 24. 7.

17. This *conversation* was in all probability held in Greek; for S. Paul, we know, wrote to the Converts at Rome, both Jews and Gentiles, in that language.

23. ξενία] is not found, I believe, "apud Græcos," in the sense of a "lodging," as here and Philemon 22: nor in V. A. The order is, οἷς ἐξέτ. τὴν β. τοῦ Θ. διαμαρτυρ. πείθων τε... "with strong appeals and obtestations, and endeavours to persuade..."

25. πρὸς] "with respect to," Hebr. 1. 7, note. ὅτι *asseverandi*: M. 7. 23, L. 6. 5, James 1. 13.

26. ἀκούσετε καὶ οὐ μὴ συνῆτε] This combination seems to indicate two futures, "you shall hear and not understand": which is more grammatical and not less forcible than to suppose ἀκούσετε and βλέψετε as instances of Hebraic future for imperative, M. 5. 48, note, conveying a sentence, or command.

27. μὴ ποτε] = "in case that," "lest that," "at some future time": and thus the prophecy predicts a *temporary* suspension of blessings, M. 13. 14, Mc. 4. 12, note.—ἐπαχ...ἐκάμμ. is parenthetical.

# ROMANS.

## CHAPTER I.

HEBR. 1. 2. 3. 4. 5. 7. 17. omission of article. 3. κατὰ σάρκα.  
9. ἐν τῷ πν. 10. 12. 25. 27.

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CHAP. I. 1. εἰς εὐαγγ. ©.] The omission of the article here, and in the following verses, and all through the Epistle, is unquestionably Hebraic: and inexplicable on any other theory, except by very overstrained and forced and unnatural criticism.

4. ἐν δυν....] “marked clearly out as the Son of God with power answerable to (‘in accordance with,’ ‘corresponding to’) the Holy Spirit in Him, by His Resurrection.” ἐξ] = יְז? instrumenti, M. 7. 16, Heb. 5. 7, notes.

5. εἰς ὑπακοὴν πίστεως] Is this “gen. *objecti*” or “*subjecti*”: “obedience to the faith”; or “the obedience of faith,” “rendered by faith,” “springing out of faith”? The latter agrees best with Classical usage, by analogy of ὑπακούω, generally found with dat. But ὑπακοή is not a Classical, and scarcely a Septuagint word: “neque apud profanos exstat neque apud LXX., præter 2 Sam. 22. 36.” Grimm.

ὑπὲρ τοῦ ὀνόματος] Acts 9. 16, 15. 26, “for his *Name's* sake.” What do we understand in these passages by *Name*? Alford suggests “for His glory.” It is probably Hebraic.

6. κλητοὶ Ἰ. X. and 7. ἀγαπ. ©.] M. 25. 34, note. V. A. Ps. 59. 5, οἱ ἀγαπητοὶ σου and Ps. 107. 6, 126. 2, for יְיָ? יְיָ?. This is clearly a Hebraism. In the case of *substantives*, of course, the genitive of possession is intelligible: but ἀγαπητοὶ and κλητοὶ are *adjectives*.

12. “By the joint and mutual confidence in each other, both of you and of me.”

13. καὶ ἐκ.] “But I was prevented.” Hebraic.

16. δύναμις ©.] “God’s powerful agent for salvation.”

## CHAPTER II.

HEBR. 4. τοῦ πλ. τῆς χ.

NON-C. 12. ἀνόμως. 29. ἐκ for ἀπό.

17. Δικαιοσύνη Θ.] What do we understand by this, translated in E. V. "the righteousness of God"? Clearly not its literal meaning, as an attribute or quality of God: "the righteousness essentially inherent in Him." It is a genitive not of possession, but of "origination, institution, approval, appointment": "the way of justification ordained by God": "God's plan and law of righteousness," ἐκ πίστεως εἰς πίστιν "springing out of faith, and tending to its end in faith," "beginning in faith, and perfected by continuous development and confirmation of faith." Gesenius gives force of "liberatio, felicitas, salus," to דִּקְיָוָה and דִּקְיָוָה, generally rendered "righteousness": and makes them parallel to הַשְּׁלֵוָה, salvation, Is. 46. 13, 51. 6, 8, 56. 1, in each of which the two words are put together, side by side, as equivalent terms.

23. ἠλλάξαν ἐν] Ps. 106. 20, תִּיַבְּרַתְּ...אִרְיָוָה, ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι: i.e. "changed it *for*," a common Hebr. use of פָּ. Our E. V. interpretation is *false*. ὁμ. εἰκ. = "an image-likeness": "they exchanged the glory of God for an image-likeness of perishable man." And so 25: "exchanged the truth of God for the lie": "gave up the true God for the idol." 3rd Commandment, Ex. 20. 7, שִׁשְׁתִּי לֹא אֶפְיָרְא לַיהוָה אֱלֹהֵי אֲרָם וְאֱלֹהֵי אֲשֻׁרִים וְאֱלֹהֵי מִצְרָיִם וְאֱלֹהֵי כְּנָעַן וְאֱלֹהֵי חֵטְיִים וְאֱלֹהֵי אֲרָם וְאֱלֹהֵי מִצְרָיִם וְאֱלֹהֵי כְּנָעַן וְאֱלֹהֵי חֵטְיִים may possibly mean, "Thou shalt not give the name of the Lord to a false God." Otherwise, שִׁשְׁתִּי is taken *adverbially*, as Jer. 4. 30, V. A. εἰς μάταιον, and 6. 29, εἰς κενόν. V. A. translation of 3rd Commandment, Ex. 20. 7, οὐ λήψῃ...ἐπὶ ματαίῳ, is very obscure. שִׁשְׁתִּי = ψευδός.

25, 32. οἷτινες] "as persons who had..." κρίσις "the act of creation" used here and elsewhere in N. T. for "the thing created."

32. δικαίωμα] V. A. passim, for all the Hebrew words that mean "decree," "command," "law." *Infra* 2. 26.

CHAP. II. 7. ὑπομ. ἔργου ἀγ.] Remark (1) the construction ὑπ. ἔργ. and (2) sing. for plural ἔργον for ἔργα: *infra* 15.

8. τοῖς ἐξ ἔρμ.] The same form as οἱ ἐκ περιτομῆς, Acts 10. 45, and οἱ ἐκ πίστεως, *infra* 3. 26, 4. 11.

9. πᾶσ. ψ. ἀνθ.] Comp. R. 13. 1. Hebraic: derived possibly from the description of man, Gen. 2. 7, ἐγένετο ἀνθ. εἰς ψ. ζῶσαν. Hence "every soul" in Jewish phraseology, is equivalent to "every body" in our common English idiom: which is exactly opposite to the Hebrew.

27. διὰ γρ. καὶ π.] V. A. use διὰ for דִּבְרֵי and הִתְבָּרַח *in medio*, Jos. 3. 2, 2 Chr. 23. 20, 32. 4. Here and *infra* 4. 11, 7. 5, 11, 13, 14. 20,



## CHAPTER III.

HEBR. 5. Θ. δικ. no article. 7. 26. ἐν. 18. ἀπ. τῶν ὀφθ.  
20. οὐ δικ. πᾶσα σ.

15. 4, Gal. 3. 19, 2 Tim. 2. 2, such an interpretation suits very well: "out of the very midst of." Dr Wordsworth, here and at 4. 11, suggests the notion of "*a barrier to be broken through.*" How to translate the *διὰ* in the above and corresponding passages, has always been a great perplexity. I venture to submit the above attempt at a solution.

CHAP. III. 1, 2. In this, the first distich of question and answer, occupying verses 1—9, (in which S. Paul suggests, and replies to, the probable arguments of an imaginary objector to the statements of Cap. 1 and 2,) there is no difficulty but γάρ; evaded by Vulg. and E. V., and by all the Commentators I have met with: "for, first of all," (the Jews have this advantage) "because that..."

3, 4. Before going further, I must refer to the Hebrew idiom, so often illustrated in these notes, M. 11. 19, L. 16. 19, 1 Cor. 13. 6, 2 Th. 2. 10, by which

δικαιος = ἀληθής = πιστὸς  
δικαιοσύνη = ἀλήθεια = πίστις  
ἀδικία = ψεῦδος or ψεῦσμα = ἀπιστία.

Here, in 3, *πίστις* has, *not* its ordinary, but a special meaning, and = "trustworthiness, truthfulness, faithfulness," the characteristic of one who is *πιστός*, 1 Th. 5. 24, Hebr. 10. 23, *πιστὸς ὁ καλῶν* and *ἐπαγγειλάμενος*. Grimm, sub voce, translates "*in dolis ejus, cui confidi potest*"; and cites Gal. 5. 22, Titus 2. 10. Here also *ἀπιστία* and *ἀπιστέω* describe severally the character and action of one, who is *ἀπιστὸς*: i. e. "unfaithful to his vows, false, disloyal, disobedient."

5, 6. "Well, but, if our (*ἀδικία = ψεῦδος = ἀπιστία*) commend and confirm the faithfulness (*δικαιος. = ἀλήθ. = πίστις*) of God," (as "keeping his promise for ever," notwithstanding all our unfaithfulness) "is God, who is thus bringing his wrath to bear upon us, (by rejecting the Jews from their privileges as exclusively His people) unfaithful to his pledged word after all?" "God forbid: for in that case how shall God judge the world?" (Gen. 18. 25).

7, 8. "I do not agree yet": urges the objector, "for if..." Or, more briefly, "If then the truthfulness of God has been more abundantly and triumphantly demonstrated, to His Glory, by my untruthfulness and violated pledges"; (if i. e. my *ψεῦσμα = ἀδικία* has tended only to the greater glory of God) "why, after this, am I even subject to condemnation as a sinner?" "O! stop there," pleads S. Paul in reply;

NON-C. 1. τὸ περισσὸν. 9. προεχόμεθα, middle. 26. 12. ἕως ἐνός.

## CHAPTER IV.

HEBR. 3. 9. ἐλογ. εἰς δικ. 12. στοιχεῖν. 17. κατέναντι.

NON-C. 6. λέγει. 12. τοῖς ἴχνεσι: quasi-dat. of manner. 21. πληροφορορ.

“and do not go on to say” (as the logical sequence of your last profane objection) “let us then, by all means” (ὄτι emphatic) “do evil...”

12. The very words of V. A. οὐκ ἐστὶν ἕως ἐνός  $\aleph$   $\aleph$   $\aleph$   $\aleph$   $\aleph$   $\aleph$ , “not as much as one.”

21. δικ.  $\Theta$ .] “God’s appointed method-of-justification.”

22. πίστεως Ἰ. Χρ.] not “faith in Jesus Christ”: but “the faith approved of and required by Jesus Christ”: the corresponding term to δικ.  $\Theta$ . in 21, Gal. 2. 16, 20, Phil. 1. 27, τῇ πίστει τοῦ εὐαγγ. 2 Th. 2. 13.

23. δόξης] = possibly, “good opinion,” “approval”: infra 5. 2, J. 5. 43, 12. 44.

26. τὸν ἐκ πίστ. Ἰ.] Compare A. 10. 45, 11. 2.

30. δικ. περιτ. ἐκ π.] Is it not possible that we may have here a blending of the two previous expressions, 1. 17, ὁ δικ. ἐκ π. ζῆσ. and 26, δικαι. τὸν ἐκ π. Ἰ. ? For the latter compare A. 10. 45, 11. 2, οἱ ἐκ περιτομῆς πιστοὶ, and infra 4. 12, 14, 16. The Jews, who believed on Jesus, were οἱ ἐκ πίστεως Ἰ., and were justified in consequence of *taking their stand on that side*. Is there not then, probably, a *constructio praeagnans* in the words before us; and may not περιτομὴν ἐκ π. = τοὺς ἐκ πίστεως Ἰουδαίους, and ἐκ πίστεως be taken both with the *verb* and the *noun*, combining the promise of the old prophecy, and the later familiar form of expression? The very choice of ἐκ may perhaps be due to its occurrence in Habakkuk, V. A., where it stands simply for  $\aleph$ .

CHAP. IV. 11. σημ. περιτ.] Not a Greek construction, though correct in Hebrew and English: ἡ περιτομή was τὸ σημ. τῆς διαθήκης. Such expressions as “the sign of Circumcision,” “the book of Genesis,” suit *our* idiom: but are against Greek grammar. δι’ ἀκρ.] “out of the midst of,” “in spite of.” Supra 2. 26.

16. τῷ ἐκ τοῦ...πίστεως Ἀ.] τῷ here is the dative, not of τὸ σπέρμα (as E. T. seems to imply), but of the abstract term τὸ ἐκ τοῦ νόμου = οἱ ἐκ τ. ν. “the law party.” “The promise...sure to all the seed, not only to the “law-party, but to the faith-party”: not only to those who hold-on-to-the law of Moses, but to those who array themselves under the banner of faith.

## CHAPTER V.

HEBR. 4. καταισχ. 5. πν. άγ. του δ. position of article: as also 15. 9. 11. 21. έν. 14. έπί τώ όμ.

## CHAPTER VI.

HEBR. 6. ό παλαιός...άνθρ.: and τώ σώμα τής άμ. 19. άσθέν. τής σαρκός.

17. κατέν.] “our father in the eyes of God”: who seeth not as man: V. A. for אֲבִי. Supra 2. 18.

20. . Dative of instrument, twice in this verse: infra 5. 15.

CHAR. V. 4. ού καταισχ.] “never disappoints.” Ps. 21. 5, 25. 3, 31. 1, 18, 34. 5, אֲבִי לֹא מִתְאַבֵּן, τά πρόσωπα αὐτῶν οὐ μὴ καταισχυθῆ: Zech. 9. 5, מַצְפָּנָה שִׁיבִיחָה, “her expectation shall be disappointed.” In Hebrew, “to blush,” “to have the face ashamed,” conveys this meaning. Jer. 14. 4, Is. 19. 9, בְּשֵׁי עֵבְרֵי אִישׁוּנָה לְהִשְׁתַּחֲוֹת לְעִלְוֵיהֶם, αἰσχύνη λήψεται τοὺς έργαζ.

7. ὑπέρ γάρ] ᾗ elliptically taken, often means “but,” and so is rendered in V. A. ἀλλά, Gen. 17. 15, 42. 12, et passim. Hence, from ἀλλά being thus frequently equivalent to γάρ, may not γάρ, possibly, have been looked on as an equivalent to ἀλλά: or rather, may not the literal γάρ have been used at times to express ᾗ, instead of ἀλλά, which the sense requires; and may not this usage have become familiar to the readers of V. A., and so crept into N. T., as here?

11. This use of a participle *absolute*, as it were, without any grammatical connexion with what goes before or after, is not uncommon with S. Paul. Infra 12. 9, 13. 11.

12. ἐφ’ ᾧ] = “because.” Confer L. 1. 20, 19. 44, for similar use of ἀνθ’ ᾧ.

15. “For whereas, on the one hand, the penalty was in consequence of one offence resulting in condemnation; on the other hand, the free gift is after many offences, issuing in acquittal.”

18. δικ. ζ.] Seems the correlative of κατάκρ. θάν. implied though not expressed in 17. For δικαίωμα in this sense, see Rev. 19. 8.

CHAR. VI. 2. ἀπεθ. τῇ άμ.] Dat. of *person*: infra 10. 11; sin is *personified*, treated as a person, in both places, “dead for all claims of sin,” “to all suggestions,” “to all influences” of sin: 2 Cor. 5. 13, 1 Pet. 2. 24, ταῖς άμ. απογενόμενοι, and so infra έθανατώθητε τώ νόμω.

4. Not συνετάφ. εις τόν θάνατον, but δια τού β. εις τόν θ., “the baptism-into-his-death” of 3. There are set before us here, verses 3, 4, 5, three things, which we share in common with Christ: (1) death,



NON-C. 5. ἀλλὰ καὶ. 10. ὃ ἀπέθανε. 11. ἑαυτοῦς. 23. ὀψώνια.

(2) burial, (3) resurrection : all typified and represented by baptism, as practised in primitive times : (1) the immersion *into*, (2) the momentary resting *beneath*, (3) the raising up *out of*, the water.

5. An argument, not for a natural consequence, but for a moral obligation on the ground of an admitted fact. "For if" (as every believer must allow) "we have been paired and matched" (as it were) "with Him," assimilated to Him, by baptism, which is "the representation," the perpetual shadowing forth and exhibition of His *death*, and is meant mystically to remind us thereof : and if, further, we have therein also sought to imitate his *descent into the grave*, claiming the spiritual and supernatural effects of both ; how much greater and stronger is the moral obligation, to reproduce in ourselves and imitate and exhibit in our lives the pattern supplied, the lesson taught, by His *resurrection* ? "seeing that we have been assimilated to Him in the likeness of His death, surely, much more shall we strive to be so in the imitation of His resurrection." Since we have claimed to set forth a copy of His death and burial, how much more are we bound to exhibit and exemplify His resurrection ?

6. τοῦτο γιν.] Not so much *knowing*, as *considering* : "with this thought ever before us." τὸ σῶμα τῆς ἁμαρτίας] "our sin-bound," "sin-possessed," "sin-enslaved body." Infra 12, 14. "Our body, where sin reigns, is sin's." Wordsworth.

10. ὃ γὰρ ἀπέθανε...] "For, the death which He died, He died unto sin once for all : but the life which He liveth, He liveth unto God" : i. e. "by the death which He died," He showed "once for all" incontrovertibly, that "He was dead to sin," not drawn to it, nor swayed by it, nor alive to it, in any sense ; but *dead to it*, as a corpse is dead to any influence from without.

14. S. Paul appeals here again to moral obligation, to right feeling, to conscience, to generous impulses and the instinctive sense of duty based on gratitude for mercies received : to what those, who are not under stern, rigid law, but under a covenant of grace, must admit to be binding on them.

16. δοῦλοι.. ἄμ. εἰς θ.] "sin tending to, and ending in, death."

19. "I use a figure of speech common among men, on account of your natural incapacity for other treatment of the subject."

20. ἐλεύθεροι...τῇ δικ.] "Ye were *as free men* to righteousness" : "rejecting the claims of," "repudiating the control of," "disdainful of all allegiance to" righteousness, treated here as a person.

## CHAPTER VII.

HEBR. 3. ἐὰν γένηται ἀνδρὶ. 5. ἐν τῇ σαρκί: and τὰ παθ. τῶν ἁμ. 22. τὸν ἔσω ἀνθρ. 24. τοῦ σώμ. τοῦ θ.

## CHAPTER VIII.

HEBR. 2. ὁ νόμ. τοῦ πν. 3. σαρκὸς ἁμ. 15. nom. for voc. 34. ἐν δεξιᾷ. 36. πρόβ. σφ.

22. εἰς ἀγιασμόν] “in continuous, progressive, advances toward sanctification”; as supra 19.

CHAP. VII. 3. ἐὰν γέν. ἀνδρὶ] So V. A. literally for Lev. 22. 12, שִׁנְיָהּ הַיְהוָה יָיִן יְהוָה בָּר. Ez. 23. 4, ἐγένοντό μοι: nubebant mihi. Jud. 14. 20, ἐγένετο ἡ γυνὴ Σαμψὼν ἐνὶ τῶν φίλων αὐτοῦ: Numb. 30. 7, ἐὰν γενομένη γένηται ἀνδρὶ, which shews γενομένη ἀνδρὶ = “nupta viro.” τοῦ μὴ εἶναι...] A remarkable instance of τοῦ with inf. for ᾗ, M. 2. 6, “so as not to be...”

4. διὰ τοῦ σωμ. τοῦ Χρ.] “through the death of the body of Christ,” our participation in the benefits of which, communicated to us at our admission into the Christian covenant, is illustrated and represented by the types and forms of Baptism”: Col. 2. 12, συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι ἐν ᾧ καὶ συνηγέρθητε, “dead and buried with Him in baptism” to sin and the law, “raised up with Him” to live for Him, as a wife for her husband, “to bring forth fruit for God.”

5. ἐν τῇ σαρκί] In our natural state, before baptism. τὰ παθ. τῶν ἁμ.] Hebraism: “our sinful affections, cherished in despite of the law,” τὰ διὰ τοῦ νόμου, “breaking through the barriers of the law.”

6. κατηργήθ. ἀπό] The metaphor of verses 2 and 4 continued. The illustrations, borrowed from baptism and marriage, are inextricably mixed up together.

13. ἡ ἁμ. διὰ τῆς ἐντ.] “sin committed by people under the influence of,” “in defiance of,” “the commandment,” “by breaking through the barriers of it,” “out of the midst of it”: supra 2. 27. This rendering of διὰ, justified, I hope, by the passages cited there, seems to lessen the difficulties connected with its use here, and supra 8, 11, and elsewhere.

24. τοῦ σώμ. τοῦ θ. τούτου] “this death-enslaved body.” 6. 6.

CHAP. VIII. 2. ὁ νόμος-τοῦ-πν. τῆς ζωῆς-ἐν-Χρ.] The spiritual law of life-in-and-by-Christ Jesus.

9. S. Paul presupposes, assumes as an undoubted fact, that those to whom he was writing, were members of Christ, Christ’s people, Χριστοῦ: and so necessarily, πνεῦμα Χρ. ἔχοντες: regenerate, having the Spirit dwelling in them: no longer ἐν σαρκί but ἐν πνεύματι. There is

NON-C. 11. διὰ with acc. 18. τὴν μέλλ. δ. ἀποκ. A. 28. 17.  
19. κτίσις for κτίσμα. 21.

SEPT. 20. ματαιότης.

## CHAPTER IX.

HEBR. 8. λογίζ. εἰς. 22. σκ. ἔργ. 33. λίθον προσκ. καὶ π.  
σκ. and πᾶς...οὐ.

NON-C. 6. οἶον ἔτι. 11. μήπω and τι ἀγ.

SEPT. 3. ἀνάθεμα = 𐤀𐤒𐤍, res deo devota, sine spe redemptionis,  
Jos. 6. 17, 18. 1; Deut. 7. 26, res exitio destinata. Grimm and Schl.

no doubt implied by εἶπερ: it expresses an admitted fact: "You are not *in the flesh*," left to yourselves in your inherited weakness of the old man, in your human nature unaided from above, "but you are *in the Spirit*," taken up into,—adopted by,—interpenetrated by all the influences of,—within the sphere and realm of,—the Spirit; "if the Spirit of God dwelleth in you" (which cannot be questioned). "For if any man have not the Spirit of Christ, he is none of His"; not a Christian at all.

10. νεκρὸν δι' ἁμ....] "dead *for the work* of sin,...alive *for the work* of righteousness": "as (μὲν) the body is mortified..., so (δὲ) the soul is quickened..."

20. ματαιότης] V. A. for 𐤍𐤒𐤍, Job 7. 16. κενὸς and ματαῖος are used, in translating this word, indifferently, as though equivalent, Jer. 10. 3, Threni 4. 17: see also James 2. 20, ὃ ἄνθρωπε κενέ. εἰς κενὸν = μάτην passim in V. A. and N. T. In this place ματ. = "corruption, dissolution, temporary annihilation": "the being emptied out." διὰ τὸν ἕποτ. = "for the purposes of..."

23. υἰοθεσίαν] The ἀπολύτρ. τοῦ σώμ., the full and complete redemption of the body,—by its deliverance from the δουλεία τῆς φθορᾶς, the enslavement and bonds of death and corruption, at the Resurrection,—will be the completion of our υἰοθεσία, our Adoption as God's children: our Lord calls it "our Regeneration." M. 19. 28.

CHAP. IX. 1. ἐν Χρ.] Is this an Hebraic form of adjuration, the literal rendering of 𐤀 𐤒𐤍𐤕, Gal. 1. 20? ἐν πν. ἀγ., "by the motion of the Holy Spirit."

10. κ. ἔ.] 𐤍𐤒𐤍𐤕, in V. A. κοίτη, literally, as if its only sense were "bed": whereas it means "effusio seminis." Lev. 15. 16, ἄνθρωπος ᾧ ἂν ἐξέλθῃ ἐξ αὐτοῦ κοίτη σπέρματος.

22. σκεύη ὀργῆς] "vasa in quæ ira effundatur": σκεύη ἐλέους "vasa apta in quæ conferatur benignitas," Grimm:—very remarkable Hebraisms.



## CHAPTER X.

HEBR. 5. 9. 11.

SEPT. 1. εὐδοκία. 17. ἀκοή.

28. Exact from V. A. Compare with Hebrew, Is. 10. 22, 23: curious translation both of הַלְזֵז and הִלְזֵז. "God bringeth his-dispensions to an end, cutting them short in righteousness." Gesen. renders "interitus decretus est: affert inundando justitiam."

CHAP. X. 8. τὸ ῥῆμα] "The essential thing," "materies," "the sum and substance": = רִבֵּז in its constant usage. Or "the message"; "it comes home to thee," "fits close to thee" in mouth and in heart; i.e. "the message of the faith..."

11, 13. These two Quotations are S. Paul's proofs from Scripture of his positions in 9 and 10: that in (11) asserting the reward of πίστις; that in (13) of στόματος ὁμολογία. Each γὰρ is independent and distinct: the second not a *confirmation* of the first, but antithetical to it: as is so frequent in his use of γὰρ: which we find repeated three or four times in succession, introducing each a fresh and separate reason. Cap. 8. 13, 14, 15: 13. 9, 12.

12. Ἴ. τε καὶ E.] Acts 6. 1, note.

16. ἀκοή] Quotation from V. A. John 12. 38, note, Heb. 4. 2. The sense that seems to lie in our translation of 17, "and hearing by the word of God," vanishes, if examined carefully. May we explain it thus? Isaiah says, in amazement, "Who hath believed our message-heard-by-him?" (as though all ought to have believed.) "Clearly then" (S. Paul argues from this astonishment of Isaiah) ἄρα "faith ought to have followed heedful-hearing-of-the-message, and that ought to have been given because of the word of God conveyed by it": was due to the message as being the word of God.

19. "Did not Israel know" that the Gentiles would hear the message and be admitted into God's family? Yes: for Moses and Isaiah had told them so. ἐπ' οὐκ ἔθνη, V. A. for מִי שֶׁלֹא, "by them-that-are-no-people" of God. Could they have understood this, as if meaning "against"? or were they accustomed to render אֵל by ἐπὶ frequently, and did so here, blindly? Can ἐπὶ, by any possible contortion, mean "by," instrumentally?

21. πρὸς τ. Ἴ.] "with respect to," Hebr. 1. 7. For לָךְ in this sense see Gen. 20. 2. "Abraham said of Sarah" E. V.; where V. A. have περὶ. 2 Kings 19. 32, πρὸς. This use of a wrong preposition is a strong instance of what has been said above, J. 1. 1, note.

## CHAPTER XI.

HEBR. 2. ἐν Ἠλίᾳ, by. 9. γεν. εἰς. 34. καὶ = in order that.

## CHAPTER XII.

NON-C. 1. διὰ with gen. 5. ὁ δὲ καθ' εἰς. 16. φρον. παρ' ἑαυτ. 18. τὸ ἐξ ὑμῶν. 20. ψώμιζε.

SEPT. 3. εἰς τὸ σωφρ.

## CHAPTER XIII.

HEBR. 1. 3. 9. οὐ μ. M. 9. 18, note. 13. περιπ. Mc. 7. 5.

NON-C. 1. ἐξουσία. 3. φόβος τῶν ἀ. ἔ. 8. τὸν ἕτερον.

CHAP. XI. 2. κατὰ for ὑ, “with respect to,” 1 Cor. 15. 15. ὑ often has this meaning: Gen. 18. 19, Joel 1. 3, Is. 37. 9. And it is often rendered in V. A. by κατὰ: although not in the passages quoted. We may allowably infer that this meaning may have been attached to it, by the authors and readers of V. A. as an equivalent for ὑ.

8. Not exactly as either in Hebrew or V. A.

12. ἡττημα] “fall and forfeiture,” πλήρωμα, “final and full restoration.”

25. ἀπὸ μέρους] Occurs only 5 times in N. T., and about as often in V. A.: where it stands twice for מִצֵּדָה, literally rendered: Dan. 1. 2, Neh. 7. 70. S. Paul alone uses it, R. 11. 25, 15. 15, 24, 2 Cor. 1. 14, 2. 5. It would seem to be never found in Classical Authors.

30. ἀπειθεία] not “unbelief” but “disobedience”: Grimm:—see note, Eph. 5. 6.

CHAP. XII. 1. λογ. λ.] 1 Pet. 2. 1, “spiritual,” perhaps, as opposed to λατρεία δι' ἀλογῶν, by sacrifices of animals without reason.

3. εἰς τὸ σ.] “soberly,” E. V. and this is correct. But *how* do we get this from the Greek? It is apparently a phrase insensibly adopted from V. A., as a convenient adverbial formula, (see Mc. 5. 34) by those acquainted with that Version; and so seems to have got into N. T. as in εἰς κενόν, 2 Cor. 6. 1, Gal. 2. 2, and here: where τὸ σωφρ. stands for a noun. Phil. 2. 13, 16.

19. δότε τόπον] = dare spatium: “make way for it,” “let it pass by.”

CHAP. XIII. 1. πᾶσα ψυχῇ] = “every one, every body.” Supra 2. 9.

10. πλήρωμα νόμου] “the whole-law-in-full.”

## CHAPTER XIV.

HEBR. 11. ζῶ ἐγώ. 14. 21. ἐν. 14. κοινὸν.

NON-C. 1. τῇ π. dat. of part. 2. πιστεύει φ. 5. κρίνει.  
6. φρονῶν.

## CHAPTER XV.

HEBR. 5. 13. ὁ Θ. τῆς ὑπομονῆς... 6. 13. 19. ἐν. 11. nom.  
for voc.

NON-C. 1. ἀδύνατος in sense of weak. 8. τὰς ἐπαγγ. τῶν π.  
15. ἀπὸ μ. 21. συνήσ. 26. κοινωνίαν.

CHAP. XIV. 4. τῷ ἰδ. κ.] Like ζῆ τῷ Θ., 6. 10 : and infra 6, 7, 8.  
All are instances of what used to be called "dative of the person."

11. ζῶ ἐγώ] Is. 45. 23. Hebr. 'הַיְהוָה יִבְרַח, V. A. κατ' ἐμαντοῦ  
ὀμνύω : to which ζῶ ἐγώ is clearly equivalent in the mind of S. Paul :  
יְבָרַךְ "יְבָרַךְ יְהוָה, Is. 49. 18, V. A. ζῶ ἐγώ... ὅτι. ἐξομολ.] "shall give  
praise," "adore." M. 11. 25, note : and infra 15. 9.

14. εἰ μὴ] = ἀλλὰ, as so often in N. T. : note M. 12. 4 ; 24. 36,  
Mc. 13. 32 : and this corresponds exactly to the well-known use of  
יְבָרַךְ, which V. A. generally render by ἀλλὰ : Gen. 32. 29, 1 Sam. 8.  
19, Ps. 1. 4, or by ὅτι ἀλλ' ἤ, 2 K. 23. 23, but occasionally also by εἰ  
μὴ, Gen. 32. 27, Lev. 22. 6.

19. τῆς οἰκοδομῆς τῆς εἰς ἀλλ.] A N. T. illustration and phrase  
altogether : not found in Hebrew. τῆς εἰς ἄ. οἰκ. means clearly "mutual  
edification" : but how it comes to mean it, I cannot see.

20. διὰ πρ.] Note 2. 27 : 4. 11 ; "in spite of," "in disregard of,"  
offence to his conscience : "breaking it down."

CHAP. XV. 2. ἀγ. πρ. οἰκ.] "with a view to that which is good-  
for-edification."

4. παρακλ.] = "Instruction, teaching, enlightenment" : Note Acts  
4. 36, 13. 15, 15. 31, "that we may hold our hope *in-combination-with*,  
*under the pervading influence of*, patience, and the teaching of the Holy  
Scriptures" ; "maintain our own hope in combination with toleration  
and forbearance to others, and the direction and true interpretation of  
H. Scr." :—which is the best security under the blessing of ὁ Θ. τῆς  
ὑπ... (5) for the τὸ αὐτὸ φρ. and ἐν ἐνὶ στ. δοξάζειν (6) : and gives the  
true force to the injunction of (7) προσλαμβάν. "accept," "welcome,"  
others, notwithstanding minor differences and imperfections. I submit  
this interpretation as consistent with the whole context, confirming and  
summing up all the arguments of Cap. 14. "Patience and comfort of  
the Scriptures" are out of tune with the whole previous passage : which



## CHAPTER XVI.

HEBR. 9. 10. 11. 12. 22. ἐν Κ. 20. ὁ Θ. τῆς εἶρ.

NON-C. 18. εὐλογία and ἀκάκων.

enjoins emphatically forbearance and submission to divine instruction, in our dealings with the tender consciences and scruples of weaker brethren. Possibly there may be no connexion between τὸ αὐτὸ φρονεῖν (5) and ἐν ἐνὶ στόματι δ. (6): and τὸ αὐτὸ may refer to ὁ Θεὸς and not to ἐν ἀλλήλοις. "May the God of forbearance and instruction grant to you to be *like-minded with Himself* in your conduct towards one another after the example of Jesus Christ"; "make you, in accordance with His revealed will and character, tolerant of the infirmities of others, as Jesus was, and ready and willing to teach them the truth in meekness; so that by His blessing, all may be won to *agree* in the faith, and so *with one mind* and *one mouth* glorify God."

9. τὰ δὲ ἔθνη] For εἰς δὲ τὸ τὰ ἔθνη... τῶ ὄν. σ. ψ.] V. A. for תְּרַשְׁׁ. The translators were aware of תְּ giving signification of *dative of person* sometimes: and so rendered it here, by dative alone; *against Greek idiom altogether*. Hebr. 13. 15.

12. Exact quotation from V. A. ἡ ῥίζα שְׁרָשָׁ (surculus not radix: "offshoot"): no article with either nominative in Hebrew: as required by the sense.

22. ἐνεκοπτ. τοῦ ἐ.] For תְּ with inf. M. 2. 6.

30. διὰ] with gen. in this sense peculiar. 12. 1, 1 Cor. 1. 10.

CHAP. XVI. 2. ἐν κυρίῳ] Possibly here "because of," "for the Lord's sake," ἐν for תְּ "propter." 2 Kings 14. 6, לַיהוָה אֱלֹהֵינוּ, V. A. ἕκαστος ἐν ταῖς ἀμ. ἀν. ἀποθ. Gen. 18. 28, reducible to class (C) in note M. 3. 11.

23. Acts 20. 4, Γάϊος was a Corinthian. 1 Cor. 1. 14.

25. Observe κατὰ first *with* and then *without* article: required by the sense in each case: omitted in the latter by common Hebraic usage, exhibited so frequently and so remarkably in this Epistle, notably in these last 3 verses, and not to be accounted for in any other way.

# 1 CORINTHIANS.

## CHAPTER I.

HEBR. 1. 2. 3. 4. 5. 9. ἐν: and art. omitted. 4. ἐπὶ = לְ, infra 8. 11. 29. 30.

NON-C. 8. ἕως τέλους. 16. λοιπὸν. 25. ἰσχυρότερον.

## CHAPTER II.

HEBR. 3. ἐγ. πρὸς, M. 13. 56. 4. 5. 8. 7. 16. omission of art. 14. ψυχικός.

NON-C. 2. τι. 12. εἰδῶμεν. 13. διδακτοῖς πνεύματος. 16. construction: τὸς ἔγνω... ἴς.

## CHAPTER III.

HEBR. 3. κατ' ἄνθρ. περιπατ.

NON-C. 2. γάλα ὑ. ἐπότ. 3. ὄπου. 8. ἔν. 17. οἵτινές ἐστε ὑ.

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CHAP. I. 21. "When in the midst of the revelations of God's wisdom, the world recognised not God in that wisdom" (looked not through it to God): "it pleased God, by this despised and seemingly foolish announcement..."; "by the promulgation of a doctrine which they esteemed foolishness..."

30. ἐξ αὐτοῦ] This use of ἐξ is probably Hebraic, for יְז = ὑπὸ, R. 1. 4, 2 Cor. 2. 2, 7. 9, Rev. 2. 11. "Through Him you are in Christ." So also ἀπὸ Θ. = ὑπὸ Θ., recalls another V. A. rendering of יְז. Jude 23, note.

CHAP. II. 1. καθ' ὑπεροχὴν] "by way of any excellence." μαρτύριον] Hebr. idiom, applied to the Law, first, Ex. 25. 16: and afterwards to the Gospel.

5. πίστις ἐν] Note Mc. 1. 15.

CHAP. III. 8. ἓν εἶσιν] "He that planteth and...watereth are one and the same thing": "whether a man planteth or watereth, it is all the same."

## CHAPTER IV.

HEBR. 3. εἰς ἐλάχ. 9. Irregularity of article. 15. ἐν Χρ... ἐγέννησα. 21.

NON-C. 2. ὁ δὲ λ. 6. Latter clause: construction. 9. θέατρον. 11. ἄρτι.

## CHAPTER VI.

NON-C. 6. ἀ. μετὰ ἀ. κρίνεται. 11. ταῦτά τινες ἦτε.

9. Θ. συνεργοί] "We are *God's* labourers all": ye are *God's* field, *God's* blessing.

12. ξ. χ. κ.] "wood, thatch, reeds."

13. ἐν π. ἀποκ.] "There is to be a manifestation by fire."

CHAP. IV. 3. εἰς ἐλάχ.] An evident Hebraism: though I find no instance exactly like it in V. A.

4. οὐδὲν ἐμ. σύν.] "I am conscious of no offence": "I know nothing against myself": old use of "by" in E. V., see Cranmer's letter to Henry VIII., Burnet's *Hist. of the Reformation*, Book 3, near the beginning: "I am exceeding sorry that such things can be proved *by* the Queen":—i.e. "against."

15. ἐν Χριστῷ...ἐγέννησα] "You are my children in Christ..." Or, possibly, ἐν Χρ. = εἰς Χρ., since  $\text{פ}$  means both *in* and *into*; and in the latter sense is rendered by ἐν occasionally. M. 28. 19. "I have begotten you into Christ," "brought you, as a father, into the family of Christ."

21. ἐν ῥάβδῳ] M. 3. 11, note, Apoc. 2. 27, L. 22. 49. It is one of the most startling instances of the *literal* translation of  $\text{פ}$  by ἐν: not *Greek*, in any sense, or by any stretch of critical ingenuity, but *Hebraic*: which cannot be too strongly stated, or too often repeated, in this and similar instances of violation of grammar and idiom. It is borrowed, no doubt, from similar uses of ἐν in V. A., e.g. 1 Chr. 12. 11, 14, ἐπαίδευσεν ὑμᾶς ἐν μάστιγι, Ps. 89. 33.

CHAP. V. 5. εἰς ὄλ. τῆς σ.] A violation of the rules of grammar, common in S. Paul: assignable in all probability to a Hebrew source. 2 Cor. 5. 5.

CHAP. VI. 1. κρίνεσθαι ἐπὶ τῶν...] M. 28. 14, Mc. 8. 4, notes, and 2 Cor. 13. 1, Acts 25. 9.

5. ἀνὰ μέσον] for  $\text{בין}$ , V. A. passim. Ex. 22. 26, ἀνὰ μέσον ἀγίου καὶ βεβήλου. Jud. 15. 4, ἀνὰ μ. τῶν δύο κέρκων. The peculiarity here lies in its use with only *one*, τοῦ ἀ. Compare 1 K. 5. 12, ἦν εἰρήνη ἀνὰ μ. Χιρᾶμ καὶ ἀνὰ μ. Σαλωμών.



## CHAPTER VII.

NON-C. 31. παράγει. 32. πῶς for ὅπως. 34. μεμέρισται.

SEPT. 5. ἐπὶ τὸ αὐτὸ. 17. εἰ μὴ, R. 14. 14, note. 37. τοῦ τηρεῖν.

## CHAPTER VIII.

NON-C. 4. ἕτερος εἰ μὴ. 6. εἰς αὐτόν. 8. περισσεύομεν. 12. τύπτοντες.

## CHAPTER IX.

NON-C. 1. The construction, for interrogation, unusual. 12. στέγομεν. 15. μᾶλλον ἢ...ἴνα.

## CHAPTER X.

HEBR. 5. ἐν τοῖς πλ. 16. τὸ ποτ. τῆς εὐλ. 32. ἀπρόσκοποι.

NON-C. 2. ἐβαπτίσαντο, middle. 7. ἐκάθισε...φαγεῖν. Infinitive after intransitive verb: *universal* almost, in V. A. and N. T. 10. ὀλοθρευτοῦ. 33. μὴ for οὐ.

SEPT. 20. δαιμονίοις, M. 9. 33, note.

13. Strong instances of S. Paul's use of the dative (*of the person*, as it used to be called, *inexactly* but *comprehensively*), see Rom. 6. 2, 20, *infra* 9. 21.

CHAP. VII. 15. ἐν εἰρήνῃ] See Gal. 1. 6, 1 Th. 4. 7. In all three the sense of "into" suits best: which  $\text{פ}$  constantly conveys. It is a Hebrew idiom literally rendered by a wrong preposition.

CHAP. VIII. 11. ἐπὶ] =  $\text{ב}$  "on account of," "leaning upon," "relying upon." Cap. 9. 10.

CHAP. X. 3. πνευματικόν] "supernatural." 15. 44, Gal. 4. 29. The manna was not in any sense *spiritual* food, nor the water out of the rock that followed them, *spiritual* drink: but both miraculous and *supernatural*. Πνεῦμα constantly means "the supernatural" as contrasted with σὰρξ "the natural."

11. τὰ τέλη τῶν αἰ.] "Upon whom the extremities of the two dispensations, the ante-Christian and Christian æras of the world, have come," in whom have met together the end of the one and the beginning of the other. Heb. 9. 26.

18. The Jews were Ἰσραὴλ κατὰ σάρκα: the Christians Ἰσρ. κατ' ἐπαγγελίαν. S. Paul appeals both to the Jewish and Christian in-

## CHAPTER XI.

NON-C. 4. κατὰ κεφ. ἔχ. 18. μέρος τι. 30. ικανοί. 34. ὡς ἂν ἔλθω.

## CHAPTER XII.

NON-C. 2. ὡς ἂν ἤγεσθε. 13. ἐποτίσθημεν. 22. Order of words. 27. ἐκ μέρους. 29. μὴ interrogative.

## CHAPTER XIII.

NON-C. 2. εἶδῶ. 3. ψωμίσω. 8. εἶτε. 12. ἄρτι. 13. μείζων.

stinctive belief of what was implied by participation in sacrifices offered to God.

32. See R. 3. 9, John 7. 35.

CHAP. XI. 7. δόξα] V. A. for נְהַיִּימָה "likeness": Ps. 17. 15, N. 12. 8. Never so found in good Greek.

20. οὐκ ἔστι...φαγείν] "There is no eating the *Lord's* supper": Κυρ. contrasted with ἴδιον: they met together to eat *not* the feast of the Lord, in the way instituted by Him, but their own meal.

22. καταισχύνετε] This verb is used by V. A. as = "humilio," "tanquam pudendum rejicio," "contumeliosè afficio": Ps. 13. 7, Ruth 2. 15. So here "you treat the poor with disrespect," "humiliate them."

27. In V. A. ἔνοχος ἔστι = יְלֵךְ דָּבָר, "he is guilty," Lev. 20. 9. No instances in V. A. of genitive of *crime* are given in Trommius; only one in Apocrypha. 2 Macc. 13. 6, ἱεροσουλίας ἔνοχος. There seems to have been a generalisation from a particular, from murder to any other crime; "cædis reus" generalised gradually into "reus": "there is blood on his hands," יְלֵךְ דָּבָר, coming at last to signify "there is guilt on him," ἔνοχος ἔστι. דָּבָר תְּהֵי עָלֶיךָ הַיְיָ, "and so there be blood upon thee," came to mean "...guilt in the midst of thee": V. A. καὶ ἔσται ἐν σοὶ αἵματι ἔνοχος, "some one guilty by reason of bloodshed," originally. M. 5. 22, note, James 2. 10.

CHAP. XII. 7. ἡ φανέρωσις] "the illuminating insight," "the power of elucidating divine mysteries and making them clear to others."

10. γένη γλ.] V. A. 2 Chr. 16. 14, γένη μύρων.

CHAP. XIII. 6. ἀδικία] Contrasted with ἀληθεία: a very strong instance of ἀδικός = ψευδής, M. 11. 19, note, Luke 16. 9, infra 15. 34.

12. ἐν αἰνίγματι...] Numb. 12. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ ἐν εἶδει καὶ οὐ δι' αἰνιγμάτων. V. A. of which passage Grimm says "observabatur apostolo," and Alford "there is a reference to it."

## CHAPTER XIV.

NON-C. 2. λαλῶν γλώσση. 5. ἐκτὸς εἰ μὴ: and subjunctive after εἰ. 7. ὅμως. 10. εἰ τύχοι *Past* with ἐστί *Present*.

## CHAPTER XV.

HEBR. 15. κατὰ = <sup>ל</sup>ב, R. 11. 2, note. 45. ἐγένετο εἰς. 52. ἐν τῇ ἐσχ. σάλπ. 54. κατεπ...εἰς νίκου.

NON-C. 6. ἐπάνω. 28. ἵνα ᾗ...πᾶσιν. 30. πᾶσαν ὥραν. 31. τὴν ὑμετ. καύχ. my joy in you. 37. τῶν λοιπῶν. 47. χοϊκός. 49. ἐφορέσαμεν. 51. πάντες μὲν οὐ.

## CHAPTER XVI.

HEBR. 6. πρὸς ὑ. παραμενῶ, 2 Th. 3. 10. 11. ἐν εἰρήνῃ.

NON-C. 1. λογία. 2. ὅ τι ἂν εὐδο. 4. ἄξιον τοῦ κάμῃ π. 12. καὶ πάντως οὐκ ᾗν θ. 18. ἀνέπαυσαν.

CHAP. XIV. 7. φθόγγοις] = "notes."

16. εὐλογία] = εὐχαριστία. Note M. 26. 26.

37. πνευματικός] = inspired by H. Spirit. 12. 1.

CHAP. XV. 8. "To me, the abortion, so to speak."

14. κήρυγμα] not "our preaching": but the subject of it: "the Gospel preached by us."

15. κατὰ τ. Θ.] "with respect to," see Romans 11. 2.

34. δικαίως] For <sup>ל</sup>בְּרָא, "truly," "in earnest": note M. 11. 19. This rendering of the adverb, justified by the usage of V. A. and N. T., seems in this passage to express the sense better, and is more grammatically correct than those generally suggested.

54. There seems to be a distinction here between φθαρτὸν and θνητὸν: the former comprehending all that were dead before the judgment day and turned already to corruption (vv. 50, 52), the latter those liable to death, but not yet dead.

58. ἐν Κυρίῳ] Confer Col. 3. 18, Ph. 1. 13, notes.

CHAP. XVI. 2. μίαν σαββ.] M. 28. 1, Mc. 16. 2, L. 24. 1, μία for πρώτη: Hebraism: Gen. 1. 5, 2. 11, ἡμέρα μία, the first day: τῷ ἐνὶ, the first river: V. A. literal rendering for <sup>ל</sup>בְּרָא.

22. μαρὰν ἀθά] Syriac: "the great Lord is coming." ὁ Κύριος ἐγγύς, Phil. 4. 6.



## 2 CORINTHIANS.

### CHAPTER I.

HEBR. 2. Θεοῦ...Κυρίου, omission of article, Tit. 1. 3. 3. ὁ π. τῶν οἰ. 6. ἐν ὑ. 9. πεπ. ἐφ' ἑαυτ. M. 27. 43, infra 2. 3. 11. ἐκ π. πρ. 12. ἐν ἀπλ.... 18. πιστὸς ὁ Θ.

NON-C. 4. ἦς. 8. ἐβαρήθ. ἔξαπορ. 9. ὠμεν with perf. part. 13. ἀλλ' ἡ ἀ. 14. ἀπὸ μ. 15. δευτέραν. 20. ὄσαι ἐπ.

CHAP. I. 3. ὁ π. τῶν οἰ.] Hebr. use of genitive for adjective. For παρακλ. see J. 14. 16, note.

5. εἰς ἡμᾶς] Vulg. "in nobis." The frequent use of εἰς in V. A. for  $\text{apud}$ , or  $\text{in}$  and *into*, may allowably be suggested in explanation of its occurrence in N. T. in such passages as this, where the sense of *apud* or *in*, is required. J. 1. 18.

9. πεποιθ....ἐφ' ἑαυτοῖς] Mc. 1. 15, note. Infra 2. 3, ἐπὶ has acc. εἰς ὃν ἡλπικ., next verse, is an example of almost parallel usage; see 1 Tim. 5. 5, for our E. V. rendering "trust."

15. ταύτη τῇ π.] dative of cause: "because of this persuasion." Infra 24, 2. 12.

18. πιστὸς ὁ Θ. ὄτι] A form of adjuration, purely Hebraic, and corresponding to  $\text{יְהוָה אֱלֹהֵינוּ אֱמִתִּים}$ , 2 Sam. 2. 27, V. A.  $\xi\eta\ \text{Κύριος}\ \delta\tau\iota$ , "as surely as God liveth"; "as God is true, *verily* our word...". Is it not possible that here, and in other similar passages,  $\delta\tau\iota$  answering to  $\text{יְהוָה}$ , may have the force of *asseveration* which  $\text{יְהוָה}$  has, "*surely, verily*"? See note, M. 7. 23.

20. "How many soever be the promises of God," He will assuredly fulfil them in and through Christ": lit. "in Him is the *vaí*, and in Him the *ἀμῆν*": the recognition and the fulfilment.

21. ὁ βεβ. ἡμ....εἰς Χρ.] It is hard to translate εἰς adequately here: "for" seems perhaps best.

23. "It was from the wish to spare you, that I never came again,"

## CHAPTER II.

HEBR. 2. καὶ τίς ἐ. and ἐξ ἐμοῦ, 1 Cor. 1. 30. 3. πεπ. ἐπὶ π. ὑμᾶς. 4. διὰ π. δ. 10. ἐν πρ. Χρ. 12. 14. 17. ἐν Κ. and ἐν Χρ. 14. τὴν ὄσμην.

NON-C. 1. ἔκρινα ἐμαντῶ. 5. ἀπὸ μ. 7. καταποθῆ. 11. πλεονεκτ.

## CHAPTER III.

HEBR. 5. ἀφ' ἐαυτῶν. 7. ἡ διακονία τοῦ θ.

CHAP. II. 2. ἐξ ἐμοῦ] ἐξ = ὑπὸ, for Ἰς, which has both meanings, but is generally rendered by ἐκ or ἀπὸ in V. A., rather than by ὑπὸ. Infra 3. 18, 7. 9, 13. 4, note : 1 Cor. 1. 30.

4. διὰ π. δ.] "out of the midst of": R. 2. 27, note : 2 Tim. 2. 2.

10. ἐν προσώπῳ Χ.] (a), 4. 6 (b), 5. 12 (c), the only instances, apparently, in N. T. of ἐν πρ. And I can only find one (Pr. 8. 30) in V. A. (for Ἰς?) amid the innumerable examples of πρὸ, ἀπὸ, κατὰ with πρόσωπον. And in each of the three instances, the meaning is distinctly different (Grimm *sub voce*): (a) *in conspectu Christi*: i.e. approbante Christo. (b) *in facie*, i.e. *in personâ Christi*. (c) *in externâ specie*: compare 1 Sam. 16. 7, ἀνθρῶπος ὄψεται εἰς πρόσωπον, ὁ δὲ Θεὸς εἰς καρδίαν.

12. ἐν Κ.] May not the force of ἐν here, and in verses 14 and 17, be simply "by," "by the help of," derived, of course, from the common use of ἄ? This meaning seems the most natural and the best, for ἐν Κυρίῳ, in many passages of G. T.: e.g. 1 Cor. 7. 22, 15. 31, 58, Gal. 5. 10, Eph. 6. 10, Ph. 4. 2, τῷ μὴ εὐρέειν. Supra 1. 15.

17. καπηλ.] "adulterate, dilute, water down."

CHAP. III. In this chapter we have a very remarkable instance of a well-known peculiarity of S. Paul's writings: that is to say, his tendency to be carried away abruptly from the subject he is discussing to another, very slightly, if at all connected with it, by a fresh train of ideas arising out of expressions employed by him in relation to the matter immediately before him. The mention of the ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι Θ. ζῶντος, οὐκ ἐν πλαξὶ λιθίνοις ἀλλ' ἐν πλ. καρδίας, seems to have reminded him irresistibly of the parallel distinction between the characteristics of the Law and the Gospel; and he avails himself at once of the opportunity of illustrating the latter contrast by the images suggested by his description of the former. And consequently, the force and meaning of the words and ideas borrowed and transferred, must be modified by the consideration that they are used by way of *illustration*, and *not of dogmatic definition*.

NON-C. 1. συνιστ. and συστατικῶν. 3. διακονηθ. 14. μὴ for οὐ. 18. ἀπὸ δ. εἰς δ.

We must be cautious also not to be misled by our familiarity with the English Version, or by the distinction between *the letter* and *the spirit* of a command, or document, in *our* ordinary phraseology. As S. Paul sums up and concludes his argument by ὁ δὲ Κύριος τὸ πνεῦμά ἐστι (17), it is hard to imagine that the word πνεῦμα, in any part of that argument, means anything but τὸ πνεῦμα Κυρίου (17). The παλαιὰ διαθήκη ἐντετυπωμένη ἐν λίθοις, ἐν πλαξὶ λιθίνοις, introductory, transitory, given only for a time,—καταργουμένη, not μένουσα,—was essentially, in Hebrew phrase, γράμματος (6): and Moses the original διάκονος of it, its administrator and expounder, as he was the channel of its communication to Israel. The καινὴ διαθήκη, ἐντετυπωμένη ἐν πλαξὶ καρδίας σαρκίνας,—final, abiding, given once for all, μένουσα,—was, essentially, πνεύματος, the gift and work and dispensation of the Holy Spirit; and Jesus Christ the original διάκονος of it (R. 15. 8), its promulgator and expounder to Jews and Gentiles alike: hence, in this passage, διακονία seems almost to be used as equivalent to διαθήκη. For clearly, in 7 and 8, the contrast lies, not between θανάτου and πνεύματος, but between ἐν γράμμασιν and τοῦ πνεύματος (as in 6): and so ἡ διακ. τοῦ πν. is set against ἡ διακ. ἐν γρ. ἐντετ. ἐν λίθοις, i. e. ἡ παλαιὰ διαθήκη. The *condemnation* and the *death* (9 and 7), as the *justification* (δικαιοσύνη) and the *life through the Spirit*, were the issues, not of the διακονία in its strict sense, but of the διαθήκη. The words τὸ δεδοξασμένον (10) and τὸ καταργούμενον and τὸ μένον (11) seem to refer quite as naturally to the *covenant*, as to the promulgation and administration of it. And if we attach any weight to the tenses employed, ἐγενήθη (7) more accurately describes a single action,—the original enactment of the covenant,—than its continuous and frequently repeated promulgation. Its *first publication* ἐγενήθη ἐν δόξῃ, the traces of which were left on the face of Moses so overpoweringly, ὥστε μὴ δύνασθαι ἀτενίσαι.... It is important also to remember that, in V. A., ἐλπίζω is constantly used for Πῶ, confido (1 Tim. 5. 5, note), and ἐλπίς for πεποίθῃσις, as here in (12) which is but a resumption and restatement of (4). It was not merely *hope*, but *conviction*, that the *hearts* of those to whom he was writing, were soft and open to the influences of God's Holy Spirit, that encouraged S. Paul "to use great plainness of speech," and "to declare to them the whole counsel of God," with no veil drawn between him and them.

13. πρὸς τὸ μὴ ἀτενίσαι] Ought we to translate this,—with E. V.



## CHAPTER IV.

HEBR. 3. ἐν τοῖς ἀ. 16. ὁ ἕξω ἄνθρ.

NON-C. 2. μὴ. πρὸς π. συνείδ. ἄνθρ. 6. εἰπὼν...λάμψαι.  
8. ἐν παντί. 16. ἡμέρα κ. ἡ. 17. καθ' ὑπερβ. εἰς ὑ.

and most commentators,—“that they *could* not,” or “that they *should* not,” as if describing the *result* or the *object* of Moses putting on the veil? May we not rather take it as referring to the *fact* mentioned in 7, and supply from thence δύνασθαι, and render “out of regard to the fact that they could not?” Surely Moses put on the veil *because* the people were afraid (Ex. 34. 30) to look stedfastly on him, and not *in order that they might not*. And so, doubtless, ἀλλ' ἐπωρώθη ought to be connected with ἀτεινίσαι; and in strict grammar we should expect πωρωθῆναι, governed also by πρὸς, “out of regard to the fact that they could not look stedfastly,...but that the thoughts of their hearts were blinded”; “had a film over them.” πῶρος = callositas = the film or curtain that drops over the eye from disease, and *blinds* by *hardening* it,—is an apt and forcible emblem of the wilful *hardness of heart* which *blinded* the Jews to the true meaning of the prophecies: the κάλυμμα which they interposed between themselves and the truth, typified by the veil which hid the face of Moses: and which remained even to the time when the Apostle wrote, μὴ ἀνακ., “unless it were rolled back and taken away,” as in the case of every one who turned to the Lord (ἡνίκα ἂν ἐπιστρ.); for *then* it was done away with and abolished in and by Christ: ὅτι ἐν Χρ. κατ.

We should observe also in this wonderful passage the strongly marked and pointed antithesis of the contrasted categories.

παλαιὰ διαθήκη	καινὴ διαθήκη
γράμματος	πνεύματος
κατάκρισις	δικαιοσύνη
θάνατος	ζωή
τὸ καταργούμενον	τὸ μένον
πώρωσις	παρρησία
κάλυμμα	ἀνακεκαλυμμένον πρόσωπον
δουλεία (Gal. 5. 1)	ἐλευθερία

CHAP. IV. 2. τὰ κρ. τῆς αἰσχ.] “All secret-ways of unseemliness,” Hebraic for “all unbecoming disguises,” “all degrading equivocations and false pretences.”

3. “But if, after all, our Gospel *be* (καί) veiled”: still keeping up the metaphor of the last chapter: verses 14, 15.

## CHAPTER V.

HEBR. 1. οἰκοδ. ἐκ Θ. 7. περιπατοῦμεν, Gal. 5. 25, Mc. 7. 5, notes. 12. ἐν προσώπῳ.

NON-C. 7. εἶδους in sense of *sight*, and not of *the thing seen*.

SEPT. 10. ἔμπροσθεν for "in front of."

## CHAPTER VI.

HEBR. 16. ὅτι, M. 7. 23, note. 18. ἔσομαι εἰς, M. 2. 6, note.

NON-C. 2. καιρῶ δ. without preposition. 3. μηδ. ἐν μ. for οὐδ. ἐν οὐδ.: and 10. 4. ἐν παντί: and 7. 16.

SEPT. 1. εἰς κενόν, R. 12. 3, note. Gal. 2. 2; Isaiah 29. 8.

8. ἐν παντί] This form is only used by S. Paul, of all the Sacred Writers, and is not found in V. A. I doubt whether it has Classical Authority.

10. νέκρωσις] = "mortification": ἡ ν. τοῦ Ἰ. = "the mortification inculcated by Christ, exemplified in Christ"; ἡ ζωὴ τοῦ Ἰ. = "the life imparted by Jesus."

CHAP. V. 1. ἡ ἐ. ἡ οἰκία τοῦ σκ.] Hebraic. "Our tent-house upon earth," metaphorically for "our body," "domus in quâ animus habitat his in terris, velut in tentorio, quod mortis tempore detendetur." Grimm. Sap. 9. 15, βριθῆι τὸ γεῶδες σκῆνος νοῦν πολυφρόντιδα. οἰκοδ. ἐκ Θ. "cujus Deus auctor est,"

8. εὐδοκέω] constantly used by V. A. for יִשְׂמֵחַ = gaudeo, volo.

10. "The reward won by and through the body, corresponding to"; πρὸς.

13. Θεῷ...ὑμῖν] dative of person. R. 6. 2, 1 Pet. 2. 24.

CHAP. VI. 3. μωμ.] "מִטָּי = labes, macula, corporis vitium (Lev. 21. 23, Deut. 15. 17), in V. A. passim, μῶμος = dedecus, vituperium; unde μωμάομαι: vitupero, culpo." Grimm.

11. πεπλάτννται] "swells with emotion," "expands and opens": Ps. 119. 32, לִבִּי לִרְחֹב לִבִּי, ὅταν ἐπλάτννας τὴν καρδίαν μου. Is. 60. 5 the same words רָחַב לִבִּי, otherwise rendered in V. A. "Thou shalt see and *be confused*, and thy heart shall fear and *swell with emotion*." E. V. "Thou shalt see and *flow together* and thy heart...*be enlarged*."

12. σπλάγχνοις] = affections, feelings: Hebraic idiom; occurring constantly in O. T. Gen. 43. 30, Jer. 31. 20, Cant. 5. 4. In N. T. found less frequently: L. 1. 78, Acts 1. 18, 1 J. 3. 17, Ph. 1. 8, Col. 3. 12. The bowels were considered by the Jews to be the seat of the affections, as the heart by us.

## CHAPTER VII.

HEBR. 6. 8. 14. ἐν. 9. ἐκ for ὑπὸ, as = יַד. Similarly : infra 13. ἀπὸ. 15. μετὰ φόβου, M. 24. 31, note.

NON-C. 2. χωρήσατε. ἐπλευοεκτ. 5. 11. 16. ἐν παντὶ : and the participle θλ. 11. ἀλλὰ = immo. 11. ἀγνούς. 13. ἀναπέπαιται. 16. θαρρῶ ἐν ὑ.

## CHAPTER VIII.

HEBR. 24. εἰς πρόσωπον = יָדָי.

NON-C. 2. κατὰ βάθους. 12. εἰάν. 16. διδόντι...ἐν, M. 28. 19, note.

## CHAPTER IX.

HEBR. 5. 6. εὐλογία.

NON-C. 11. ἀπλότητα = liberality : supra 8. 2.

SEPT. 9. εἰς τὸν αἰῶνα. Notes Mc. 3. 29 and 1 Th. 4. 15.

CHAP. VII. 4. παράκλησις] See note J. 14. 16 for this, and infra vv. 6, 7.

CHAP. VIII. 5. διὰ θελήμ. Θ.] A strong instance of the omission of the article, inexplicable by any ordinary rules of Greek construction : and apparently to be referred to the frequent and palpable irregularity as to the use of the definite article in Hebrew.

7. τῇ ἐξ ὑ. ἐν ἡμῖν ἂ.] For the anomalous expression ἡ ἐν ἡμῖν αγ. see 1 J. 4. 16.

19. συνέκδ. ἡμ. σὺν τῇ χ.] A most curious construction : literally and grammatically implying that the χάρις was a companion of S. Paul and his colleague.

CHAP. IX. 4. ὑπόστασις] Heb. 3. 14, 11. 1. V. A. for תְּהִיָּה, Ps. 39. 8, and תְּהִיָּה, Ruth 1. 12 = "confidence, hope, expectation." Infra 11. 17.

5. εὐλογία] V. A. for תְּהִיָּה, one common meaning of which is *donum*, a gift. Prov. 11. 25, "אֲשֶׁר לְבָבָא, a liberal soul. 1 Sam. 25. 27, τὴν εὐλογίαν ταύτην, "בָּר. In verse 6 ἐπ' εὐλ. = "with liberal intent," "in a liberal spirit," "bountifully."

10. γενήματα] M. 26. 29, note.

12. "Is not only enough to satisfy to the full the needs of the brethren, but runs over in praise to God."

13. ἡ ὑποταγή τῆς ὀμ.] "Your unanimous obedience," Hebraic genitive.



## CHAPTER X.

HEBR. 2. κατὰ σάρκα π. 10. ἡ παρ. τοῦ σώμ.

NON-C. 1. π. ὑ. διὰ τῆς... 2. τινας τοὺς... 13. 15. τὰ ἄμετρα.

## CHAPTER XI.

HEBR. 14. ἄγγ. φῶτός.

NON-C. 1. 19. ἀνέχεσθαι, with gen. 6. ιδιώτης and ἐν. π. 8. ὀψώνιον, and πῆν ὑ. διακ. = "service towards you," and not "from you." 20. εἰς πρόσ. 23. ὑπέρ.

CHAP. X. 4. δυνατὰ τῷ ©.] A literal rendering of an Hebrew idiom (see note, Acts 7. 20). Jonah 3. 3 is, so far as I know, the only instance of this use of  $\tau$  after an adjective, which Grimm explains as = "Deo judice." It is probably equivalent to  $\text{יָדוּעַ}$ , 2 Kings 5. 1, Gen. 10. 9. The idiom ἡ ὑπακοή τοῦ Χρ. is found also R. 1. 5, 1 P. 1. 22.

7. τὰ κατὰ πρ. βλ.] "You look at the things before your eyes," "judge only by what you see": as in verse 1, "I, who when amongst you am outwardly," "to the eye" (as my detractors say) "insignificant, but full of boldness towards you in my absence": infra verse 10.

8. For omission of article here and infra 17, 18, see ch. 8. 5, note.

13. The μεμιλωμένον γρόμμα, which marked bounds, was a κανών. Εἰς τὰ ἄμετρα here, and v. 15, may possibly be used in the Classical sense of the word, as Grimm takes it, to mean "extravagantly, immoderately": or in a special, non-classical sense, as most Translators and our E. V. have rendered it, "beyond, outside" our measure; as seems to suit the context best. For the adverbial form, εἰς τὰ ἀ., see R. 12. 3, note.

CHAP. XI. 2. ἡρμυσάμην ὑμᾶς] "I have got-you-to-be-betrothed," "have caused you to be..."

10. ἔστιν ἀλ. Χρ. ἐν ἐμοί] A very strange form of expression, irreducible to Greek idiom.

ἡ κ. αὔ. οὐ. φρ.] "Huic gloriationi non præcludetur via": "nemo me impediēt quominus hâc re glorier": Grimm. "This boasting shall not be barred against me."

14. ἄγγελον φῶτός] The identity of this Hebrew idiom, gen. of noun for adjective, with our own, "an angel of light" = "a bright, glorious, angel," makes the phrase seem quite natural to us; and we forget that it is not a Greek form at all: only a literal rendering of a Hebrew form.

SEPT. 28. ἐπισύστ....“quotidianæ perturbationes”: Numb. 26. 9, compare. 31. εἰς τοὺς αἰῶνας.

## CHAPTER XII.

HEBR. 12. ἐν π. ὑπ.... 18. περιεπ.

NON-C. 5. 9. καυχ. ἐν ταῖς... 17. Construction of whole verse. 18. ἐπλεονέκτ.

SEPT. 10. εὐδοκῶ ἐν. Note, M. 3. 17.

16. ἄφρων and ἀφροσύνη] in this passage, and infra 12. 6, 11, seem almost equivalent to “vain,” and “vanity”: “let no man think me vain” because of my boasting.

25. πεποίηκα] This use of ποιεῖν with nouns of *time* is seldom found in Classical Authors, and not often in V. A., or Apocrypha. Job 10. 7, Ecclesiastes 10. 7, it is the literal rendering of הָיָה in same sense. In Vulgate this verse stands “nocte et die...fui,” which, if accurately interpreted, has a widely different meaning.

CHAP. XII. 2. ἐν Χρ.] See notes Eph. 6. 21, Ph. 1. 13, Col. 3. 18.

7. τῇ σαρκί] Not *in*, but *for*: “a sharp corrective for my human pride.” ἄγγελος in V. A. is used always for מַלְאָכִים, as if it meant only “messenger”: whereas in Hag. 1. 13, and Mal. 3. 1, 2. 7, “prophet,” or “minister,” would express its true sense more closely: in accordance with its derivation from the same root, מַלְאָכִים, as מְלָכִים, the leading idea of which is “ministerium,” “opus alicui delegatum.” We lose sight of this, if we always render ἄγγελος in N. T. (when it clearly does not mean *angel*) by *messenger*: as generally in our E. V. Here, for instance, “minister,” or “agent,” is a more appropriate and correct translation. For bodily sufferings, as connected with the *agency* of Satan, see Job 2. 7, I. 13. 16.

18. This absolute sense of περιπατέω, as = “to live,” is distinctly Hebraic: Mc. 7. 5, note, and supra 5. 7. Observe strange use of dative τῷ ἀ. πν., and τοῖς ἀ. ἰχν.: a sort of “dative of the manner,” so seldom, in its most natural instances (of which this is certainly not one), found in N. T.

20. εἰρεθῶ ὑμῖν] we translate at once, by intuition as it were, or by recollection of the familiar Eng. Version, “*by you*.” Do we consider how rare such a construction is in any Greek Authors? How inexplicable in S. Paul? who omits the preposition here, when absolutely necessary for the Greek idiom: as he inserts it elsewhere, when utterly

## CHAPTER XIII.

HEBR. 1. πᾶν ῥῆμα. 12. ἐν ἀγ. φ.

NON-C. 2. εἰς τὸ πάλιν. 10. ἀποτ. χρήσ.

against the same: with a persistent irregularity, as it were: using it when not wanted, leaving it out when wanted: from old associations, apparently, Hebraic or Alexandrine.

CHAP. XIII. 1. ἐπὶ στόματος] Notes M. 28. 14 and Mc. 8. 4.

4. The use of ἐξ in this sense, implying *the cause*, (three times in this verse) ("*through*" and "*by*," E. V., *ex* in Vulg.,) is due most probably to the Septuagint renderings of לְ, when, as so often, it carries this meaning. Supra 2. 2, 7. 9.



# GALATIANS.

## CHAPTER I.

HEBR. 6. ἐν χ. X. 16. ἐν ἐμοὶ. 18. πρὸς αὐ.

NON-C. 4. τοῦ ἐν. αἰ. π. 18. ἀν...ίστ. 22. ἤμην ἀγν. τ. π.

## CHAPTER II.

HEBR. 16. ἐξ ἔ. ν., ἐκ π. and οὐ δικ. π. σ.

NON-C. 2. κατ' ἰδ...ἔδραμον. 5. πρὸς ὥραν.

## CHAPTER III.

HEBR. 6. ἐλογ. αὐ. εἰς δ. 17. εἰς X. 19. δι' ἀγγ. R. 2. 27,  
and ἐν χ.

NON-C. 19. ἄχρισ οὐ ἔ. 23. ὑπὸ with acc.

SEPT. 10. τοῦ π. =  $\text{ῥ}$ , M. 2. 6, note.

CHAP. I. 6. καλέσαντος ἐν χ.] See notes at 1 Cor. 7. 15, and 1 Th. 4. 7.

9. καὶ ἄρτι] Most probably Hebraic; from similar use of  $\text{ῥ}$ .

16. ἐν ἐμοὶ] *by* me: by my ministry.

CHAP. II. 16. ἐξ ἔργων and διὰ πίστεως are clearly not correspondent terms: there must be a special distinct meaning for each preposition. Is it not possibly the same use of διὰ as in 2 Cor. 2. 4, "out of the midst of," "combined with"? *πίστις Χρ.*, can this be "faith *in* Christ"? see R. 3. 22. How can we, by any principles of language, get this meaning out of the phrase? I cannot but think the interpretation, so much reprobated by Grimm, deserves careful consideration: "fides, quæ auctore, approbante, jubente Christo, habetur Deo": the same force of the genitive as in *δικαιοσύνη Θεοῦ*. "Christ's faith," i.e. "the faith He prescribes and exacts."

CHAP. III. 6. ἐλογ. εἰς δ.] There is no  $\text{ῥ}$  in Gen. 15. 3, quoted here: but the *form* with εἰς in similar cases was so habitual to the Authors of V. A. that they introduced it here.

## CHAPTER IV.

HEBR. 6. ἀββᾶ ὁ π. 18. πρὸς ὑ. 20. ἐν ὑ. 27. ἡ οὐ τ.  
nom. for voc.

NON-C. 11. μήπως κ. 16. ὥστε. 20. ἄρτι. 24. ἄτινα.

9. οἱ ἐκ. π.] M. 5. 37, note. "The faith people": "all true believers":  $\text{הַיְהוּדִים הַנִּשְׁתַּחֲוִים}$ .

19. διατ. δι' ἀγγ.] "out of the midst of," "in the presence of."

23. τὴν μ. π. ἀποκ.] Irregular syntax, very common in Hebrew: see 2 Sam. 13. 16, and the V. A. rendering: a specimen of strange mistakes. Eph. 2. 3, M. 25. 34, note.

CHAP. IV. 13. δι' ἀσθένειαν] The accusative here inexplicable, on any principles of grammar. Ellicott translates literally, "because of," "on account of": but this is utterly unsatisfactory. Let us rather admit, at once, that it is an instance of *bad grammar*: acc. for gen., and make it equivalent to  $\text{תַּחַת הַשְׁפָּעָה}$ , R. 2. 27. "Under the influence of," "out of." 3. 19. What particular ἀσθένεια? Does not the allusion to ὀφθαλμοὺς (15) suggest weakness or disease of the eyes? The result probably of his stroke of blindness at his conversion: which would account for his seldom writing by his own hand: and agrees with many things said about his bodily infirmity. τὸν πειρασμόν μου, "my trial," as he calls it (14).

20. ἄρτι] Apparently never used in V. A.

24. ἀλληγορούμενα] not "an allegory": but "capable of being allegorised": as the Niphal in Hebrew. Make a *σοστοιχία*: and take Agar and Sara, the slave and the free-woman, as allegorical representatives of the bondage of the Mosaic, and the liberty of the Christian, dispensation: under two categories:

1st. κατὰ σάρκα. Agar. Ishmael. Lex in Sina. Jerusalem ter-restris. Judæi. Servitus.

2nd. κατ' ἐπαγγελίαν. Sara. Isaac. Evangelium. Jerusalem cælestis. Christiani. Libertas.

27. ἡ οὐ τ....οὐκ ὦ.] Literally quoted from V. A., showing the ungrammatical use of οὐ for μή in such expressions, common to V. A. as to N. T.

29. ὁ κατὰ σάρκα...τὸν κ. πνεῦμα] "He whose birth was natural ...him whose birth was supernatural." 1 Cor. 10. 3, 15. 44.

31. ἄρα] Not "so then," as a deduction from the preceding argument; but as expressing antecedent conclusions. "Surely you cannot

## CHAPTER V.

HEBR. 16. πν. περιπ.

NON-C. 6. τι. 9. μικρὰ ζ. 12. ὄφ. κ. ἀποκ. 21. β. Θ., no article.

## CHAPTER VI.

HEBR. 1. ἐν τ. π. 12. ὅσοι θ. εὐπροσ.

wish to stand in the first category: to go back to Judaising bondage. Surely we, Christians, Ἰσαὰκ τέκνα κατ' ἐπαγγελίας, are not children of the bondwoman, but of the free: surely we shall not consent to disinherit ourselves."

CHAP. V. 1. τῇ ἐλευθερίᾳ] Infra 13. James 1. 25, νόμον τέλειον, τὸν τῆς ἐλ. "the Gospel, the law" (i.e. dispensation, covenant, enactment) "of freedom: Judaism.....of bondage."

17. Our translation in E. V. is undoubtedly wrong, as contradicting S. Paul's previous line of argument, full of encouragement and promise: whereas E. V. suggests helplessness and despair, "so that ye cannot do the things that ye would." S. Paul teaches that by the help of God men may master the evil tendencies of their nature (16). And then goes on (17) "For the flesh," i.e. human nature, "is ever struggling against the Spirit: but (on the other hand) so is the Spirit against the flesh: and these are set one against the other" (i.e. God has given us the help of His Holy Spirit as a counterpoise against the carnal tendency) "to enable you to avoid doing whatever your lusts desire," "for the very purpose that you need not do whatever you have a mind to." ἵνα μὴ, "in order that you may not," "to the end you should not": much closer to the true meaning than, "so that you can not." The Vulgate gives correctly, "Caro enim concupiscit adversus Spiritum: Spiritus autem adversus carnem: hæc enim sibi invicem adversantur: ut non quæcunque vultis ea faciatis."

25. We have πνεύματι in this Chapter, with περιπατέω (16), ζῶ, ἀγομαι (18), and στοιχέω: according to the common Hebrew idiom of "walk" for "life." "If we-are-for living a spiritual life," (as doubtless we are: there is no uncertainty implied by εἶ,) "let us also maintain a spiritual walk." A bold use of dative: representing the Holy Spirit as the regulating cause.

CHAP. VI. 1. ἐν τ. π.] It is remarkable how seldom S. Paul uses, in this Epistle, this form (ἐν with dative) to express cause, manner or instrument. οἱ πν., i.e. οἱ Πνεύματι ζῶντες, περιπάτ., supra 5. 16, 25.



NON-C. 3. 9. μηδέν. 7. ὁ ἐὰν σπ. 12. τῷ στ...διώκονται.  
16. κανόνι...στ.

2. "Enter into the temptations, try and realise the trials, of others": do not make the weight of their shame heavier.

3. δοκέω = cogito in N. T. Note, M. 3. 9, Phil. 3. 4. Also in V. A. Gen. 38. 15, ἔδοξεν αὐτὴν εἶναι πόρνην פְּדָוָהּ. Prov. 27. 14.

5. Future, expressing what is *likely* to happen: "every one will, in all probability, have to bear."

10. οἰκείους τῆς π.] "Brethren in the faith," "faith-kindred." V. A. use οἰκείτος τοῦ σπέρματος for "consanguineus." Is. 58. 7 מִקְרָב, ἀπὸ τῶν οἰκ. τοῦ σπ. "blood relations." Numbers 27. 11, לוֹ קָרֵב לוֹ, "his nearest relation," τῷ οἰκείῳ τῷ ἔγγιστα.

12. τῷ σταύρῳ] Dat. of "cause": a forced expression: like those above, Cap. 5. 16, 18, 25. For striking examples of this dative see 1 Th. 3. 3, Eph. 5. 18.

# EPHESIANS.

## CHAPTER I.

HEBR. 3. ἐν π. εὐλ. 7. τὸν πλ. τ. χ. α. 12. εἶναι...εἰς ἐπ.  
13. τὸν λ. τῆς ἀλ. and τῷ Πν. τῆς ἐπ. 14. ἀπολ. τῆς π. 15.  
πίστιν ἐν... 20. ἐν δεξιᾷ α. 22. αὐτὸν ἔδωκε.

## CHAPTER II.

HEBR. 2. περιεπ. κ. τ. αἰῶνα and υἰοῖς τ. ἀ. 3. τῆς σαρκὸς  
and τέκνα ὄργ. 6. ἐν Χ. 11. ἔθνη ἐν σ. 15. κτίση εἰς ἕνα.  
21. 22. Whole verse.

NON-C. 4. πλούσ. ἐν ἐ.

## CHAPTER III.

HEBR. 11. πρόθ. τῶν αἰ. 13. ἐν ταῖς θλ. μου. 16. τὸν πλ.  
τῆς δ. α. and εἰς τὸν ἔ. ᾧ.

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CHAP. I. 13. τῷ Πν. τῆς ἐπ.] Acts 1. 4.

14. ἀπολ. τῆς περιποιήσεως] "The redemption of the purchasing":  
i.e. "the redemption which Christ has secured for us at the cost of his  
own blood"; E. V. translation would require περιποιήματος. But see  
1 Pet. 2. 9. ἀπολύτρωσις = "payment in full." "The Holy Spirit,  
which is the earnest of our inheritance, for (εἰς) the payment in full  
of every promise" at the great day (ἡμ. ἀπολ. 4. 30) when the Sons of  
God shall enter into their full inheritance. I doubt if εἰς can mean  
"until." But see 1 Th. 4. 15, 2 Tim. 1. 12.

CHAP. II. 3. τέκνα φ. ὁ.] Gal. 3. 23.

15. κτίση εἰς ἔ. κ. ᾧ.] εἰς literal rendering of  $\zeta$ , as Gen. 2. 22,  
ἠκοδόμησεν τὴν πλεύραν εἰς γυναῖκα.

20. ἀκρογωνιαίον] See M. 21. 42, note. "The head stone of the  
corner," i.e. "key stone or crown of the pointed arch"; γώνη = angle.  
Infra 4. 16, note.

## CHAPTER IV.

HEBR. 3. 14. 30. ἐν. 13. εἰς μ. ἡλ. τοῦ πλ. 17. ἐν K. 22. τὰς ἐ. τῆς ἀπ. 24. ὁσιότη. τῆς ἀλ. 29. πᾶς λ...μῆ. 32. ἐν Χρ.

NON-C. 18. διὰ with acc. ἐσκ. τῆ δ. dat. of part, and infra 23.

## CHAPTER V.

HEBR. 5. πᾶς π...οῦκ. 1 J. 2. 21. 8. τέκνα φ. 14. ὁ καθ. nom. for voc. and 22. 25. 18. ἐν πν. 26. 31. ἔσονται εἰς.

CHAP. IV. 8. Neither an exact quotation from V. A., nor a literal rendering of the Hebrew: in which it is *not* "gave," but "received" gifts,  $\square\text{N}\text{N}\text{N}$ , "in the form or nature of man," "as man." Our incarnate Lord, ascending in His human body, received gifts for His people.

9. τὰ κατώτερα μ. τῆς γῆς] "the lower region," namely, "that of Earth."

12. πρὸς τ. κ. τῶν ἁ. εἰς] Mark force and relation of the prepositions. The εἰς depends on *καταρτισμόν*. "With a view to the perfecting" (the full equipment and supply) "of the Saints for...," "ut Christiani indies perfectiones et aptiores reddantur ad opera ministerii, ad ædificationem Ecclesiæ." "Till we all arrive at unity in the faith and knowledge of the Son of God,—at the maturity of our powers,—at the standard of full-age in Christ": "full Christian growth." τοῦ πληρ. Hebr. gen. of qualification. ἵνα μηκ. ὤμεν νήπιοι, ἀλλ' ἄνδρες τέλειοι.

14. ἐν π. πρὸς τὴν μεθ. τῆς πλ.] "by their subtle-practices for waylaying and misleading": μεθοδεία "nomen neque in V. A., neque apud profanos obvium," Grimm.

16. συναρμ. καὶ συμβιβαζ.] These verbs express the exact effect of the key stone of an arch (2. 20). "By Whom the whole body, the Church, symmetrically arranged and firmly compacted and knit together by every joint and articulation of his bountiful supply, maketh continual progress towards its peaceful and harmonious amplification and stability."

17. μαρτύρ. ἐν K.] =  $\text{N}\text{N}\text{N}$ : the usual Hebr. form.

29. πρὸς οἶκ. τῆς χρ.] "for necessary and profitable edification"; or "for promotion of the general advantage."

CHAP. V. 6. υἱὸς τῆς ἀπ.] Supra 2. 2. =  $\text{N}\text{N}\text{N}$ , "contumaces, qui sibi persuaderi nolint." ἀπειθῶ in V. A. does not imply *unbelief*, but



NON-C. 15. βλέπετε πῶς. 24. ἐν παντί. 31. ἀντὶ τ.

CHAPTER VI.

HEBR. 1. 10. 21. ἐν Κ. 2. ἐν ἐπαγγελ. 12. τὰ πν. τῆς π.  
14. 16. 18. 19. 24.

“resistance to the truth,” “refractoriness,” “rebellion,” “disobedience,” and so apparently in N. T. Hebr. 4. 6. Hence as signifying “unpersuadeableness” also it is frequently applied to the Gentiles.

18. οἴνω...ἐν πνεύματι] Mark dat. with and without prep., each expressing the instrument. M. 3. 11, 1 Th. 3. 3.

26. ἐν ῥήματι] Comp. James 1. 18, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας; “He hath given us a new birth by a word of truth,” “by holy words whose virtue never fails,” M. 11. 19, i.e. “the prescribed efficacious form of words ordained by our Lord for Baptism”: “having cleansed it in the Water-bath by His own solemn word.”

27. A metaphor from the Eastern practice of purification before marriage. Esther 2. 12.

32. εἰς Χρ.] “with reference to”: Acts 2. 25, Hebr. 1. 7.

CHAP. VI. 5. τοῖς κ. κατὰ σάρκα] “your masters in the world,” “natural”; as opposed to κατὰ πνεῦμα, “in spiritual affairs.”

12. τὰ πν. τῆς πον. ἐν τοῖς ἐπ.] “wicked spirits all above and around us”: the Jewish notion of “demons in the air.”

15. ἐν ἐτοιμασίᾳ] The usual explanations of this word seem to be without special force or meaning. E. V. “the preparation of the Gospel of peace” is unintelligible, as referring to a piece of defensive armour for the feet. “Alacri et prompto animo quem efficit Evangelium pacis,” Grimm’s suggestion, is strangely inconsistent with the metaphor, and inappropriate. But there is *one* meaning, derived from V. A., hitherto apparently overlooked or undiscovered, which has a singularly exact coincidence. יָבֵן, Dan. 11. 7, 20, 21, יָבֵן מְ, Ezra 2. 68, 3. 3, Zach. 5. 10, are all ἐτοιμασία in V. A., and all = “basis,” “foundation,” “something to stand on.” Ps. 112. 7, יָבֵן לְבָבִי, ἐτοιμία καρδία αὐτοῦ. Ps. 88. 14, δικαιοσύνη...ἐτοιμασία τοῦ θρόνου σου, יָבֵן מְ, “the firm basis, on which Thy throne stands.” Hence metaphorically used here for the strong sole of the *caliga* with which each Roman soldier was shod: the firm support under his feet, on which he stood and stepped, and advanced fearlessly and calmly and securely over dangerous ground. Keble, in his description of the Christian armour, has, for this item of it, “Then heavenly calmness, lest thou fall where dangers line the way”: and *this*, “the Gospel of peace” can alone supply. So I suggest,

NON-C. 3. γένηται καὶ ἔσῃ. 8. ὃ ἐάν τι.

“having undergirt your feet,” “having your feet shod,” “with the sure support and defence and basis,” “the solid, firm substratum” “of the Gospel of peace,” to carry you safe over the rough ways of the world. “Apparatus” would more nearly express the meaning than “preparation”: which is clearly derived, through the Vulgate, “calceati pedes in preparatione ev. pacis,” from the primary meaning of ἐτοιμάζω, literally rendered. But this verb is used in V. A. over a hundred times, for יָצַב in its different moods, with all its various shades of meaning, (among which “constituo, stabilio, confirmo,” are prominent,) as if equivalent to them all (which of course it is not, “apud Græcos,” in the Classical Authors); e.g. 1 Chr. 17. 11 ἐτοιμάσω τὴν βασιλείαν αὐτοῦ, 2 Chr. 12. 1, 2 Kings 2. 12. In each of these the Vulgate has the true meaning: severally, “stabiliam,” “cum roboratum fuisset,” “firmatum est.” In other places it appears to have followed V. A. without discrimination, e.g. Ps. 21. 13, 88. 3, Hab. 2. 12, with the literal *præparare*. Hence we can understand its adopting *præparatio* for ἐτοιμασία here.

17. τοῦ σωτηρίου] A common translation of הַיְשׁוּעָה in V. A. Is. 59. 17, “שׁוּׁעָה בְּיָדֵינוּ, περικεφαλαία σ., 1 Th. 5. 8.

21. πιστὸς δ. ἐν K.] This phrase ἐν K. appears to me very difficult to explain: and I can not feel satisfied with Grimm’s elaborate attempts. I believe it to mean “coram Christo.” Note at Col. 3. 18 and Phil. 1. 13.

# PHILIPPIANS.

## CHAPTER I.

HEBR. 8. ἐν σπλ. 'I. X. 26.

NON-C. 13. τοῖς λ. π. 14. λόγον λαλεῖν. 28. ἐν μηδενί.

## CHAPTER II.

HEBR. 10. ἐν τῷ ὀ. 13. ὑπὲρ τῆς εὐ. 16. εἰς κενόν.

NON-C. 2. τὸ ἐν φρ. 16. Whole verse. 23. ὡς ἂν ἀπ.  
29. μετὰ π. χ.

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CHAP. I. 8. ἐν σπλάγχ.] “with an affection like that of Jesus,”  
“inspired by Jesus.”

13. ἐν Χριστῷ] Can this mean “by the help of Christ,” “through Christ”? “my imprisonment has, through Christ, become known.” Grimm renders: δεσμοὶ ἐν Χ. “vincula quorum causa posita est in consortio Christi,” unsatisfactorily.

CHAP. II. 8. μέχρι θ.] “even as far as death.”

9. τὸ ὄνομα] = יְהוָה = the name, Jehovah; the same as Κύριος in (11).

10. “That every knee should be bent in the name of Jesus”; i. e. “that all our prayers should be offered in His Name.” John 14. 6, 15. 16, 16. 23.

13. ὑπὲρ τῆς εὐδοκίας] = יִצְרָל עֲלֵ exactly translated: which V. A. render by δεκτὰ “acceptably,” Is. 60. 7. In 59. 18 עֲלֵ, for which ὑπὲρ is the strict and literal equivalent, means “propter,” or “secundum”: and so ὑπὲρ here may possibly have that meaning, as though expressing עֲלֵ. Grimm explains quite differently, without any reference to Hebrew. Gesenius says: “עֲלֵ substantivis abstractis præmissum ad verbiis circumscribendis inservit.” יִצְרָל עֲלֵ, falso. Lev. 5. 22, V. A. ἀδικῶς: (compare L. 16. 9). יִצְרָל עֲלֵ large, V. A. περισσῶς, Ps. 31. 24; יִצְרָל עֲלֵ leviter, Jerem. 6. 14: and so יִצְרָל עֲלֵ, Is. 60. 7 (see above), “in a pleasing manner,” which seems to be the meaning of



## CHAPTER III.

HEBR. 3. ἐν σαρκὶ π. 1. 6. 14.

NON-C. 2. βλέπετε. 8. ἀλλὰ μ. οὖν κ. 12. εἰ καταλάβω.  
16. στοιχεῖν κανόνι.

## CHAPTER IV.

HEBR. 1. 7. 13. 15. εἰς λ. 19. ἐν δ. ἐν X.

NON-C. 10. ἤδη.....to end. 6. 12.

the text; "in a way to please Him," "agreeably to His will." (In V. A. εὐδοκία is almost always put for יִצְרָה.) Gesenius compares the phrase to יִצְרָה, Jerem. 6. 20 (V. A. δεκτὰ) making *that* adverbial, as נִפְשָׁה, Jerem. 6. 29, 30, in V. A., εἰς κενόν, εἰς ματαιόν. See Note Rom. 12. 3: and infra verse 16. V. A. use ὑπὲρ very seldom, 2 Kings 18. 5, Ps. 55. 7, Thr. 4. 7. I have found no other instances. It would appear to have been almost unknown to the Translators, which may account for their rendering לָפְי by a periphrasis as above.

30. τῆ ψυχῆ] = יָצָא, *himself*: "running great risks for himself."

CHAP. III. 2. S. Paul disputes the right of the old Judaizing party to call themselves ἡ περιτομή, or οἱ ἐκ περιτομῆς (Acts 10. 45, 11. 2), and asserts his claim to it, and that of all true believers: and coins a new word for the "destructives," κατατομή: the false teachers, who like dogs, *bark down* true doctrine.

3. ἐν σ. πεποιθότες] פִּי יִצְרָה, the usual Hebrew form, is translated in V. A. indifferently *with* or *without* ἐν: e.g. Ps. 78. 22, 32. Hence a similar use in N. T. See Notes Mark 1. 15, 2 Thess. 3. 4.

5. Ἑβρ. ἐξ Ἑβρ.] "of Hebrew blood a Hebrew," "a Pharisee to the very letter of the law": κατὰ γ. Φ. 2 Cor. 11. 22, Gal. 1. 14, Acts 6. 1, notes.

16. "But that to which we have attained, is, *to walk*..." may possibly be the correct translation.

CHAP. IV. 5. ὁ K. ἐγγύς] = μαρὰν ἀθά. 2 Cor. 16. 22.

6. τῆ πρ. καὶ τῆ δ. μετὰ εὐχαριστίας] Can this have any reference to special prayers at the Eucharist? The use of the article seems to mark a definite and special occasion.

15. εἰς λόγον δόσεως] Hebrew idiom = רַבֵּי לַע. M. 5. 32, note.

# COLOSSIANS.

## CHAPTER I.

HEBR. 4. 9. 11. 21. 23. 28. 29, all illustrate varying meanings of *έν*, very frequent in this epistle.

## CHAPTER II.

HEBR. 1. *έν σ*. 2. *εις π. πλ. τής πλ.* 14. *έκ του μ.*

NON-C. 8. *βλ. μή έσται.* 14. *τό χ. τοίς δ.*

## CHAPTER III.

HEBR. 6. *υί. τής άπ.* 18. nom. for voc. and *έν K.*

NON-C. 11. *όπου* = in whom, in which.

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CHAP. II. 11. *τῆ περιτομῆ του Χρ.*] i.e. *Baptism*; which is the Christian *initiation*, as Circumcision was to the Jews.

15. *έν παρήσά]* “openly,” “boldly,” “confidently”: Mc. 8. 32 note.

CHAP. III. 1. *εί ούν συννηγέρθητε]* = “Seeing then that ye have been raised up,” implying a recognised fact. In ordinary Greek, of course, it would mean “if ye had been.”

4. *φανερ. έν δόξῃ]* M. 13. 43, James 1. 17: “appear” is far too weak in either case: “manifestation,” “showing forth openly,” is the idea.

5. *τά μέλη...*] Can this mean “mortify your members *as to* fornication”...: or are we to look upon these and similar offences as *members* making up collectively the whole *body of Sin*: looking on sin as a *body*? Observe the curious introduction of the definite article before only one noun, *τήν πλ.*: a strong instance of Hebraic irregularity in its use.

6. *άπειθείας.*] Note Eph. 5. 6, Hebr. 4. 6, R. 11. 30.

7. *έν αύτοίς*: i.e. *τοίς υίοίς τής άπ.*

10. *καί' εικ. του κτ.*] See below 14, *συνδ. τής άλ.*, and 4. 12 *έν π. θελ. του Θ.*: all specimens of same class of deviation from strict

## CHAPTER IV.

NON-C. 3. θ... λαλήσαι. 17. βλέπε.

grammar (which requires *two* definite articles in such cases,) traceable to Hebraic influence: as also 1 P. 3. 12, οἱ ὀφθ. K. and ὧτα αὐτ., and Jude 6, ἀγγ. τοὺς μητ. 1 Th. 2. 13, 4. 3.

12. ἐνδύσασθε...σπλάγχνα] a curiously distorted metaphor. σπλ. οἶκτ. = "pitiful feelings," Hebraic. 2 Cor. 6. 13.

16. ἐν χάριτι] Can this mean "thankfulness, gratitude," as constantly in ordinary Greek? I cannot find any instance of this use in V. A. except the one given by Grimm, 2 Macc. 3. 33: but it is not uncommon in N. T. 1 Tim. 1. 12, Philemon 7, Rom. 6. 17, 7. 25, 2 Cor. 9. 15, Luke 6. 32. Here, "*with gratitude* in your hearts," or "singing, with your hearts, in gratitude": "with grateful heart worship."

18. ἀνῆκε] Eph. 5. 4, Philem. 8, apparently cognate with and used in same sense as προσῆκε. Found in only three passages of N. T. and four times in V. A.: in Apocrypha, 1 Macc. 10. 40, 42, 11. 35, 2 Macc. 14. 8. In Classical Authors, apparently never occurring in this signification.

ἐν Κυρίῳ] This phrase, so frequently employed by S. Paul, but only once, in same sense, by any N. T. writer (Apoc. 14. 13), is most difficult to explain, or account for, or adequately interpret. May I venture some attempt at its elucidation? Can it mean "apud, *coram*," "in the presence of," "in the sight of," as equivalent to קָ in V. T. frequently? Gen. 23. 18, וְקָ בְלִבָּי, V. A. ἐναντίον τῶν εἰσπορευομένων, Ex. 14. 4. Gesenius considers this as an abbreviation of וְקָ or וְקָ; can we imagine S. Paul using ἐν with a similar meaning? I think it will be found that this sense, or one derived from or connected with it, fits and suits most of the passages in his Epistles. Rom. 9. 1, 16. 13, Phil. 1. 1, 3. 1, 6. 1, Eph. 6. 21, 1 Th. 1. 1, 2 Th. 1. 10, and infra Col. 3. 20, 4. 7, σύνδουλος ἐν Χρ. We should understand at once, συνδ. ἐν ἀνθρώποις, "in medio hominum," "apud, coram homines." Can the idea and the phrase possibly have been transferred, from the frequency of its familiar use, in the Hebraistic dialect of the day, when *several* persons were spoken of, to cases where there was *only one*?

22. τοῖς κατὰ σάρκα κ.] as opposed to τοῖς κατὰ τὸ εὐαγγέλιον, or κ. Χριστόν.

CHAP. IV. 6. εἰδέναι] The infinitive is often used as if it were a noun, in apposition to another noun going before it, *in any case*: here εἰδέναι seems to be in this relation to ἄλατι; "seasoned with salt," i.e. (namely) "the knowing how..."



# 1 THESSALONIANS.

## CHAPTER I.

NON-C. 6. μετὰ χ. πν. ἀ. 9. ἐπεστρ... δουλ.

## CHAPTER II.

HEBR. 2 and 17. 18. καὶ = *but*.

NON-C. 7. ὡς ἀν... θάλπη. 10. γίγνομαι, *with* adverbs.

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CHAP. I. 3. Hebraic : "your faith-sprung works, your love-inspired zeal, your hopeful expectation of Christ," "ever making mention" of these "before God."

5. πληροφορίᾳ] metaphor : "either from a ship in full sail and so = βεβαιότης; or from a tree in full bearing, with notion of completeness, satisfaction, full persuasion." Schl.

CHAP II. 6. ἐν βάρει] Schl. sub voce, says, "Paulus respexit sine dubio usum Vocab. Hebr. רִבְּרָ." The original meaning was "gravitas, pondus" : and hence "dignity, honour." V. A. renders it by τὸ ἔνδοξον. Is. 22. 24, 59. 19. But in Judges 18. 21,—where it means "res pretiosa," "res gloriosa,"—they have βάρος : which, we may hence infer, with them = "dignity, honor, high repute"; as "gravitas = auctoritas". "When we might justly have claimed high place among you."

13. λόγον Θεοῦ] "The word of God as you heard it from us" = τὸν ἀκοῆς—παρ'—ἡμ. τοῦ Θεοῦ. λ. : see notes supra 1. 3, and Col. 4. 12.

17. πρὸς καιρὸν ὥρας] L. 8. 13, John 5. 35, Galatians 2. 5, 1 Cor. 7. 5, 2 Cor. 7. 8, Philem. 15, Hebr. 12. 10, 11, Jac. 4. 14. These are apparently the only instances of this very remarkable use of πρὸς, seldom, if ever, met with in Classical Authors : which seems to be used as if equivalent to εἰς in similar expressions, e. g. εἰς ἐνίαυτον, which is Homeric ; and common also in V. A. and N. T. But I have not found πρὸς in this sense anywhere in V. A. Of course, *we* translate it easily and readily and instinctively, by our own corresponding idiom : but how did it get into N. T. ? I cannot connect it with any Hebrew

## CHAPTER III.

HEBR. 4. πρὸς ὑ. 9. ἔμπρ. τ. Θ.

NON-C. 1. μηκ. στέγ. 10. δεόμ. εἰς τὸ ἰδ.

## CHAPTER IV.

HEBR. 8. εἰς ὑ. 15. ἐν λ. K. omission of article. 16. ἐν κ... φ... σ. all remarkable. 17. εἰς ἀέρα.

NON-C. 1. ἐρωτ. = request. 10. αὐτὸ. 18. ὥστε π.

## CHAPTER V.

HEBR. 2. ἡ ἡμ. K. 23. καὶ... τηρηθ. so that... supra 3. 5.

NON-C. 1. χρ. ἔχ. γραφ. 13. ἠγείσθαι... ἐν ἀγ. 18. ἐν παντὶ. 27. ὀρκίζω... ἐπιστ.

form. Vulgate renders it by *ad* in all the above, except the three last, where it has *in*. Grimm's citations from Classical Authors do not touch the difficulty, exhibiting an entirely different meaning of *πρός*.

CHAP. III. 3. τῷ μηδένα σαίνεσθαι] "By the fact that no one is depressed and cowed by these afflictions": i. e. to comfort you about your faith (verse 2), by the example and experience of God's Saints.

5. μήπως] "whether or no," as Gal. 2. 2. How are we to explain the change of mood in *μήπως ἐπείρασεν καὶ γένηται*? Is it not possibly Hebraic, corresponding to a well-known and frequent use of *ἵ* for "so that": "whether or no the Tempter has tempted you, *in order that* our labour might be in vain," infra 5. 22. It is clear that *ἐπείρασεν* and *γένηται* cannot be coupled together by a mere *and*. For *εἰς κενὸν* see R. 12. 3.

CHAP. IV. 1. παράκ. ἐν K.] ἐν = *ἕ* adjurandi, so common in Hebrew and so generally rendered in V. A. by ἐν: 1 Sam. 24. 22, ὁμοσὸν μοι ἐν K. 2 Sam. 19 7. See M. 5. 34 and 2 Th. 3. 6.

3. "The will of God is your sanctification": three constituent links in which are expressed by the three infinitives, ἀπέχεσθαι, εἰδέναί, μὴ ὑπερβαίνειν.

6. ἐκάλεσεν... ἐν ἀγ.] Most probably ἐν, as equivalent to Hebrew *ἕ*, stands here for *εἰς*, which is one of the meanings of that preposition, "has called you unto sanctification." See notes 1 Cor. 7. 15, Gal. 1. 6, M. 28. 19.

15. It is most unusual to have *εἰς* = until. 2 Tim 1. 12. Perhaps in each case it does not refer to *the time* but *the object*. M. 10. 22, 24. 13, Mc. 13. 13. It would seem to be due to the *literal* rendering of *ἵ* in similar expressions; as constantly found in V. A.

## 2 THESSALONIANS.

### CHAPTER II.

NON-C. 10. ἀνθ' ὧν. 13. πίστις ἀλ.

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CHAP. I. 10. ἐν τοῖς ἀγίοις] possibly "coram sanctis Ejus." Col. 3. 18, note: Ex. 14. 4, הַעֲרִיבֵנוּ לְפָנָיו V. A. ἐνδοξασθήσομαι ἐν Φαραῶ: where the literal ἐν obscures the force of פָּנָיו; which is the same here as in Gen. 23, 18, where V. A. has caught and given the true meaning, ἐναντίον. Or we may translate ἐν here, "by," as so very common a sense of פָּנָיו. Matt. 3. 11.

11. πληρώσῃ...ἐν δυνάμει] "complete in you a full delight in all goodness and works that spring of faith, effectually and powerfully."

CHAP. II. 1. ὑπὲρ τῆς παρουσίας] "with respect to": ὑπὲρ is the exact literal equivalent of לְפָנָיו, one of the well-known meanings of which is, "concerning, with respect to," 1 Kings 22. 8, Is. 1. 1, Gen. 26. 21: but in these V. A. have περὶ. I find ὑπὲρ only three times in V. A.: in two of which it stands for לְפָנָיו in the above sense: 2 Kings 18. 5, Ps. 55. 7. It is a legitimate inference that such a meaning may have gradually attached to the word, as suiting literally the old familiar mode of expression, when transferred into Greek. Phil. 2. 13. The Thessalonians would seem to have misunderstood his first epistle: cap. 4. 15.

2. δι' ἡμῶν] In V. A. διὰ is frequently used for בְּיַדִּי, "by the hand of," 2 Chr. 29. 25, Jos. 20. 2. So that here it may mean simply "by my hand," "from me."

3. ὁ υἱὸς τῆς ἀπ.] J. 17. 12, note.

10. Here ἀληθεία and ἀδικία are opposed, as constantly by V. A. See notes at M. 11. 19, L. 16. 9, 1 Tim. 3. 16. Here render "with every lying deceit." Below, verse 12, the opposition is still more pointed and emphatic: ἀδικία clearly means "lying, falsehood," corresponding to τὸ ψεῦδος in verse 11. It is astonishing how all the



## CHAPTER III.

HEBR. 1. 10. πρὸς ὑ. 4. πεπ. ἐν Κ. 6. 15. καὶ = yet.

Versions, following in the wake of the Vulgate, have copied and reproduced this glaring mistake of the V. A., and so have confused and distorted the plain meaning of innumerable passages in O. T.: and our English Version notably so. But what wonder, when the irregular and careless interchange of δίκαιος and ἀληθῆς, ἄδικος and ψευδῆς, and the substantives connected with them, in V. A., has affected and coloured so frequently whole sentences in N. T.

CHAP. III. 10. ἤμεν πρὸς ὑμᾶς] M. 13. 56. Mc. 9. 19. πρὸς is here not Greek, but Hebraic: in Greek it could not be so used, with an accusative, as expressing an action *in or near*, with no sense of *motion to*. It is simply the literal rendering of לָךְ, which has *both* meanings. But the translators in V. A., in consequence of their imperfect acquaintance with Greek, unable to discriminate delicate shades of meaning, treated πρὸς as uniformly equivalent to לָךְ: and so the occurrence of such utterly ungrammatical phrases as that in the text (which would have defied the comprehension of those who knew only real Classical Greek) becomes intelligible; and can in fact only in this way be accounted for. John 1. 1.

# 1 TIMOTHY.

CHAP. I. 16. πρὸς ὑποτύπωσιν] *not* “an example for them to copy,” “a pattern for them to imitate”; (as he is speaking of God’s wonderful mercy,) but “as a shadowing forth, a sketch, an outline of what should be the experience of all Christians”: “for a picture of the case of all, who, like S. Paul, should hereafter believe.” ἐν ἐμοὶ πρώτῳ “*in*” or “*by me first*”; or rather “by me above and before every one else,” “by me chiefest of all,” verse 15: which sense of πρώτος is common in N. T., as in V. A. 1 Ch. 27. 43, Ez. 27. 22, πρώτα ἡδόσματα, 2 Ch. 26. 20; and is found also in Classical Authors.

18. τὴν κ. στρατείαν] =  $\aleph \beth \zeta \eta$ , “militia,” the service, which every Jewish Priest had to fulfil,  $\aleph \beth \zeta \aleph \beth \zeta \eta$ , Numb. 4. 23, “to serve the service”: V. A. λειτουργεῖν. In this place it *has nothing whatever to do* with “warfare,” as E. V. translates it: but with the functions and service of the priesthood, στρατεύειν στρατείαν being the exact equivalent of the Hebrew idiom given above, which describes the sacred service of the Priests, Levites, &c.

κατὰ τὰς προ. ἐπὶ σὲ προφητείας] “according to supernatural communications from above guiding me to thee”:—“in accordance with the intimations of the divine Will previously pointing to thee.”

CHAP. III. 13. βαθμὸν, “a step up,” advancement, promotion: ἐπιαναβαίνειν. But may it not mean “foundation,” “standing ground,” “a good footing,” as θεμέλιον *infra*, 6. 19?

16. εὐσεβεία] V. A. for  $\aleph \zeta \eta$ , Prov. 1. 7. In Is. 11. 2 it stands alone for  $\eta \aleph \zeta \eta$ . Is it not possible that this well-known passage may have given the word a fixed and special meaning for the Jews, in which it is used in N. T.? “our Holy Religion.”

ἐδικαίωθη] M. 11. 19, L. 16. 2, 2 Thess. 2. 10: here, most probably, in accordance with the views stated in my former notes, “was declared to be true Christ,” “*authenticated*” by the Holy Spirit,” at His baptism: “*declaratus est talis qualis reverâ est*,” Schl.:—justified, ap-

## CHAPTER V.

HEBR. 4. ἐνωπ. τοῦ Θ. 10. ἐν ἔργ. κ. μ.

NON-C. 12. πίστις. 24. τινῶν before its noun.

proved, demonstrated to be the Messiah, by the gifts and credentials of the Holy Spirit, and by His workings in Himself and His Apostles. ἐν πνεύματι “by the Spirit,” M. 3. 11. ἀνελήφθη is the word used in V. A. of Elijah’s Translation, 2 Kings 2. 11; and of our Lord’s Ascension in N. T. Acts 1. 11. ἐν δόξῃ, not “into,” but “with” glory.

CHAP. IV. 1. ῥητῶς] i.e. “spoke to S. Paul by inspiration”: fore-showing Gnostic and other heresies. δαιμόνια = דַּיְמוֹן V. A. M. 9. 33, note. Ps. 105. 37, and so in Apocrypha: Baruch 4. 5. Hence its use for evil spirits (a notion entirely Jewish) in N. T.

2. ἐν ὑποκρ. ψευδ.] “THROUGH the hypocrisy of lying teachers”: ἐν of the cause.

5. ἀγιάζεσθαι] See Lev. 11. 44: both for the word (ἀγ. : V. A. for שְׁבַח) and the idea. “By the word of God.” What word? the command and explanation given to S. Peter, Acts 10. 15. 1 Cor. 10. 25, Eph. 5. 26.

7. “Harden and train and discipline thyself, with a view to religious improvement,” “to the *devout life*”; with *the devout life*, the life of God in the soul, as its end and aim. With this object in view, bodily discipline has its use and advantage: small, comparatively, but still real and important. “Cibus, lautioribus, venere, similibus, ante certamina publica abstinere, γυμνασία appellabatur,” Schl. Hence it may mean “religious discipline of the body,” as distinct from mental and spiritual discipline.

9. πιστὸς ὁ λ.] “The statement is true and to be relied upon.”

14. In 2 Tim. 1. 6 S. Paul’s agency alone is spoken of: here he speaks of a conjunction of the Body of Presbyters: there it is διὰ ἐπιθέσεως τῶν χειρῶν μου; here μετὰ, κ.τ.λ. Titus, 1. 5, has it all left to him: in Acts 8. 17, 19. 6, the imposition of hands is used by apostles alone.

διὰ προφητείας] “by directions from Heaven,” “by divine intimation and appointment,” “by the declaration of God’s will”: as supra 1. 18.

CHAP. V. 5. Here ἐπὶ with acc. after ἐλπίζω: supra 4. 10 it has dative. V. A. constantly use this verb followed by ἐπὶ for פָּצַח, confido, as was no doubt known to the Authors of our E. V., when they translated here “trusteth”: as in 4. 10, 6. 17, 1 Pet. 3. 5. In Judg. 18. 7, פָּצַח = “securely,” is rendered by ἐπ’ ἐλπιδι.



CHAP. VI. 2. "Because those who lay claim to the benefit of their services are faithful : i. e. Christian believers."

5. "looking on our Holy Religion as a means of making money" : thinking that religion is a source of profit.

12. *not* "fight the good fight," but "run the glorious race," "maintain the noble struggle." 2 Tim. 4. 7 ; *τρέχωμεν τὸν ἀγῶνα*, Hebr. 12. 1. 1 Cor. 9. 25. For *ὡμολ...* see Heb. 4. 14.

19. As *βαθμὸς* (supra 3. 13) seems possibly = *θεμέλιον*, may not the latter *here* stand for the former ? or may the meaning be, "laying up,"—as men pile up treasures,—“their successive tiers of good works, as a firm basis or foundation, ever rising higher, from which they may stretch upwards to the prize, and spring to lay hold on it at last,” *ἀφορμή*. As though eternal life were hanging up before us, as the prize of our contest, like a ring, to be grasped and held by the winner. *θεμέλιον* = “a standing ground, a solid basis : something firm beneath the foot.” Each advance in holiness is an upward step, on which to rise yet higher : whereas men, whose religion is mainly talk and feeling, are like people walking up sand-hills ; they cannot advance towards the prize : they have nothing to spring from : they slide downwards, and go back.

## 2 TIMOTHY.

CHAP. I. 1. Can *κατὰ* here = "propter," "with a view to," "for the purpose of," as has been suggested by Winer and others: Tit. 1. 1, *κατὰ πίστιν*? as *ἐν* often means? If I could cite any instances where V. A. give *κατὰ* for *ἐν*, I should feel more inclined to support this suggestion.

2. *χάρις*, ἔλ. *εἶρ.*] "The triple crown of glory." Keble.

5. *ὑπόμν.* *λαμβ.* and 9 *πρὸ χρ. αἰ.* are Non-C.

CHAP. II. 2. *διὰ π. μαρτ.*] "in the midst of," "coram": notes R. 2. 27, 4. 11, 14. 20, and Gal. 3. 19. Ellicott and others see that this *must* be the meaning, and try to account for it: I have shown *how* it is so, probably.

15. *ὀρθοτομεῖν*] Found only here in N. T.; and twice in V. A. Prov. 3. 6, 11. 5, and there with *ὁδοῦς*: supposed to be a metaphor from cutting a furrow straight, *ὀρθός* = *εὐθύς*. Not met with in Classical Authors. May we not here (in the absence of *ὁδός*, or anything like it) keep to the *exact* meaning of the word *ὀρθός*, "vertical," "upright," and so "true": "dressing it" (as masons say) "by the plumb-line": "setting it up and presenting it to the world, all true, square, uniform: with no deflections or distortions." There does not seem to me to be any idea of *division*: of breaking the truth up into its several portions: but of shaping and arranging the whole truth for exhibition. Grimm, following Schleusner, drops the idea of "cutting": and suggests "rectè tracto," which the Vulgate has: illustrating this by the secondary sense of *καινοτομεῖν* = "nova facio, muto."—Schl. cites Euseb. H. E. 4. 3, to show that *ὀρθοτομία* = *ὀρθοδοξία*, *ὀρθοδιδασκαλία*: but this, clearly, may be merely derived by them from the use of the word *here*: and may go to prove that they too understood it as suggested above, and did not hold it to imply *division*, as our E. V.

19. "Yet this solid and fundamental doctrine of God's Gospel" (i.e. the Resurrection) "stands firm and sure" (*ἕστηκε*), "having this seal" and authentication: viz. the same that God gave to the authority

of Moses and Aaron against Korah: Numb. 16. 5, V. A.: ἐπέσκεπται καὶ ἔγνω ὁ Κύριος τοὺς ὄντας αὐτοῦ, the correct translation of the original with its two verbs, לְיָדָא וְיָדָע "יה" בְּקֶר וְיָדָע, from which our E. V. has been diverted by the "tomorrow" in verse 16, and the Vulgate rendering, "mane notum faciet Dominus." "God will discriminate and acknowledge those that are His"; therefore "let every one...." As Moses warned the congregation against Korah (Numb. 16. 26), so the Apostle warns the Church against these false teachers and their UNTRUTH (ἀδικία, 1 Cor. 13. 6, M. 11. 19, 2 Th. 2. 10). The Seal is Κύριος ἔγνω. καὶ = "therefore," Hebraicè, for י, so common in that sense: "therefore let every one...keep clear of all false doctrine."

25. μῆποτε] M. 13. 15, Mc. 4. 12. "In case God, at some future time, may grant them." E. V. "if God peradventure will give them": grasping and exhibiting here the true meaning, which it has obscured in the two other passages, by "lest": Vulgate, in them all, has "nequando."

26. εἰς τὸ ἐκ. θέλ.] Hebraic: εἰς = י.



## TITUS.

CHAP. I. 1. ἀπόστ....κατὰ πίστιν] 2 Tim. 1. 1. εὐσέβεια, 1 Tim. 3. 15 = "The Christian system."

3. ἐν κηρύγματι] "by the promulgation of the Gospel message." The omission of the article is simply Hebraic, and need not surprise any one acquainted with the arbitrary and irregular use of it in Hebrew. I may here again express my opinion of the unsoundness and impracticability of the attempt to account for the anomalies and bewildering perplexities connected with the omission of the definite article in G. T., on any principles of *Classical Criticism*.

10. οἱ ἐκ π.] "The strict *Jewish party* among the Christian converts": not merely, "the Jew-converts": Acts 10. 44, 45, 11. 2, 3.

CHAP. II. 13. ἐπιφ. τῆς δόξης] "The glorious appearing"; as Eph. 4. 13, ἡλικία τοῦ πληρώματος, "the full, complete manhood." "Waiting for our blessed hope, *even* the glorious Epiphany..."

14. περιούσιον] Found only here in N. T., and four times in V. A., Ex. 19. 5, Deut. 7. 6, 14. 2, 26. 8, always with λαός, for הַעָמָּה הַזֶּה, "populus peculiaris": with its derivative περιουσιασμός, twice (Ps. 134. 4, Eccl. 2. 8); the word seems to have been *coined* by the Authors of V. A., to express the same idea, which they have rendered once, Mal. 3. 17, by εἰς περιποίησιν. Quoted 1 Pet. 2. 9. It has no classical authority. They would seem to have concluded that, ὁ περιπεποιήται, περίεστι: and therefore περιπεποιημένον = περιούσιον = peculium.

CHAP. III. 4, 5. Connect last half of 5 with 4, putting οὐκ ἐξ ἑ... ἔλεον in a parenthesis: "he has saved us," i.e. "has provided a way of salvation for us," "by Baptism, and Renewal of the Holy Spirit" (Collect for Christmas Day); "not in consequence of any works of righteousness in us, but according to his mercy."

7. κληρον. γεν.] "that we may, according to our hope, as we hope, come-in-for-the-inheritance-of," "attain to": in which sense κληρονομεῖν

is used constantly by V. A. for עָרַץ without any notion of inheritance. For instances see Grimm. And thus both verb and noun are found in N. T., in this wider sense, borrowed doubtless from V. A.; Hebr. 1. 2, 4, 11. 7, 12. 17. This is purely Hebraic, and non-Classical. Polybius has it once. It arose probably from the peculiar light in which the Jews looked on the land of Canaan.

9. περιττασο] Only found here and 2 Tim. 2. 16: not in V. A.: nor in any Classical Authors in this sense. Josephus, A. J. 4. 6. 12 and Lucian and other later writers use it so. Grimm.

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## PHILEMON.

6. ἐν ἐπιγνώσει...εἰς Χρ.] “by the recognition *and* reference to *Christ* of all the good that is in us.”

7. τὰ σπλ....ἀναπέπ.] “The hearts of the Saints have been refreshed, re-invigorated, encouraged.”

# HEBREWS.

## CHAPTER I.

HEBR. 1. ἐν τοῖς π...ἐν νίῳ. 3. 5. ἔσομαι εἰς π. 8. Nom. for Voc.

NON-C. 3. φέρων. 9. ἔχρισε...ἔλαιον.

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The title of this Epistle (as Dr Roberts suggests in his Dissertations on the Gospels) indicates, possibly, *not* the Jews universally, nor even the Jewish converts generally, but the strict Jewish party within or without the Church, οἱ ἐκ περιτομῆς: Acts 6. 1: as opposed to the Ἑλληνισταὶ, the Hellenizers; and the line of argument and the whole tone of the Epistle support this view. That either the difference of style or absence of any personal allusions, or the expression in Chap. 2. 3 ὑπὸ τῶν ἀκ. εἰς ἡμᾶς..., prove S. Paul *not* to be the Author, is untenable. Whoever wrote it, was plainly writing anonymously: and apparently did not wish to be known.

CHAP. I. 1. πολυμερῶς] “The leading thought seems to be that there were many parts or divisions in the Prophetical Harmony; that no *one* utterance embraced the entire mystery: and that each portion had its own style and manner: as S. Paul seems to intimate, 1 Cor. 13. 9 ἐκ μέρους.” Maurice.

2. κληρονόμον] = כְּרִי = κύριον. Titus 3. 7 and infra 4: κεκληρ. = “adeptus est, proprium accepit,” “has by right, as his own.”

7, 8. πρὸς τοὺς ἀγγ., πρὸς τὸν υἱὸν] πρὸς = לְפָנָי, “with respect to”: Rom. 10. 21, Eph. 5. 32. Hebraic use, though occasionally found in Classical Authors: similarly εἰς, Acts 2. 25. Mark force of μὲν—δὲ, “and whereas he saith of the Angels...of the Son, on the contrary, he saith.”



10, 11, 12. The God addressed in Ps. 102 is, all along, *God manifest in the flesh to Sion, the Incarnate Messiah, come down to earth: hence the applicability of this quotation.*

14. "Sent out on errands of help and service for the benefit of those who..."

CHAP. II. 2. δι' ἄγγ.] This *may* mean "in the presence of," "out of the midst of," as 2 Tim. 2. 2, and may refer to Deut. 33. 2, and to the *law* as given from Sinai alone. Or we may understand it of the word and revelation of God conveyed at various times to the Jews by the Prophets, through the intervention of Angels. · Chap. 1. 1.

παρακοή = "misapprehension."

5. Supply ἀλλ' ἀνθρώπων. Schleusner takes τὴν οἰκ. τὴν μ. as = נַחֲמָה עוֹלָמָה "nova mundi institutio," "œconomia Christiana": the Rabbinic phrase for the post-Messianic æra, ὁ μέλλον αἰὼν, as הַיָּמִים "עוֹלָמָה, for the state of things before Messiah: ὁ νῦν or οὗτος αἰὼν: a distinction most vividly presented to us in N. T., 1 Tim. 6. 17, L. 18. 30, 20. 35, 1 Cor. 1. 20, Heb. 6. 5. But I can find no instance of οἰκουμένη in this sense, though it suits the passage exactly, as expressing "the world of the future": "as it was to be under the coming dispensation." For the government and channels of grace in the Church were to be, not by Angels, but by men: and the Church was to absorb the world and renovate it, and change its character altogether.

10. ἔπρεπε] Can this mean "it SEEMED right"? לוֹ יֵטֵב, or יֵטֵב בְּעֵינָיו, V. A. = καλόν ἐστιν ἐναντίον αὐτοῦ, "becoming, proper, right, before him," "in his eyes": which is the exact meaning of πρέπει, as describing something "good to the eyes." We dare not presume to say, —not even an inspired Apostle,—that any particular course of action "became God," "decebat Deum" (Vulgate). We *may* conclude, from the results, that such a course "seemed right to Him."

15. ἔνοχοι] See M. 5. 22, 1 Cor. 11. 27. Here it seems to mean "subject-to-the-penalty-of": Vulg. "obnoxii servituti." But the construction with gen. in this sense, is quite anomalous. It had perhaps come to be used as a substantive.

16. "For assuredly it is not *angels* he comes to help, but the seed of Abraham." ἐπιλαμβ. = "to take by the hand."

CHAP. III. 1. τῆς ὁμολογίας ἡμῶν] = "our covenant," "fœderis nostri": as Moses was the ἀπόστολος and Aaron the ἀρχιερεύς of the Jewish.

11. ὡς ᾧμοσα] כִּי אֶשְׁבַּע, "how I swear," or "of whom..."

14. ὑπόστασις] parallel to ἐλπίς in 6: infra 11. 1.

## CHAPTER IV.

NON-C. 6. ἀπείθ. Eph. 5. 6. 10. κατέπαυσεν. 13. κτίσις.

## CHAPTER V.

NON-C. 2. περίκ. ἀσθ. 12. διὰ τὸν χ.

## CHAPTER VI.

NON-C. 6. Acc. after γευσάμενους. 17. ἐμεσίτευσε.

CHAP. IV. 2. ὁ λ. τῆς ἀκοῆς] See Rom. 10. 16, M. 4. 24. "The word of the message," i. e. "of the Gospel." Here ἀκοῆ = εὐαγγέλιον.

12. μερισμοῦ] Schleusner "ad intimos animi recessus"; as if parting asunder *implies* the very middle or innermost part: and Grimm, apparently following him, though without acknowledgment, gives "usque ad absconditissimum illum locum, quo animus et anima inter se discernuntur." This appears to be the probable meaning. To take the word in an active sense, as Vulg. "divisio," and our E. V. "dividing asunder," is unjustifiable. Supra 2. 4 it is clearly passive, "gifts." But there is the same ambiguity in many of the Latin and English words signifying "division, distribution, assignment"; active forms used passively.

14. κ. τ. ὁμολογίας] "Let us hold fast to our *vow*," "our *covenant* with God." V. A. use the word for נִדְּבָה, votum, Lev. 22. 18, Deut. 12. 6. Comp. 1 Tim. 6. 12 with this passage, and Jerem. 44. 25, τὰς ὁμολογίας ποιήσομεν ὡς ὁμολογήκαμεν. V. A. for נִדְּבָה וְשִׁבְעָה נִדְּבָה. Schl.

CHAP. V. 7. ἀπὸ τῆς εἰλ.] "by reason of," "as the result of..." = מִן, Prov. 13. 11. The *Hebrew* preposition is constantly used in *this* sense among many others (Jude 23, note); whereas ἀπὸ, its *primary literal* equivalent, is put for it in V. A., without any discrimination of diversity of meaning, almost universally, as though it were its one sole and sufficient exponent. Gen. 9. 11, οὐκ ἀποθανεῖται πᾶσα σὰρξ ἔτι ἀπὸ τοῦ ὕδατος τοῦ κατακλυσμοῦ. Ps. 76. 7, τίς ἀντιστήσεται σοι ἀπὸ τῆς ὀργῆς σου; Hence, probably, it passed into an idiom, and became a vernacular usage. "Having his prayer heard by reason of his piety," "he learnt, from what he suffered himself, Son though he was, the difficulty of obedience."

CHAP. VI. 1. τὸν τῆς ἀρχῆς...λ.] "The initiatory doctrine," "the elementary teaching," of Christ: "the first principles of Christianity."

5. μέλλοντος αἰ.] = οἰκουμένη ἢ μελλ. cf. 2. 5.

7. εὐλογία] "blessing," 2 Cor. 9. 5. V. A. for בְּרָכָה, Lev. 25. 21, Ez. 34. 26, ὑετὸν εὐλογίας.

CHAP. VII. 1. Who was Melchisedek? Clearly he must have been, in Abraham's belief, the Patriarch of the Holy Chosen Seed, the family of Shem: Head and Priest of the race: to whom Abraham paid tithes: one of his ancestors; the Representative, by the law of primogeniture, of the rights and dignities of the Sacred Line: whom Abraham, heir of all the promises, acknowledged as his superior, in things human and divine. Which of the descendants of Shem fulfilled these conditions, as first-born in his generation, being alive at the time and within reach of Abraham, on the *same* side of the Euphrates; on the other side of which they were all born, and so far as we know, chiefly lived? *One* there was, who, if we may in any degree trust the Jewish Genealogies, lived to a great age and was alive then: whose very name implies that he *crossed*; who was evidently well known in the country as a Progenitor of Abraham; who has left his name to Abraham and all his seed, as their universal designation: who is especially pointed out in the Bible, as the prominent and most remarkable of the progeny of Shem, signalled out for special distinction above Elam and Asshur and Lud and Aram. For Shem is called emphatically (Gen. 10. 21) "the father of all the children of *Eber*" = עֶבֶר, "qui transivit": (indicating probably his crossing the great River at the time of the dispersion, intimated by the name of his son Peleg = "division"), and Abraham is called, by a patronymic, "the Hebrew," i.e. "the Eberite," or "descendant of Eber": and after *him* and not after Abraham, all the children of Abraham are called. Eber, Priest by birth-right, "a Prince in Religion," מֶלְכִּישֶׁדֶק = Melchisedek (as he was *temporal* king of Salem), the type and emblem and embodiment of the Priesthood of the First-born,—seems to have been selected by divine appointment, as the impersonation and representative of the Order, of which Christ was a Priest, by his descent from Judah, in whose favour Reuben, Simeon, and Levi were set aside. (Hebr. 7, passim.) If, as seems most probable, Melchisedek is *not a name* but a *title*; no one, in the long list of our Lord's Progenitors, appears so nearly to fulfil the conditions of the tradition, as Eber; a man so wonderfully honoured by what is implied, rather than said, in Holy Writ,—so pre-eminently immortalised as the stem and root of the Hebrew race, by the transmission of his name, through so many ages of the world's history. If *he* was not Melchisedek, *who was?* The words ἀπάτωρ, ἀμ., ἀγενεαλ...in verse 3,—as they cannot, of *course*, be taken *literally*,—may imply no more than the unquestionable fact, that when Melchisedek is introduced into the Sacred Story, no statement is made as to his parentage or descent, or the time of his birth or death. He appears on the scene and disappears mysteriously; but *that* in no way



## CHAPTER IX.

HEBR. 3. σκηνη)...ἀγίωv. 5. X. δόξης. 8. τὴν τ. ἀ. ὁ.

militates against his being a real personage, subject to all the necessary conditions and laws of human existence.

5, 6. "And whereas those who..." οἱ μὲν, "in contrast to all this, he..." ὁ δέ.

11. "God's people had-been-legislated-for, on it as a basis," "had received the Law on the understanding of the Levitical Priesthood." Compare 8. 6. Grimm.

15. εἰ] Acts 26. 8, 23: "if, as is the fact," "seeing that." *What* is περισο. ἔτι κ.? Clearly, the statement above in 12: "the necessity of a change in *the law*," i.e. the Divine economy and dispensation: "This necessity is more abundantly patent and demonstrable, from the fact that..." As a consequence of the excellency of the new Priesthood, the Religion connected therewith must take a new and higher excellence, i.e. a spiritual.

26. ἔπρεπε] "was proper for us," "befitting, beseeing."

CHAP. VIII. 8. ἡμέραι ἔρχ...καὶ συντ.] Hebraic construction, both in use of ἡμέραι (M. 2. 1, note), and καὶ = ἰ = when: "a time is coming when..."

11. ἀπὸ μικροῦ αὐτῶν...] מְקַטְמִי עַד עַתָּה מְקַטְמִי, Jerem. 31. 34, literal rendering, except the omission of ἰ and לְ which have great force in the original. εἰδήσουσι, N. C.

CHAP. IX. 1. δικαιώματα] V. A. passim for קִה, טַפְסִי, ordinationes, generally rendered "statutes" in E. V., Deut. 4. 1, Ps. 119. 5, 8, 12. τό τε ἅγιον κοσμικόν. Pearson on Creed (Art. 6) quotes the Syriac rendering of this passage, מְקַטְמִי עַד עַתָּה קִה יִתֵּן, "*domus sancta mundana*": the part of the Sanctuary which represented this lower world (i.e. the Outer Court and Holy Place), as the Holy of Holies, or Most Holy, represented Heaven: (which Josephus expressly states to have been the belief of the Jews). So, perhaps, the Vulgate "*sanctum sæculare*." Ἐἶχε μὲν οὖν, a new argument. "Aye, and to take other ground: the first dispensation had its appointed rites of *service*," "common united worship," (λατρεία = cultus Dei *publicus*), "and its Outer Tabernacle," for general use, of public access, entered day by day, in which men moved constantly to and fro, *as in this lower world*.

5. κατὰ μέρος] "part by part," "in detail"; *particularly*, E. V.

7. ἀγνόημα] like ἀμαρτία, loses its first sense in its adopted one: and includes *all sin* that is not wilful and presumptuous.

NON-C. 17. ἐπεὶ... ὅτε. 24. ἐμφ. τῶ π.

## CHAPTER X.

HEBR. 19. παρρ. εἰς τ. ε. τῶν ἀ. 38. ἐκ π. and καὶ ἐὰν.

NON-C. 34. ὑπαρξίν.

10. Can ἐπὶ βρ. κ.τ.λ. depend upon δικαιώματα σ.? "Authorised and prescribed demands upon the body with respect to meats..." ἐπὶ = ἔν. Otherwise the rendering in E. V. seems allowable; "carnal ordinances," i. e. "for the body."

14. διὰ Πν. αἰών.] Compare R. 1. 4, 1 Tim. 3. 16, 1 P. 3. 18.

26. συντελεία] The point in which the τέλη of two things, succeeding one the other, meet. 1 Cor. 10. 11. The confluence, or meeting of the two æras, Ante-Christian and Christian. The Jews had, in their theosophy, three systems, (1) Ante-Mosaic, (2) Mosaic, (3) Messianic. The Sacred Writer is here speaking of the two latter. V. A. have συντέλεια for יְדֵי־כֵסֶלֶת, Dan. 12. 4, 13.

CHAP. X. 5. σῶμα κατηρίσω μοι] Exact quotation from V. A. How they ever came so to render the original, לִי הָיִיתָ עֶבֶד, "mine ears hast thou bored," is inexplicable. We know, Ex. 21. 6, that this means "thou hast claimed me as a servant." Here it would seem as if, in the mind of the Translators of V. A., the providing a human body for Christ, was equivalent to making Him a Servant: as Phil. 2. 8, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρ. γενόμενος.

6. V. A. have ἤτησας here: but Ps. 50. 16, ὀλοκαυτ. οὐκ εὐδοκῆσεις, without preposition: as also Ps. 84. 1, Gen. 33. 10. Note, M. 3. 17.

19. ἔχοντες] has three accusatives after it, παρρησίαν, ὁδὸν, ἱερέα.

37. ὁ ἐρχ.] One of the common names of Messiah, from Gen. 49. 18, Is. 25. 9. Its use here shows that as yet only part of the purpose of His coming was fulfilled.

38. There is a considerable variation in V. A., as quoted here, from the original Hebrew, to which our E. V. is much closer. For יְהִי אֱמוּנָתִי, "by his faith," V. A. gives ἐκ πίστεώς μου, "by faith in me"; and for נַפְשִׁי, "his soul," ἡ ψυχὴ μου. And their substitution of ἐκ for אֶת is curious.

39. V. A. 2 Chr. 14. 13, render by περιποίησις הִתְקַיְּמָה, "revivification," "restoration," "recovery": which is its exact meaning here.

## CHAPTER XI.

NON-C. 8. μὴ...ποῦ. 12. τῷ πλ. 37. φόνω μ.  
SEPT. 5. τοῦ μὴ ἰδ. for ἧ.

## CHAPTER XII.

NON-C. 2. ἀντι. 10. 11. πρὸς ὄλ. ἡμ. and τὸ παρὸν. 15.  
ὕστερῶν ἀπὸ.

## CHAPTER XIII.

NON-C. 5. ἀρκ. τοῖς π. 7. ἔκβασιν.

CHAP. XI. 1. ὑπόστασις] Cap. 3. 14, 2 Cor. 9. 4, 11. 17. In all these it means "confidence," "well grounded assurance." Here it seems rather to mean, in its stricter and closer sense (both of derivation and construction), "substantiation," "realisation"; the instrument or process, by which we give substance and reality to things: and ἔλεγχος not so much "the test," as "the mode of testing":—"illud, quo subsistunt quæ sperantur; quod demonstrat quæ non cernuntur." Beza. Without faith in a principle or doctrine, acting as if we believed it, we cannot test it, or prove it to be true. "Faith is the process and instrument by which we give substance and reality to things hoped for, and test and ascertain the truth of things unseen."

21. ἐπὶ τὸ ἄ. τῆς ῥάβδου] From V. A. who apparently read ΠΨϞ, "a staff," for ΠΨϞ, "a bed." Vulg. has "lectuli caput." It seems clear there were no vowel points in the Hebrew MSS. used by V. A.

28. πεποίηκε τὸ π.] Special use of ποιέω for θύω. Note, M. 26. 18.

CHAP. XII. 15. μὴ τις ῥίζα π. ἄ. φ.] This is almost an exact quotation from Deut. 29. 18. E. V. "a root that beareth gall and wormwood," and in Margin "a poisonous herb": (πικρία = poison. See Note, Acts 8. 23) i. e. "one who poisons God's people with false teaching or bad example"; as the context shows. And such is the meaning here.

CHAP. XIII. 7. ἔκβασις] in Apocrypha = "exitus," "eventus." Sap. 2. 17, 8. 9, 11. 15, "significatione a profanis alienâ," Grimm:—"the issue and outcome of their walk on earth."

15. ὁμολογ. τῷ ἐνόματι] Parallel to R. 15. 9, τῷ ὄν. σου ψαλῶ, which is a direct quotation from V. A. (see note). Here it is a sort of confusion with ἐξομολογεῖσθαι.



# S. JAMES.

## CHAPTER I.

HEBR. 6. ἐν π. 11. προσώπου and πορείαις. 13. ὅτι. 1 J. 4. 20. 23. τὸ πρόσ. τῆς γ. 25. ἀκρ. ἐπιλ.

## CHAPTER II.

HEBR. 1. ἐν προσ. 2. 4. Whole verse. 5. 10. 10. ὅστις τηρήσει: fut. 23. ἐλογ. εἰς.

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CHAP. I. 3. δοκίμιον] V. A. for הַיָּזָוָה = the instrument or medium of testing. Prov. 27. 21.

17. πᾶσα δόσις ἀγ....] Hebraic construction. "Every gift, good, every bounty, perfect, cometh down from above": "Every gift of God is by its very origin altogether and entirely good and perfect"; with no admixture of evil or blemish in it: a reply to the heresy of verse 13, ἀπὸ Θ. πειράζομαι. God permits, but does not send, evil.

τοῦ πατρὸς τῶν φώτων] i.e. "the Creator of the Orbs of Heaven." Jerem. 4. 23, Ps. 135. 7 (apud Aquilam, ἄστρα). The name and attribute which most forcibly suggests *unchangeableness*. Acts 16. 29.

18. ἀπεκύησεν ἡ. λ. ἀλ.] "He gave us a new birth by virtue of a word of truth"; "a word that cannot deceive or fail": i.e. by the holy formula, ordained by our Lord himself, for Baptism. Eph. 5. 26, note.

25. παρακύπτειν] V. A. for הִקְשִׁיף, "to bend down to scrutinise." Gen. 26. 8, Prov. 7. 6. νόμον ἐλευθερίας: note, Gal. 5. 1.

27. θρησκεία = "outward devotion," "worship." Deeds of mercy and careful avoidance of the polluting influences of the world, are pure worship: i.e. "elements of it," "essential parts of it": not, of course, the whole of it.

CHAP. II. 4. καὶ for ἄρα, a common meaning of ἵ. "Have you not, in fact, made partial selections, and acted as judges influenced by wrong considerations?": gen. for adj. "wrong-thinking judges."

NON-C. 14. λέγει ἔχ.

## CHAPTER IV.

NON-C. 1. ἡδονῶν. 4. ἔχθρα τοῦ Θ. 13. ἄγε, with plural.  
14. πρὸς ὀλίγον.

## CHAPTER V.

NON-C. 4. χώρας. 10. ἐλάλησαν τῷ ὀνόμ. 12. ἦτω.

SEPT. 17. προσηύξ. τοῦ μὴ β. M. 2. 6.

5. πλ. ἐν π.] "rich in faith": a correct idiom in English, as in Hebrew: but utterly incorrect, and bad in Greek.

8. ν. βασιλικὸς] "The law of our King Jesus."

10. ἔνοχος] See note, 1 Cor. 11. 27.

20. κενὸς] = μάταιος in V. A.: they are constantly interchanged as renderings of same words, לָרֵץ and נִשְׁפָּ.

CHAP. III. 6. Mr W. Randolph suggests a parallelism, in verses 5 and 6:

(5) a. ὀλίγον πῦρ,

b. ἠλίκην ὕ. ἀν.,

(6) a. ἡ γλ. πῦρ,

b. ὁ κόσμ. τῆς ἀδικ. (ἀνάπτεται ὑπ' αὐτῆς),

which he thinks is confirmed by φλογίζ. τ. τρ. τῆς γ. And he quotes in illustration Micah 1. 4:

a. Molten were the mountains, b. and the valleys were cleft,

a. as wax before the fire, b. as waters poured down a precipice (cleave the face of it).

15, 17. σοφία] = חָכְמָה, and is used in its Hebrew sense, so common in Proverbs, and throughout O. T., of "religion," "piety."

CHAP. IV. 5. The quotation is in verse 6, from Prov. 3. 34. "Do you think that Holy Scripture ever speaks in vain? The spirit within us feels strong desires, that tend to envy: but God giveth grace yet stronger. And therefore the Holy Writer saith...." There is no quotation from H. S. in 5: only an introduction to that in 6.

# 1 S. PETER.

## CHAPTER I.

HEBR. 4. εἰς ὑμᾶς. 14. τέκνα ὑ.

## CHAPTER III.

HEBR. 4. ὁ κρ....ἄνθ. 20. εἰς ἣν for  $\text{ἣ}$ .

NON-C. 13. μιμηταί. 15. μετὰ π.

SEPT. 5. ἐλπ. ἐπί. 1 Tim. 5. 5.

CHAP. I. 1. παρεπιδ. διασπ.] “dispersion-sojourners.”

11. τὰ εἰς Χρ. παθ.] Some render “the sufferings destined for Christ”: but can this meaning be got out of the Greek? May we not possibly regard the words as *the literal* rendering of  $\text{כ}$  used, as often, for genitive? 1 K. 15. 31, 1 S. 22. 30.

17. εἶ] with indicative, stating an admitted fact: “seeing that...”

18. μάταιος] = “heathenish,” as opposed to σοφός, which is the Hebrew definition of the true believer. James 3. 17.

22. ὑπακοὴ τῆς ἀλ.] R. 1. 5, 2 Cor. 10. 5. Very remarkable construction.

CHAP. II. 1. λογικόν] R. 12. 1. “Spiritual”: nutriment for the λόγος, the reason or immaterial part of man.

8. λίθος προσκ.] =  $\text{לִישׁוֹן}$ ,  $\text{רִצ}$ . Is. 8. 14.

9. λαὸς εἰς περιπ.] Tit. 2. 14, note. Compare 1 Chr. 29. 3.

CHAP. III. 9. εἰς τοῦτο.....κληρονομ.] “Ye have been called to inherit blessing,” i.e. “have been admitted into all the hopes and privileges of the Christian covenant,” εἰς τοῦτο, “for this very purpose,” “with this object in view,” “on this condition,” namely, the fulfilment of the rule laid down in 8, 9. St Peter enforces this argument, based



## CHAPTER IV.

NON-C. 2. ἐπιθυμίαις.....βιώσαι. 3. πεπορευμ. 4. ξενίζ.  
8. Participle nom. absolute. 12. ξένου. 14. κατὰ.

## CHAPTER V.

HEBR. 3. κλήρων. 10. ὁ Θ. π. χ. and ἐν X. 12. εἰς ἡν.

on their intuitive perception of their new religious obligation, by an apt quotation from the writings of a Saint of old. This connexion of the words (ἐκλήθ. ἵνα) agrees with the context and the logical sequence of the passage, which the other combination (εἰς τοῦτο ἵνα) does not.

21. συν. ἀγ. ἐπερώτημα εἰς Θ.] “the earnest prayer for,”—“the searching after,”—a good conscience towards God.

CHAP. V. 3. τῶν κλήρων] “the divisions” of God’s people: “the portions allotted” to the charge of each Presbyter, i.e. “*Ruler*,” in the Church. “Neither as lording it over their allotted fields of labour and administration.”

## 2 S. PETER.

### CHAPTER I.

HEBR. 5. ἐν. 20. πᾶσα...οὐ. 21. Θ. ἀνθ.

### CHAPTER II.

HEBR. 1. αἶρ. ἀπ. 2. ἡ ὁ. τῆς ἀ. 10. ὀπίσω....πορευ. 14. κατ. τέκνα.

NON-C. 7. καταπ. ὑ. 10. κυριότητος. Jude 8. 14. ἀκαταπ. ἀμ. 20. εἰ, with subj.

### CHAPTER III.

HEBR. 3. ἐπ' ἐσχ...ἐμπ. 18. εἰς ἡμ. αἰ.

NON-C. 9. Gen. after βραδ. 11. Plural, ἀναστ.

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CHAP. I. 3. διὰ δόξης καὶ ἀ.] I cannot translate this, nor can I understand the force of the preposition, by the light of Classical usage or Hebraistic misuse.

17. εἰς ὃν εὐδόκησα] V. A. generally has ἐπὶ or ἐν with this verb: not *always*. Gen. 33. 10, Ps. 51. 16, 19, 85. 1, there is no preposition either in Hebr. or Gr.

CHAP. III. 12. δι' ἣν] “for *the manifestation* and accomplishment of which day.”

# I S. JOHN.

## CHAPTER I.

HEBR. 2. ἦν πρὸς τὸν π. J. 1. 1, note.

## CHAPTER II.

HEBR. 1. παράκ...πρὸς. 21. πᾶν...οὐκ: infra 3. 15. Rev. 21. 27. 28. ἀπ' αὐτοῦ = יְיָיָהוָה, coram illo. Acts 25. 9, note.

NON-C. 6. λέγων μένειν. 18. ἐσχ. ᾧ.

## CHAPTER III.

HEBR. 15. 17. κλ. τὰ σπλάγχνα.

NON-C. 5. ἄρη = take away. 16. ψυχὴν ἔθηκε = laid down. Note, J. 10. 17.

## CHAPTER V.

NON-C. 15. ἐὰν οἶδ. 16. ἐρωτ. Mc. 4. 10.

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CHAP. III. 18. μὴ ἀγ. λόγῳ ἀλλ' ἐν ἔργῳ] Strange diversity of construction after same verb, to express the same meaning, without and with a preposition: the first strictly grammatical, the second, Hebraic. M. 3. 11, note.

CHAP. IV. 2. "That Jesus has come, the Incarnate Messiah": or "that Messiah has come in human nature, the man Jesus."

16. ἐν ἡμῖν] 2 Cor. 8. 7. A most curious use of ἐν: I can give no explanation of it, or of the μεθ' ἡμῶν in 17: and I cannot agree with Grimm's explanation, that ἡ ἀγάπη μεθ' ἡμῶν means "amor mutuus inter nos et Deum": as being against the sense of the passage, and the requirements of fitting reverence: as if ἡμεῖς could comprehend us AND God.



## 2 S. JOHN.

HEBR. 1. ἐν α̇. 12. γ. πρὸς υ̇.

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4. ἐν ἀληθείᾳ] = ἐν δικαιοσύνῃ; just as  $\text{𐤀𐤋𐤁𐤁} = \text{𐤀𐤋𐤁}$ , Ps. 111. 7, 119. 151, 86. 11, as so frequently found in V. A. and N. T. Notes, M. 11. 19, L. 16. 9, 2 Th. 2. 10. Compare 2 P. 1. 2, 3 John 3, 4, 12.

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## 3 S. JOHN.

2. εὐχομαι] followed by inf. pres. ungrammatical.

5. πιστὸν] = "an act of Christian principle, of faith."

12. ὑπ' αὐ. τῆς ἀλ.] *Can* this mean "by his holy life itself?"  
2 J. 4. It seems impossible to get any meaning out of our English Version "by the truth itself."

## S. JUDE.

HEBR. 6. εἰς κ. μ. ἦ., no article. 7. ὀπίσω σ. ἐ. 14. ἐν ἁ. μ.  
16. θαυμ. πρ. 20. ἐν Πν. ᾿Α. 23. ἐσπιλ. ἀπὸ.

NON-C. 4. τινες ἄνθ. 4. προγεγρ. 5. τὸ δεύτερον. 8. κυριό-  
τητα. 8. δόξας. 11. ἐξεχύθ. 19. μὴ. 22. οὐς μὲν...δὲ.

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3. ἄν. ἔσχον] Can this be an instance of the Epistolary Im-  
perfect, as in Latin? Compare Gal. 4. 20. Here we clearly, in  
English, want a *present* tense.

11. τῇ ὀδῶ] Construction without a preposition unusual.

14. τοῦτοις] The "*de his*" of Vulgate, and "*of these*" of English  
Version, have no grammatical justification. The word *cannot* be so  
rendered: the only possible meaning is "prophesied *to* them," "fore-  
warned them," "spoke in the name of God *to* them." For ἐν ἁγ. μνρ.  
see note, M. 3. 11. Also L. 14. 31, 22. 49, 1 Cor. 4. 21, Apoc. 13. 10,  
19. 15.

23. One of the meanings of the preposition ἵς is "*by*," Gen. 9. 11,  
Job 4. 9, 7. 14, Is. 28. 7: but its literal rendering in V. A. for its  
almost universal sense "*from*," is ἀπὸ: they scarcely ever put any other  
word for it. Hence ἀπὸ being used for ὑπὸ in many instances, as in  
those passages cited above, came to be regarded as equivalent to it by  
readers of V. A.; and the usage has crept into N. T. See Apoc. 2. 11  
for similar use of ἐκ. I cite a few instances of ἀπὸ put for ἵς in V. A.,  
as if at random, without any connexion with the sense. Numb. 32. 22,  
Deut. 14. 24, Ps. 68. 30, Jer. 26. 9, 32. 43, 34. 22, Is. 52. 14.

# REVELATION.

The deviations from grammatical correctness in the Apocalypse are so violent and so astonishing, as to defy explanation. Some few of them may be traceable to Hebraic influences: as I have endeavoured to point out. The others I have simply left untouched. The style of S. John in the Gospel and Epistles is so remarkably pure,—so comparatively free from Hebraisms or non-Classical words and forms,—so much more like the language of the best Greek Authors; that these peculiarities are all the more perplexing. They have given rise to innumerable speculations ancient and modern: but no satisfactory explanation of them has hitherto been found.

CHAP. I. 4. ἀπὸ ὃ ὄν...] Anomalous construction, clearly traceable to the absence of inflexion in Hebrew nouns, which made such a violation of grammar less startling to a Jew writing in Greek.

ὃ ἐρχ.] We say in English, “past, present, and *to come*”: and the same idea for “that which is to be, which will exist hereafter,” (i. e. the future) is common in Hebrew, expressed by נָצַח and הָיָה: V. A. ἐρχομαι. Is. 27. 6, מַלְאֲכֵי, οἱ ἐρχ. “future generations.” Jerem. 47. 4, Is. 41. 23, 44. 7, 45. 11. 41. 22 תְּהִי־נָא, 45. 11 תְּהִי־נָא, τὰ ἐπερχ., “the things that are to come,” in Vulgate “ventura.” And hence the form is used, with ὃ ἦν, and ὃ ὄν here, as one of the categories of sempiternal existence. It is curious that whereas Hebrew, Latin and English alike use words that imply “coming”: the Greek equivalent implies “delay, keeping back,” viz. μέλλειν. And it is remarkable that this verb is used *once only* in V. A. to express futurity, Is. 48. 6, ἃ μέλλει γενέσθαι for צְרִיבֹתַי, recondita, and not more than six or seven times in Apocrypha.

CHAP. II. 16. πολεμ. μετ' αὐ.] Literal for מִן מַחֲרָב, “pugnare contra.” 2 K. 14. 5, in V. A. ἐπ. μετὰ. Infra 11. 7 ποιήσει μετ' αὐτῶν πόλ. So Vulg. “pugnabo cum illis in gladio oris mei.” The English idiom coincides



with the Hebrew: but *μετὰ* in this sense is against all good Greek usage. See Grimm. For *ἐν ῥομφαίᾳ* see note, L. 22. 49, which Vulgate renders, "Domine, si percutimus in gladio": utterly sacrificing the sense in slavish adherence to a foreign idiom,—which the Translator, apparently, did not understand,—*twice* in one short sentence: as in the verse now before us.

CHAP. III. 4. *ὀνόματα*] "persons," as Acts 1. 15. Infra 11. 13.

CHAP. IV. 6. *κύκλω τοῦ θρ.*] 7. 11. A form borrowed from V. A. Numb. 11. 24, *לְקַיֵּץ הַבַּיִת*, *κύκλω τῆς σκηנῆς*. Ps. 79. 3, *κύκλω Ἱερουσαλήμ*. Ez. 6. 2, Numb. 1. 53 for *לְקַיֵּץ*. Gen. 35. 5 *τὰς κύκλω αὐτῶν κώμας*. Grimm cites Xen. Cyr. 4. 5. 5 as an instance of the phrase in a Classical Author.

10. Future for present: Hebraic irregularity and want of precision as to difference between tenses: with which every student of Hebrew is familiar.

CHAP. VI. 10. *ἐκδ. τὸ αἷμα ἡμῶν ἀπὸ*] = *מִן הַדָּם שֶׁנִּשְׁפָּךְ*, "sanguinem repetiit ab aliquo," "caedem ultus est." Here we have a blending of the two ideas, in the one verb.

CHAP. XIII. 3. *ἐθαύμ. ὀπ.*] = "went in wonder after."

12. *ἡ πλ. τοῦ θ. αὐτοῦ*] "His deadly wound."

CHAP. XIV. 14. The harvest in N. T. parables always represents "the ingathering of the good," M. 13. 30: the vintage, "the judgment of the wicked." See Joel 3. 13.

CHAP. XVI. 3. *ψυχὴ ζωῆς*] = "living soul." Comp. *ξύλον ζ.*, supra 2. 7.

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