Suggested Modifications

OF THE

REVISED NEW TESTAMENT.

RIGGS.

SUGGESTED MODIFICATIONS

OF THE

REVISED VERSION

OF THE

NEW TESTAMENT.

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PREFACE.

In venturing to offer these suggestions of modifications in the Revised Version of the New Testament, I am far from claiming to possess all the helps which were at the command of members of the Revision Committee. Years ago I should have offered to the Christian public *Suggested Emendations of the authorized English Version of the New Testament,* in the same spirit and on a similar plan with those which I offered on the Old Testament,[1] had it not been for the question of the Greek text. For an original investigation of that question I had not, and could not expect to have, either the time or the requisite helps. Like most of my brethren in the ministry at home and abroad, I must be content in the main with the general *consensus* of those who have both. It is matter of thankfulness that that *consensus* approaches as nearly as it does to unanimity.

I trust also that it will not be imagined that I desire to pull to pieces the work of the Revision Committees. It would take far more space than these suggestions occupy to mention the places in which, in my judgment, they have greatly

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[1] Published by W. F. Draper in 1873, under the very kind editorial superintendence of Prof. J. H. Thayer of the Andover Theological Seminary, Secretary of the N. T. Company of American Revisers.

improved the common version, removing many inaccuracies, infelicities, and inconsistencies. To say that they have not in all cases succeeded in avoiding inaccuracy, infelicity, or inconsistency is simply to say that their work is the work of fallible men. But though all are fallible, yet "in the multitude of counsellors there is safety."

In view of the many criticisms of their work already given to the public, I presume that a majority of the Revisers on both sides of the Atlantic are satisfied that their version needs to be retouched before it can be accepted (as I trust it will ultimately be) as the *common version* of all English speaking Christians. This may well be, as has been suggested by several of the reviewers, at the time of the publication of the Revised Version of the Old Testament; for there are hundreds of passages so nearly, if not absolutely, the same in the New Testament as in the Old, that they certainly should be compared, and the two renderings harmonized.

One suggestion I will venture to offer *imprimis*, that in a re-examination of their published version the Revision Committees should put the general care of the work into the hands of a sub-committee of at least three men, who should *devote their whole time to it* as long as it is in progress. Such a committee would be able to render available all the aid offered from without, to watch over the thorough consistency and harmony of the different parts of the version, and to report to the general committees the changes needed to secure these objects. Devoting their whole time and energy to it, they would be far more likely to keep in mind the great variety of points, often minute, which demand attention in the progress of such a work, than ten times as many men of equal ability who are earnestly devoting six sevenths of their time to other duties.

I have not attempted to give all the suggestions which have occurred to me, nor to carry them through in their application to all passages similar to those noted. To do this would be almost to do over the entire work of the Revision Committees.

It will be seen that in a large number of these suggestions I propose a return to the Authorized Version. This is not in all cases because I think "the old is better," but often because the new and the old seem to me equal in their fitness to express the thought of the original, and in such cases, having regard to the place which the phraseology of the old version has in our religious literature, it seems to me that it should not be disturbed.

One of the most delicate points in translating the Scriptures, is the rendering of words which have no single and uniform representation in our language. For example, ψυχή must in Matt. 10 : 28 be rendered *soul ;* but in Matt. 2 : 20, 6 : 25, Luke 14 : 26, John 10 : 11, etc., we must render it *life.* As to the question whether we are justified in giving the one rendering in Matt. 16 : 25, and the other in vs. 26, see my note on the latter verse.

Another point of delicacy and difficulty is the use of the article. The Revisers were of course perfectly aware that the definite article is often used in Greek in cases where our idiom does not require or even permit it ; and yet in a number of places they have imitated the Greek construction in this respect, as it seems to me, to the detriment of the rendering. E.g. in Rom. 5 : 7 I appreciate the argument for introducing the article in rendering τοῦ ἀγαθοῦ, viz. that δικαίου just before is without it ; and yet in my judgment it mars the sense ; for ὁ ἀγαθός is not here *the good man* generically, but

a single good man. The force of the article I take to be *such
a man as is ἀγαθός, good* or *beneficient,* and this idea is better
expressed in English by the indefinite than by the definite
article. So in the several times repeated phrase, " There shall
be weeping and gnashing of teeth," I see no gain in inserting
the definite article either once or twice. If the object of the
Revisers in introducing it was to remove the ambiguity of the
word *there*, this might have been done by repeating it, thus,
" *There* shall there be weeping (or wailing) and gnashing of
teeth," with less impression of change on the part of the
reader.

Another point requiring special care and discrimination is
the rendering of prepositions. That the revisers have given
much care to it, and have corrected many faulty renderings of
the A.V. every thoughtful reader of their work will gratefully
acknowledge. Yet I think it will appear that they have some-
times pushed uniformity in the rendering of prepositions and
other particles too far. For remarks on εἰς and ἐν, see note
on Matt. 28 : 19. Οὖν they have rendered *therefore* in cases
where it does not seem to mark logical sequence, but only
sequence of time. So John 20 : 21 and 21 : 5. We employ
so and *so then* with something of the same latitude; but to
employ *therefore* in that way seems harsh. Ἐπ᾽ ἀληθείας is
uniformly rendered *of a truth,* thus excluding the meaning *in
truth,* which the expression naturally bears when connected
with teaching, as in Mark 12 : 14, Luke 20 : 21. *Truly* would
have covered both meanings, and its use would in my opinion
have presented an example of *justifiable ambiguity* in a trans-
lation, because the rendering would be capable of the same
shades of meaning as the original.

A considerable number of the cases in which I feel con-

strained to dissent from the results reached by the revisers
arise from the use of the tenses of verbs. It is undoubtedly
the duty of a translator to bring out as clearly as possible in
his translation the differences of meaning expressed by the
use of different tenses in his original. But he must also make
allowance for the different range of meaning which the same
tense may have in different languages. The English phrase,
"I wrote you from Paris," will be differently rendered in
Greek, and in many other languages, according as it is in-
tended to mean, *I wrote once*, or *I wrote repeatedly*. So the
Greek Aorist is used in a variety of ways, which must be ex-
pressed in English by the use of different tenses. It will, I
presume, be generally conceded that in John 20 : 2, 13, the
revisers have done well in retaining an English Perfect in
place of the Greek Aorist, "They *have taken* away the Lord,
... and we know not where they *have laid* him." So in Matt.
25 : 20, "I have gained." The relation of the events referred
to in these passages to the time when the statements were
made is so close as to justify the use of the Perfect in English
to represent the Aorist in Greek. For similar instances in
which the R.V. rightly employs the English Perfect to render
the Greek Aorist, see Matt. 11 : 27, Mark 5 : 35, 1 Cor. 4 : 8.
With equal justice they might have kept the Perfect of the
A.V. in Luke 10 : 40, where they have taken pains to give us
a tense corresponding to the Greek Aorist, "Lord, dost thou
not care that my sister *did leave* me to serve alone?" See-
ing the words in question describe a state of things still exist-
ing when Martha was addressing our Lord, English idiom
justifies (I might even say, requires) the use of a Perfect, and
so I would retain the old rendering, "Lord, dost thou not care
that my sister *hath left* me to serve alone?"

A striking instance of the use of the Greek Aorist instead of a Perfect, is found in John 13 : 31, Νῦν ἐδοξάσθη, where the revisers have correctly retained the rendering, "Now is the Son of man glorified," and yet, as though their literary conscience were a little uneasy at the concession, they put in the margin, Or, *was*.

The Modern Greek verb can scarcely be said to possess a Perfect tense, and substitutes the Aorist almost everywhere for the old Perfect ; and a tendency to this usage is manifest in the Greek of the New Testament.

In Matt. 14 : 3 and Mark 6 : 17, the R.V. has Pluperfects for Aorists, *had laid hold*, *had sent*, *had married ;* and rightly, because these expressions relate to events which had taken place before the time immediately contemplated in the narrative.

Probably one reason why the Aorist was employed to do the service of the Perfect was that the Perfect itself, perhaps partly under the influence of Latin usage, had come to be used somewhat loosely.   In Rev. 18 : 3 we have πέπωκε, a Perfect, preceded and followed by Aorists, and the following Aorists referring to the same time with the Perfect.   So in Rev. 7 : 14 we have εἴρηκα preceded by ἀπεκρίθη and followed by εἶπε, and all relating to the same conversation ; so that the revisers seem to me to have quite needlessly gone out of their way to render, " I say," and to note in the margin that the Greek is " I have said."

The attempt to preserve a Present tense in English wherever a historical Present appears in the original seems to me unnecessary, and sometimes quite unfortunate.   We have indeed in English a use of the Present in relation to past events ; but it is either colloquial and unsuited to the dignity

of a serious book (as, *says he, says she*, or even *says I*), or rhetorical and designed for specially vivid presentation of the thought. But in the New Testament we meet a use of the Present resembling neither of these (though doubtless derived from the colloquial usage), but simply a loose use of the Present for the past tense ; e.g. in John 2 : 9, " when the ruler of the feast *tasted* ... and *knew* not ... he *calleth* the bridegroom and *saith* ..." I would render, *called* and *said*. I am persuaded that we overlook this anomaly simply because the forms *calleth* and *saith* are antique and comparatively unfamiliar, and so we easily let them pass as equivalent to *called* and *said*. Let the reader try the experiment of substituting in the above passage the modern forms, *calls* and *says*, reading them in connection with the preceding verbs. Faithfulness in a translator does not require him to imitate grammatical anomalies.

The principle of preserving a *uniform rendering of the same Greek or Hebrew word when used in the same sense*, seems to me to require more limitation than the revisers have given it. I would apply this principle strictly to the names of plants, animals, precious stones, articles of clothing, or furniture, parts and appurtenances of the tabernacle and temple, feasts, sacrifices, offices and orders of men, coins,[1] weights and measures,

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[1] In respect to the names of Roman coins, seeing we have *mite* for λεπτόν and *farthing* for κοδράντης (both of them names of similar import with the Greek terms), I should be inclined to use *penny* for ἀσσάριον (equal to four κοδράνται), and perhaps *shilling* for δηνάριον. The greatest objection to *denarius* is the awkwardness of the plural, *denarii*. At any rate, I would not leave, as the R.V. has done, one term to represent both ἀσσάριον and κοδράντης ; neither should I like to use both *denarius* and *shilling* for δηνάριον, as suggested by the American Company of revisers. In regard to the names for measures, see note on Luke 16 : 6, 7.

and similar classes of specific terms; but when we come to abstract nouns, or to verbs, adjectives and particles, some liberty should be used, not merely representing distinct meanings of the same term by different English words, but also employing different terms to represent the same idea, according as they harmonize best with the context.

I heartily concur in the suggestion of the American Committee to substitute in all cases *who* or *that* for *which* when used of persons, *are* for *be* in the Present Indicative, *know* and *knew* for *wot* and *wist*, and *drag* for *hale*, which is only an old spelling of *haul*.

In like manner, for *birds* or *fowls of the heaven* I would substitute *birds* or *fowls of the air;* for the phrases, *from hence, from thence, from henceforth*, I would use simply *hence*, *thence*, and *henceforth;* for *none other, no other*, and for *the which* simply *which*. I would take away the *s* from *whiles* and add it to *alway;* would write *had become* for *were become*, *before* for *afore*, *drove* for *drave*, and *evening* for *even* and *eventide*. I would avoid entirely as misleading the rendering of σκανδαλίζω by *offend*, which the R.V. retains in Matt. 13: 57, and Mark 14: 27. We have in English no verb exhibiting precisely the same shade of meaning with σκανδαλίζω. *To stumble*, as an active verb, comes nearest to it, being capable of signifying *to lead into error or sin*, and *to give occasion for misapprehension of one's motives or conduct*. See note on Matt. 17: 27. In reference to the phrase, *God forbid*, see note on Rom. 3: 4.

A word respecting the use of *brackets*, which the R.V. has employed, I believe, in only a single instance, viz. in the passage from John 7: 53 to 8: 11. There are not a few cases in which the testimony of the best authorities is divided, and

sometimes so evenly balanced that readings which appear in
the text of some critical editions of the Greek New Testa-
ment, in others are relegated to the margin. In some such
instances words have been dropped by the R.V. from the text,
which are nearly or quite as well supported as others which
have been retained. In such cases it seems to me the wiser
and safer course to retain them in the text, inclosed in brackets.
I would bracket also a few readings which the R.V. has kept
in the text. A few instances I have pointed out in these
pages, but not by any means all in which I should like to see
this done.

I have made but few suggestions respecting the marginal
readings. Quite a number of those in the R. V. seem to me
superfluous, and some of them misleading. E.g. at Col. 3 : 22
(and elsewhere) we find on "servants" a marginal note, Gr.
bondservants, and on "masters" another Gr. *lords*. Now
δοῦλος has in Greek as wide a range of meaning as *servant* in
English, while *master* and *sir*, in their proper connections, are
as legitimate renderings of κύριος as *lord*. In Col. 4 : 5, the
rendering of the text *redeeming the time* seems to me closer
to the original than the marginal reading, given as a literal
rendering of the Greek, *buying up the opportunity*. In 2 Tim.
1 : 1 διὰ θελήματος θεοῦ is rendered *by the will of God*, and in
the margin we are told that the Greek is *through*. Now
though *through* may be regarded as the primary and *by* the
secondary signification of διά with a Genitive, still both are
legitimate renderings. Witness the phrases, "he spake by
parables," and "we walk by faith." In Luke 2 : 29 Δέσποτα
is rightly rendered *Lord*, and then we are told in the margin
that the Greek is *Master*. In Acts 4 : 24, again the text has
Lord and the margin, Or, *Master*. In Rev. 6 : 10 the render-

ing is *Master*. Both Δεσπότης and Κύριος are used of God, as supreme *Lord*, and of men as sustaining the relation of *master*, and in the former case I should retain the rendering *Lord*, and in the latter *master* for both, without any marginal note.

SUGGESTED MODIFICATIONS.

MATTHEW.

REVISED VERSION, 1881.	SUGGESTIONS.
2 : 1 wise men ... came	there came wise men = A.V.[1]
2 : 7 learned of them carefully	inquired of them particularly[2]
2 : 8 search out	examine
2 : 13, 19, etc. appeareth	appeared[3]
2 : 16 was mocked of	had been mocked by
2 : 16 carefully learned	particularly inquired
3 : 3 Make ye ready	Prepare ye = A.V.
3 : 9 to our father	as our father
3 : 10 is the axe laid unto	the axe lieth at
3 : 15 suffereth	suffered
4 : 5 taketh ... and he set	took ... and set
4 : 8 taketh ... sheweth	took ... shewed
4 : 9 and he said	and said
4 : 24 devils	demons[4]
5 : 22 in danger of (*ter.*)	(*marg. Gr.* amenable *or* liable to)
5 : 25 whiles	while

[1] I should attach no importance to connecting ἀπὸ ἀνατολῶν with μάγοι rather than with παρεγένοντο. The ambiguity of the A. V. is essentially identical with that of the Greek.

[2] The root of the verb here used signifies rather *accuracy* than *care*.

[3] It seems to me to accord better with the idiom of our present language not to imitate the historic Present.

[4] And so wherever δαίμων or δαιμόνιον occurs.

REVISED VERSION.	SUGGESTIONS.
5 : 41 compel	impress [1]
5 : 48 Ye therefore shall be	Be ye therefore = A.V. [2]
6 : 1 righteousness	good deeds [3]
6 : 1 of them	by them
6 : 6 thine inner chamber	thy closet = A.V.
6 : 19 doth consume	consume
6 : 25 the food ... the raiment	food ... raiment
6 : 31 wherewithal	wherewith
7 : 9 a loaf	bread
8 : 12 sons	children = A.V.
8 : 12 the weeping	weeping [4]
8 : 20 heaven	air
9 : 5 whether	which
10 : 4 Cananaean	Canaite
10 : 24, 25 master	teacher [5]
10 : 24 lord	master
11 : 2 the Christ	Christ = A.V. [6]

[1] To hint that it is done by authority.

[2] A Future with an Imperative meaning. Our language bears the same construction, but not so freely as Hebraistic Greek.

[3] Equivalent here to *alms*, only a more general term, followed by one more specific. The Syriac renders both by a term which in Hebrew signified *righteousness*, but in the still living Syriac and Arabic signifies *alms*.

[4] The use of the article in Greek by no means necessitates its use in English.   See Preface.

[5] So everywhere for διδάσκαλος.

[6] John sends to inquire *whether Jesus is the Christ.* The term should therefore, as it seems to me, be regarded as belonging to the stand-point of the writer (heard of the marvellous works of Jesus), not from that of John (heard of works which seem as if they must be those of the Christ).

REVISED VERSION.	SUGGESTIONS.
11 : 4 Go your way	Go = A.V.
11 : 7 to behold	to see = A.V.
11 : 14 which is to come	who was to come
12 : 1, 3 an hungred	hungry [1]
12 : 50 he	the same = A.V. [2]
13 : 14 unto them	in them = A.V.
13 : 52 made a disciple to	instructed in regard to
14 : 8 put forward	set on
14 : 8 etc. charger	platter
14 : 13 from thence	thence
14 : 16 have no need to	need not = A.V.
14 : 20 baskets	panniers [3]
15 : 9 *as their* doctrines	*as* doctrines (*or for* doctrines = A.V.)
16 : 2, 3 heaven	sky
16 : 3 but ye cannot ...	and can ye not ... ?

[1] And so wherever the expression occurs.

[2] It seems to me harsh to use *he* here as a common gender pronoun relating to *sister* and *mother* as well as to *brother*. *That* might be employed instead of *the same ;* or the pronoun might be omitted altogether without injuring the sense, *whosoever* being the subject of *is*.

[3] *Or hampers.*   See chap. 15 : 37 and 16 : 9, 10.   In the latter passage there is a clearly marked distinction between the pannier, a large firm basket, two of which with their contents constitute a load for a horse or ass, and the small flexible basket ordinarily used for marketing, etc.   The former usually holds several times as much as the latter.   The duty of a translator can hardly be said to be done by giving the reader in the margin the information that the word used in the original of v. 9 is different from that in v. 10, while both are translated alike.

REVISED VERSION.	SUGGESTIONS.
16 : 26 forfeit his life	lose his soul
16 : 26 for his life	for his soul = A.V.[1]
17 : 6 face	faces
17 : 22 abode	were going about
17 : 25 spake first to him	met him [2]
17 : 25 the kings of the earth, from whom do they	from whom do the kings of the earth
17 : 27 cause them to stumble	should scandalize them (or cause them to find fault)[3]
18 : 28 pence	denarii (or shillings)[4]
19 : 5, 6 twain	two
19 : 22 he was one that had	he had = A.V.

[1] I justify the A. V. in rendering ψυχή *life*, in v. 25, and *soul* in v. 26. Greek idiom employs ψυχή for both ideas. The life *saved* by deserting Christ's service, or *lost* by faithful adherence to his cause is the present mortal life. That *lost* by him who would save *this* by deserting Christ, or found by him who for Christ's sake loses *this*, is immortal life. I am persuaded that ψυχή in v. 26 designates the latter, and therefore in conformity with the idiom of our language would render it (as in many cases it must be rendered) *soul*. I prefer *lose* to *forfeit*, because ζημία in the sense of *loss* is the correlative of κέρδος, *gain*, in the usual language of commerce.

[2] Neither of these renderings conveys fully the force of the original. "Confronted him," would come nearer to it, but would perhaps be too modern.

[3] I understand our Saviour's language to mean, *lest we should give them occasion to regard us as doing wrong*. In the following chapter the same verb signifies, as elsewhere, *to cause to do wrong*.

[4] In reference to the mode of rendering the Greek names of coins, see Preface.

REVISED VERSION.	SUGGESTIONS.
19 : 30 many shall be last *that are* first; and first *that are* last.	many *that are* first shall be last, and the last first. = A.V. in Mark.[1]
20 : 14 Take up	Take
20 : 14 it is my will	I wish
21 : 4 is come to pass	came to pass
21 : 29 I will not	I do not wish *to go*[2]
21 : 29 repented himself	repented = A.V.
21 : 31 whether of the twain	which of the two
21 : 32 repent yourselves	repent
23 : 23 anise	dill
23 : 23 but these	these = A.V.
23 : 37 killeth ... stoneth	killest ... stonest[3]
23 : 37 unto her	unto thee[3]
24 : 8 travail	sorrows = A.V. (*or* pangs)
24 : 23 or, Here	or there = A.V.
24 : 36 neither the Son	(Put in margin.)
25 : 6 there is a cry	there was a cry
26 : 15 weighed unto him	covenanted with him for = A.V. (*or* agreed with him for)
26 : 18 I keep	I will keep = A.V.[4]

[1] Compare Mark 10 : 31. As Matthew and Mark are reporting an identical utterance, it does not appear to me that the insertion or omission of οἱ should demand any difference of rendering.

[2] "I will not" is stronger than Οὐ θέλω.

[3] I would use the second person here on account of the Vocative preceding, and for consistency with the remainder of the verse. We are not bound to imitate grammatical anomalies, if they do not affect the sense.

[4] A perfectly legitimate use of the Greek Present for a Future, which we sometimes imitate, but which here seems forced.

REVISED VERSION.	SUGGESTIONS.
26 : 25 Thou hast said.	It is. (*marg. Gr.* Thou hast said.) [1]
26 : 28 unto remission	for the remission = A.V.[2]
26 : 32 am raised up	am risen = A.V.[3]
26 : 64 Thou hast said:	I am: (*marg. Gr.* Thou hast said.) [1]
26 : 73 bewrayeth thee	betrayeth thee (*or* maketh thee manifest)
27 : 5 into the sanctuary	in the temple = A.V.
27 : 21 Whether of the twain	Which of the two
27 : 38 Then are	Then were = A.V.[4]
27 : 43 trusteth	hath put his trust
27 : 63 I rise	I shall rise
27 : 66 the guard being with them	and setting the guard [5]
28 : 1 late on the sabbath	at the end of the sabbath

[1] I am persuaded that we should give up the literal rendering of this phrase. I have often found it a source of confusion or of positive misunderstanding. So 27 : 12, etc.

[2] The alteration here introduced by the revisers gives not a shadow of difference in the meaning; and the idea of a uniform rendering of prepositions seems to me chimerical.

[3] As retained in the Revision, chap. 28 : 7. Comp. Matt. 17 : 7; John 13 : 4, etc., where a strictly Passive sense is inadmissible.

[4] The rendering "Then are" seems to me to do positive violence to English idiom. The substitution of *robbers* for *thieves* in this verse was a necessary change from the A. V.

[5] I understand μετὰ τῆς κουστωδίας to mean, not that the guards went with them and took part in what they did, but that the chief priests, etc., made the sepulchre secure by sealing the stone *together with* (the setting of) *the guard.*

REVISED VERSION.	SUGGESTIONS.
28 : 4 the watchers did quake	the guards trembled
28 : 5 which hath been cru- cified	who was crucified
28 : 14 rid you of care	secure you = A.V.
28 : 19 into the name	in the name = A.V.[1]
28 : 20 commanded	have commanded = A.V.

MARK.

1 : 8 baptized	have baptized = A.V.[2]
1 : 9 of John	by John

[1] Notwithstanding (perhaps I should rather say withstand-ing) the array of authority in favor of this change, I am in-clined to abide by the old version. Baptized *into Christ* (Rom. 6 : 3 ; Gal. 3 : 27), is intelligible, and natural ; for we speak also of *being in* Christ. But can we speak of *being in his name?* The preposition εἰς, which in later times utterly supplanted ἐν, had evidently begun to do this in the age of the New Testament. Witness εἰς οἶκόν ἐστι, Mark 2 : 1 ; εἰς τὴν κοίτην εἰσίν, Luke 11 : 7 ; εἰς τὸν κόλπον τοῦ πατρὸς, John i. 18, and numerous other passages. John baptized ἐν τῷ Ἰορδάνῃ, Matt. 3 : 6, and εἰς τὸν Ἰορδάνην, Mark 1 : 9. So in the phrase, *Go in peace,* the Greek is sometimes εἰς εἰρήνην and sometimes ἐν εἰρήνῃ. So also baptism is said, as here and elsewhere, to be εἰς τὸ ὄνομα, but in Acts 10 : 48 ἐν τῷ ὀνόματι, and in Acts 2 : 38 ἐπὶ τῷ ὀνόματι, *all,* as Robinson (Lex. under Βαπτίζω) remarks, *in the same sense.* That sense, I am persuaded, is well ex-pressed by our old established phrase *in the name.*

[2] This suggestion is not of great importance ; but the use of a Perfect to represent the Aorist here is justified on the ground that what John says (not once only but repeatedly, ἐμήρυσσε λέγων), relates to what he had all along been and still was doing.

REVISED VERSION.	SUGGESTIONS.
1 : 23 straightway	(omit)
1 : 26 tearing	convulsing
1 : 43 sent him out	sent him away = A.V.
2 : 26 when Abiather was high priest	in the days of Abiather the high priest = A.V.
4 : 1 is gathered	was gathered = A.V.
4 : 8 thirtyfold, and sixtyfold, and a hundredfold.	some thirty, and some sixty, and some a hundred. = A.V.
4 : 12 turn again, and it should be forgiven them	turn and be forgiven
4 : 20 And those are they that were sown upon the good ground ; such as hear	And they that were sown upon the good ground are such as hear (*or* are those that hear)
4 : 20 thirtyfold, and sixty-fold, and a hundredfold	some thirty, some sixty, and some a hundred fold
5 : 13 choked	strangled (*or* drowned)
5 : 27 the things	(omit) [1]
5 : 30 that the power *pro-ceeding* from him had gone forth	that power had gone forth from him (*marg. lit.* the power which had gone forth from him)
6 : 20 [2]	
6 : 43 basketfuls	panniers full
6 : 45 he himself sendeth	he should send (*or* he sent = A.V.)
7 : 1 And there are gathered together	Then came together = A.V.

[1] Whether the τά be read or not.

[2] I should hesitate to alter the rendering of the A. V. At least I would exchange the text and margin of the R.V. The interpretation of συνετήρει is open to some doubt.

REVISED VERSION.	SUGGESTIONS.
7 : 7 *as their* doctrines	*as* doctrines (*or for* doctrines $=$ A.V.)
7 : 19 *This he said* making all meats clean [1]	
7 : 26 by race	by birth (see notes on **Acts** 4 : 36 and 18 : 24.)
7 : 31 through Sidon	by way of Sidon
8 : 19 baskets	panniers [2]
8 : 36 forfeit his life	lose his soul [3]
8 : 37 life	soul [3]
9 : 3 glistering	glittering
9 : 11 The scribes say	*How* say the scribes …?
9 : 17 brought	have brought $=$ A.V.
9 : 20 tare	convulsed
9 : 26 torn	convulsed
9 : 28 We could not	Why could not we $=$ A.V.
9 : 35 minister	servant $=$ A.V.
9 : 49 (end)	(add) [and every sacrifice shall be salted with salt] [4]
10 : 39 withal	with (as in v. 38)

[1] Whichever reading be here adopted, the addition of *This he said* seems to me forced and unjustifiable. On the whole I would leave the verse as it stands in the A. V., admitting with most interpreters the existence here of a grammatical anomaly.

[2] See note on Matt. 14:20.

[3] See note on Matt. 16:26.

[4] The Syriac version contains this clause, as do also the Latin Vulgate, the Ethiopic, Arabic, and Slavic versions. Besides this, the transition to the thought of v. 50, "salt is good," etc., is easy with this clause, but seems harsh without it.

REVISED VERSION.	SUGGESTIONS.
11 : 3 send him back hither	send him hither = A.V.[1]
12 : 14 of a truth	truly (or in truth)
12 : 19 behind him	(omit)
12 : 21 behind him	(omit)
12 : 31 none other	no other
13 : 8 travail	sorrows = A.V.
13 : 14 he ought not	it ought not = A.V.[2]
13 : 29 he is nigh	it is nigh
14 : 1 the unleavened bread	*of* unleavened bread [3]
14 : 10 he that was one	who was one
14 : 27 offended :	stumbled [because of me this night] :[4]
14 : 72 how	(omit) = A.V.
15 : 8 went up and began	(*marg. Or* crying aloud began)
16 : 11 of her	by her
16 : 11 disbelieved	believed not = A.V.
16 : 16 disbelieveth	believeth not = A.V.

LUKE.

1 : 1 those matters which have been fulfilled	those things which are firmly believed
1 : 7 well stricken	advanced (so v. 18)
1 : 19 was sent	am sent = A.V.

[1] Perhaps putting "back" or "again" in the margin.

[2] The MSS. are divided. It seems to me easier to consider ἑστηκότα the error of a copyist than ἑστώς a correction.

[3] Usage requires *the* before *Passover*, but not before *unleavened bread*. For *was* in the beginning of this verse, I should prefer *was to be*.

[4] In respect to σκανδαλίζω, see Preface and Matt. 17 : 27 note.

REVISED VERSION.	SUGGESTIONS.
1 : 24 these days	those days = A.V.
1 : 28 And he came in, etc.	(Keep the whole verse as in the A.V., only bracketing the words "the angel" and "blessed art thou among women.")
1 : 35 that which is to be born shall be called holy, the Son of God.	the holy *child* which shall be born *of thee* shall be called the Son of God. (nearly = A.V.)
1 : 37 For no word from God shall be void of power.	For with God nothing is impossible.[1]
1 : 39 these days	those days = A.V.
1 : 42 lifted up her voice with a loud cry,	spake out with a loud voice, = A.V.
1 : 76 make ready	prepare = A.V.
1 : 78 shall visit	hath visited = A.V.
2 : 2 This was the first enrolment made	This first enrolment was made [2]
2 : 5 to enrol himself	to be enrolled (*or* to have himself enrolled)
2 : 17 concerning	(omit)

[1] Or, can be impossible. The whole construction of the verse is Hebraistic; the use of the Future, of πᾶν with a negative, and of ῥῆμα. For the last compare Luke 2 : 15 ; Acts 5 : 32, etc.

[2] I would propose this change whether the ἡ be regarded as genuine or not, because the rendering of the Revised Version seems to imply that more than one enrolment took place in the days of Quirinius (*or* Quirinus).

REVISED VERSION.	SUGGESTIONS.
2 : 32 for revelation to the Gentiles	to enlighten the Gentiles (*marg. Gr.* for a revelation of the Gentiles)
2 : 33 were marvelling	marvelled = A.V.
3 : 4 Make ye ready	Prepare ye = A.V.
3 : 7 of him	by him
3 : 13 extort	exact = A.V.
3 : 14 exact *anything* wrongfully	accuse *any one* falsely
3 : 15 haply he were the Christ	he were the Christ or not = A.V.
3 : 18 therefore preached he good tidings unto the people	also preached he unto the people
4 : 4 answered unto him	answered him, *saying* [1]
4 : 38 holden	taken = A.V. [2]
4 : 44 was preaching	preached = A.V. [3]

[1] At the close of the verse add a marginal note, *Some ancient copies add*, but by every word of God.

[2] *Taken* was doubtless rejected because understood to indicate the commencement of the fever; but if it had commenced, its continuance is implied. *Holden* seems not in accordance with English idiom. If we must be strictly literal, we might say that she was under the power of a great (*or* high) fever.

[3] We cannot insist on always using the compound form of the Imperfect tense. The simple form is also frequentative. "While at Paris I wrote you every week." It would be awkward to say "I was writing," unless with the implication that something else was going on at the same time. "Was standing" in the following verse (5 : 1) I would justify, because it describes a state of things existing when something about to be recorded took place.

REVISED VERSION.	SUGGESTIONS.
5 : 6 had this done	had done this
7 : 10 whole	well (*or* in health)
7 : 19 the Lord	Jesus (at least in the margin)
7 : 24 to behold	to see = A.V.[1]
7 : 28 but little	least = A.V. (comp. 9 : 48.)
7 : 29, 30	(Put in parenthesis.)
8 : 14 they are choked	are choked
8 : 33 choked	strangled (*or* drowned)
8 : 42 a dying	dying
8 : 45 Peter said, and they that were with him,	Peter and they that were with him said, = A.V.
9 : 11 welcomed	received = A.V.
9 : 25 lose or forfeit his own self	destroy or lose himself[2]
9 : 39 teareth	convulseth
9 : 42 tare *him* grievously	convulsed him violently [3]
9 : 54 (end)	(add) [even as Elijah did.]
9 : 55 (end)	(add) [and said, Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives, but to save them.]
9 : 58 birds of the heaven	birds of the air = A.V.[4]

[1] *To behold* can hardly be considered = θεάσασθαι. Colloquially we should say *to look at ;* but this would hardly be accepted as fitting the style of a scripture translation.

[2] See note on Matt. 16 : 26.

[3] The word *him* need not be printed in italics, since Greek idiom does not require the repetition of the pronoun.

[4] So 13 : 19, and wherever the phrase occurs.

REVISED VERSION.	SUGGESTIONS.
10 : 19 authority	power = A.V. [1]
10 : 40 came up to him	came to him = A.V.
10 : 40 did leave	hath left = A.V.
11 : 52 took	have taken = A.V. [2]
12 : 18 corn	fruits (*or* produce) [3]
12 : 23 the food	food
12 : 23 the raiment	raiment = A.V.
12 : 33 draweth near	approacheth = A.V.
12 : 58 hale	drag
13 : 14, 16 day of the sabbath	sabbath day = A.V.
14 : 10 glory	honor
15 : 1 for to hear	to hear
16 : 6 measures	baths [4] (with marg. explanations.)
16 : 7 measures	cors [4] (with marg. explanations.)

[1] *Authority* is not what is here given, but the *ability* to tread upon serpents, etc., without suffering harm. If it be considered important to avoid rendering ἐξουσίαν and δύναμιν by the same term, the latter might be rendered *might*.

[2] Jesus is describing their present state and character.

[3] The term is not limited to grains, but comprises all the fruits of the earth.

[4] The same term is used in the A.V. and is retained in the Revised Version to render *choenix, seah, bath,* and *cor,* the seah being about six times the choenix, the bath equal to three seahs, and the cor to ten baths. Surely this confusion should be avoided, even at the expense of introducing the foreign name of the measures, with explanations in the margin, especially as *bath* and *cor* (as well as *ephah, log,* and *hin*) are used in the A.V. of the Old Testament. *Measure* might, perhaps, be allowed to stand for the *seah,* as being the one most commonly used.

REVISED VERSION.	SUGGESTIONS.
16 : 8 sons (*bis*)	children = A.V.[1]
16 : 8 of the light	of light = A.V.
16 : 14 lovers of money	covetous = A.V.
16 : 16 entereth violently	presseth = A.V.
16 : 31 if one rise	though one should rise
17 : 6 have faith	had faith = A.V.
17 : 6 would say	might say = A.V.
17 : 6 would have obeyed	would obey [2]
18 : 15 their babes	babes
18 : 28 our own	what we had (*or* our homes)
19 : 1 called by name Zacchaeus	named Zacchaeus = A.V.
19 : 14 ambassage	embassy
19 : 14 will not that this man reign	do not wish to have this man reign (*or* do not wish that this man should reign)
19 : 26 shall be taken away from him	shall be taken away
19 : 30 in the which	in which
19 : 44 dash thee to the ground	lay thee even with the ground = A.V.
20 : 20 rule	power = A.V.[3]
20 : 21 of a truth	truly

[1] As in Acts 13 : 26, R.V.

[2] The suggested renderings in this verse seem demanded by the concinnity of the passage. "If ye *have* faith ... it *would have* obeyed you," seems inconsistent with English idiom.

[3] The closest rendering of ἀρχή here would be *authority ;* but as ἐξουσία follows, we must seek the nearest synonyme, and as such *power* seems better than *rule.*

REVISED VERSION.	SUGGESTIONS.
20 : 34 sons	children [1]
20 : 36 sons (*bis*)	children
22 : 5 covenanted	(perhaps) agreed
22 : 27 whether	which
22 : 36 he that hath none, let him sell his cloke, and buy a sword.	let him that hath no sword sell his garment, and buy one.
22 : 37 hath fulfilment	is about to be accomplished (*marg. Gr.* hath an end)
22 : 70 Ye say that I am.	I am. (*marg. Gr.* Ye say that I am.)
23 : 3 Thou sayest.	I am. (*marg. Gr.* Thou sayest.)
23 : 7 in these days	in those days
24 : 11 disbelieved them	believed them not = A.V.

JOHN.

1 : 9 There was the true light	*That* was the true light = A.V.[2]
1 : 12 the right	power = A.V.
1 : 15 beareth ... crieth	bare ... cried = A.V.
1 : 49 King	the King = A. V. (so the Syriac.)

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[1] γαμίσκονται refers to daughters. That υἱός is used in a wider sense than our word *son* is manifest from the occurrence of such a phrase as υἱὸν ἄῤῥενα, Rev. 12 : 5; also from the use of υἱοί to designate a people, as υἱοὶ Ἰσραήλ; also figuratively υἱοὶ Ἀβραάμ, Gal. 3 : 7.

[2] Τὸ φῶς may well be regarded as the subject of ἦν. "The light (of which I speak) was the true *light*," etc.

REVISED VERSION.	SUGGESTIONS.
1 : 50 underneath	under = A.V.[1]
1 : 51 the heaven	heaven = A.V.[1]
3 : 8 voice	sound = A.V.
4 : 6 Jacob's well was there.	there was there a well of Jacob.
4 : 10 knewest	hadst known
4 : 12 sons	children = A.V.
4 : 54 sign	miracle = A.V.[2]
5 : 13 wist	knew
5 : 26 gave he	hath he given = A.V.
5 : 27 he gave	hath given = A.V.
5 : 29 ill	evil = A.V.
5 : 39 Ye search	Search = A.V.[3]
7 : 6 alway	always = A.V.
8 : 52 is dead	died
8 : 53 which is dead	who died
8 : 53 are dead	died

[1] "Underneath the fig-tree" signifies precisely the same as "under the fig-tree," and therefore I should retain the old rendering. The imitation of a tautological expression in the original does not seem a sufficient motive for a change.

[2] It seems to me unsuitable to use the word *sign* except where something is expressed or implied *of which* it is a sign; whereas σημεῖον has the more general sense of *miracle*. Even in 10 : 41 and 11 : 47 I should prefer *miracle* and *miracles*.

[3] Here, as in 14 : 1, I attach great weight to the rendering of the Syriac version, made only a few years later than the time of John's writing, and by people who used both languages familiarly. In both these passages that version uses an unambiguous Imperative.

3*

REVISED VERSION.	SUGGESTIONS.
9 : 4 We must work	I must work = A.V. (*marg. Many ancient authorities have* We must work)
9 : 9 Others	Some = A.V.
10 : 16 they shall become	there shall be (*or* there shall come to be)
12 : 1 Jesus therefore	Then Jesus = A.V.
12 : 3 Mary therefore	Then Mary
12 : 9 The common people	A great multitude [1]
12 : 13 the branches of the palm	branches of palm = A.V.
12 : 18 sign	miracle = A.V.
12 : 22 Andrew cometh, and Philip, and they tell Jesus	Andrew and Philip came and told Jesus [2]
12 : 36 sons	children = A.V.
12 : 36 he departed	departed = A.V.
12 : 40 he hardened	hardened = A.V. [3]
12 : 43 glory (*bis*)	praise = A.V. (*or* glory *which is*)
12 : 48, 49 spake	have spoken [4]

[1] ὁ ὄχλος πολύς is an inadmissable form, and must be regarded as the mistake of a copyist. We must read either ὄχλος πολύς, or ὁ ὄχλος ὁ πολύς, but for the latter there is no authority.

[2] We surely are not bound to make our English grotesque for the sake of imitating the construction of the Greek.

[3] I do not believe that any difference in the relation of time was intended by the use here of an Aorist after a Perfect tense.

[4] Because the reference is to all our Saviour's utterances up to the time then present.

REVISED VERSION.	SUGGESTIONS.
13 : 3 came forth ... and goeth	had come forth ... and was going
13 : 18 my bread	bread with me.= A.V.
13 : 26 for whom I shall dip the sop, and give it him	to whom I shall give the sop (*or* morsel) when I have dipped it = A.V.[1]
13 : 27 That thou doest	What thou doest
14 : 1 ye believe in God	believe in God [2]
14 : 14 ask me	ask = A.V. (Putting *ask me* in marg.)
14 : 28 have rejoiced	rejoice = A.V.[3]
14 : 30 I will no more speak much with you	Hereafter I will not talk much with you = A.V.
15 : 2 cleanseth	(*Add in marg.* i.e. pruneth)
15 : 11 be fulfilled	be full = A.V. (*or* become full) (So 16 : 24)
15 : 19 chose	have chosen = A.V.[4]
16 : 4 their hour	the time = A.V.

[1] If *morsel* be preferred to *sop* in this verse it would be also in verses 27 and 30.

[2] See note on 5 : 39.

[3] The revisers have, perhaps, made this slight change from the old version in order to exhibit a difference of tense in the two clauses, *If ye loved me* and *ye would rejoice*, corresponding to a difference of tense in the Greek. We might render either *If ye loved me ye would rejoice*, or, *If ye had loved me ye would have rejoiced.* The former seems preferable here, because the reference is to the joy which they ought to feel in the immediate prospect of his going to the Father. Comp. 4 : 10.

[4] Because of the immediately preceding Present tense.

REVISED VERSION.	SUGGESTIONS.
16 : 4 remember them, how that I told you	remember that I told you of them = A.V.[1]
17 : 2 that whatsoever thou hast given him, to them he should give eternal life.	that he should give eternal life to as many as thou hast given him = A.V.[2]
17 : 4 glorified	have glorified = A.V.
17 : 8 received ... knew ... believed	have received ... have known ... have believed = A.V.[3]
17 : 17 in the truth	through the truth [4]
17 : 19 in truth	through truth
17 : 23 perfected into one	made perfect in one = A.V.[5]
17 : 24 that which thou hast given me, I will that, where I am, they also may be with me ;	I will that they also whom thou hast given me be with me where I am, == A.V.[6]
18 : 10 Now	(omit) = A.V.[7]
18 : 21 these know the things which I said.	they know what I said. == A.V.

[1] *Ad sensum.*

[2] See note on Matt. 23 : 37.

[3] Because they still retain what they received, know what they knew, and believe what they believed.

[4] 'Eν instrumental = בְּ in Hebrew.

[5] The old rendering gives the idea of advancing to the condition of oneness, and this is all that the new one aims to give.

[6] Compare 17 : 2.

[7] Why add an expletive?

REVISED VERSION.	SUGGESTIONS.
18 : 28 palace (*bis*)	pretorium (So vs. 33 and 19 : 9.)[1]
18 : 37 Thou sayest that I am a king.	I am. (*marg. Gr.* Thou sayest that I am a king.)
19 : 19 there was written	it was written (*or* the writing was = A.V.)
19 : 23 coat (*bis*)	tunic
19 : 28 are ... saith	were ... said
19 : 31 should not remain	might not remain
19 : 42 There then, etc.	There laid they, etc. = A.V.
20 : 14 beholdeth	beheld (*or* saw = A.V.)[2]
20 : 18 I have seen the Lord; and *how that*	that she had seen the Lord, and *that* = A.V.
20 : 20 The disciples therefore were glad	Then were the disciples glad = A.V.
20 : 21 Jesus therefore said	Then said Jesus = A.V.
20 : 30 Many other signs therefore	Many other miracles also
21 : 5 Jesus therefore saith	Then said Jesus
21 : 12 break your fast	dine = A.V. [3]
21 : 15 broken their fast	dined = A.V.[3]

[1] It is no doubt undesirable to introduce foreign words ; but this is justifiable when our own term fails to give the exact meaning of the original.

[2] In vs. 13 I would not object to retaining the historical Present, *they say*, *she saith*, although I should prefer *they said*, *she said ;* but here to write in English *she turned ... and beholdeth ... and knew* seems to me to introduce needless confusion. To be consistent the revisers should have written, " and knew not that it is Jesus."

[3] In Luke 11 : 37, 38 and 14 ; 1 the revisers have retained *dine* and *dinner.* We might render there and here *breakfast*

	REVISED VERSION.	SUGGESTIONS.
21 : 20	which also leaned back	who also leaned
21 : 25	the which	which
21 : 25	should be written.	would be written.

ACTS.

1 : 3	by the space of	during
1 : 15	these days	those days = A.V.
1 : 15	and there was	there was (*or* there being)
1 : 19	Akeldama	Aceldama = A.V.[1]
1 : 26	gave lots	cast lots
2 : 46	at home	from house to house = A.V. (*or* at their houses) [2]
2 : 47	to them	to the church = A.V.
2 : 47	were being saved	were saved [3]
3 : 1	going up	going up together [4]

and *breakfasted ;* but this would involve a change in nearly all, if not all, the cases where ἄριστον and δεῖπνον occur.

[1] I would retain *Aceldama* as the established spelling, just as I would *Cyrene, Phenice,* or *Macedonia.*

[2] Κατ' οἶκον here must signify, not *at home* as contrasted with *abroad*, but *in the houses* of the Christians as contrasted with the *temple*, the place of public prayer still open to them, but in which they of course could not celebrate the Lord's supper.

[3] I take the force of the Present tense to be not (as Alford) that the persons referred to were in process of being saved, but that they were such as *from time to time* believed and were saved.

[4] The unsuitableness of joining ἐπὶ τὸ αὐτό with 2 : 47 and the testimony of the Syriac version satisfy me that the reading of the Textus Receptus is the true one.

REVISED VERSION.	SUGGESTIONS.
3 : 6 walk	(*Put* rise up and walk *in margin*)
4 : 12 wherein	whereby = A.V.
4 : 25 by the Holy Ghost, *by the mouth of our father David thy servant,*	[by the Holy Spirit] by the mouth of thy servant David[1]
4 : 36 by race	by birth (*or* = A.V.)[2]
5 : 6 wrapped him round	wrapped him up
5 : 6 they carried	carried (So vs. 10.)
5 : 42 at home	in houses (*or* from house to house, *or* in *every* house)
6 : 1 Now in these days	And in those days = A.V. (*or* In those days)
7 : 35 hath God sent	did God send = A.V.
7 : 35 with the hand	by the hand = A.V.[3]
7 : 53 ordained	announced [4]

[1] The words " by the Holy Spirit " are found in the Syriac, but not the words " our father." The latter might be noticed in the margin. No evidence short of St. Luke's autograph would satisfy me that he ever wrote such a medley as ὁ τοῦ πατρὸς ἡμῶν διὰ Πνεύματος Ἁγίου στόματος Δαβίδ. The words τοῦ πατρὸς ἡμῶν may have been a gloss intended to precede Δαβίδ, but attached by some copyist to the line above.

[2] By *race* he was an Israelite or a Hebrew, by the accident of *birth* a Cypriot. See note on 18 : 24.

[3] Either phrase, σὺν χειρί or ἐν χειρί represents בְּיַד , i.e. *by the hand of*, or *by*.

[4] I object to *ordained* because it implies original authority. Διαταγή is command, but it may be a command emanating from superior authority, and thus merely an announcement.

REVISED VERSION.	SUGGESTIONS.
9 : 19 he took food and was strengthened	when he had taken food he was strengthened
9 : 20 proclaimed Jesus	preached Jesus (Comp. 10 : 42.)
9 : 28 going in and going out	going in and out (*or* coming in and going out = A.V.)
10 : 25 when it came to pass that Peter entered	as Peter entered
10 : 28 how that it is	that it is
10 : 30 until this hour, I was keeping the ninth hour of prayer	I was fasting until this hour, and at the ninth *hour* was praying
11 : 14 thou shalt be saved, thou and all thy house.	thou and all thy house shall be saved. = A.V.[1]
12 : 5 of the church	by the church
12 : 13 to answer	to hearken = A.V.
13 : 18 suffered he their manners	he bare them as a nurse
13 : 31 of them	by them
13 : 33 how that God	that God
13 : 35 give thy Holy One	suffer thy Holy One = A.V.
14 : 2 Jews that were disobedient	unbelieving Jews = A.V. (*or* Jews who believed not)[2]
14 : 2 the souls of the Gentiles	the minds of the Gentiles[3]

[1] Here, as in Luke 8 : 45 (T. R), we have exemplified the principle of Gr. Syntax that a verb having subjects of different numbers may take the number of the one nearest to it.

[2] In reference to a command ἀπειθέω would signify *to be disobedient;* but in reference to preaching we should rather take it in its etymological sense, *not to be persuaded,* hence *to be unbelieving.*

[3] Stirring up *minds* seems certainly more idiomatic than

	REVISED VERSION.	SUGGESTIONS.
14 : 23	appointed	ordained = A.V.[1]
15 : 7	questioning	discussion
15 : 23	elder brethren	elders and brethren = A.V.[2]
15 : 29	it shall be well with you	ye shall do well = A.V.
15 : 39	sailed away	sailed = A.V.
16 : 1	And he came also	And he came
16 : 4	for to keep	to keep
16 : 10	for to preach	to preach
16 : 13	we supposed there was a place of prayer	prayer was wont to be made = A.V.

stirring up *souls*. Besides ψυχάς is governed by the second verb also.

[1] The rendering *appointed* seems like a compromise between the classical and the ecclesiastical use of the verb χειροτονέω. The meaning according to the former would be *elected*, according to the latter *ordained*. Probably the churches chose their elders, and the apostles set them apart by laying on of hands. Compare 6 : 3–6. Χειροτονήσαντες doubtless designates the part taken in the matter by the apostles. To say that the apostles *appointed* elders *for* the churches seems to take the whole business of selecting elders out of the hands of the people and put it into those of the apostles.

[2] Πρεσβύτεροι ἀδελφοί occurs nowhere else in the New Testament ; and in this passage it appears in no one of the ancient versions except the Vulgate (the Syriac, Ethiopic, Armenian, Arabic, and Slavic, all agreeing with the A.V.). If it be the genuine reading, it must signify either *your elder brethren*, or *the older brethren among us*, and in neither sense does it seem to me to harmonize with the style of the apostolic writings. The revised version does not even note the other reading in the margin.

REVISED VERSION.	SUGGESTIONS.
16 : 29 trembling for fear	trembling = A.V. (*or* all trembling)
17 : 13 of Paul	by Paul
17 : 16 provoked	stirred = A.V.
17 : 18 other some	others
17 : 19 took hold of him	took him = A.V.
17 : 19 what this new teaching is which is spoken by thee ?	what this new doctrine whereof thou speakest is ? = A.V.[1]
17 : 21 to tell or to hear	telling or hearing
17 : 22 somewhat superstitious.	very religious
17 : 23 What therefore ye worship in ignorance, this set I forth unto you.	What therefore not knowing ye worship, that declare I unto you.[2]
17 : 26 of one	of one [blood] [3]
17 : 33 Thus Paul went out	So Paul departed = A.V.
18 : 2 a man of Pontus by race	born in Pontus = A.V.[4]
18 : 5 constrained by the word	earnest in *preaching* the word
18 : 6 shook out	shook = A.V.[5]

[1] Can we say that a teaching is spoken ?

[2] The reading " Whom ... him ..." deserves a place in the margin. Instead of *declare*, I should prefer *announce*, except that it would seem less in accord with the general usage of the translations.

[3] A word having as much critical authority as *blood* has here, it seems to me, should appear in the text with brackets. The Revised Version has not noticed it even in the margin.

[4] See notes on 4 : 36 and 18 : 24.

[5] *Shook out* is literal, and would be unobjectionable if we were making a new and independent version ; but *shook* gives

REVISED VERSION.	SUGGESTIONS.
18 : 7 Titus Justus	Justus = A.V. (Titus in marg.).
18 : 7 joined hard	was close
18 : 14 villany	plotting
18 : 15 am not minded to be	have no mind to be (or will not be, or = A.V.)
18 : 23 stablishing	confirming (or strengthening = A. V.) [1]
18 : 24 an Alexandrian by race	born at Alexandria = A.V.[2]
18 : 25 carefully	accurately (as in Luke 1 : 3, or correctly)
18 : 26 more carefully	more accurately (or more correctly)
19 : 5 into the name	in the name = A.V.[3]
19 : 9 disobedient	believed not = A.V.
19 : 12 carried away	carried
19 : 32 the more part	the greater part

the sense, as in Neh. 5 : 13, and I should not favor a change in such circumstances.

[1] It does not seem so important always to retain the same English word in rendering a particular Greek word as to justify the use of an obsolete form like *stablish ;* neither does the use of *stablish* for στηρίζω and *confirm* for ἐπιστηρίζω convey to the English reader an idea of the delicate difference between the Greek terms.

[2] Even if it were his father or grandfather who was born in Alexandria, and not himself (in which case he would hardly have been called Ἀλεξανδρεύς), still I should not think it correct to call him an Alexandrian *by race.* To express that idea we might perhaps say *by extraction.*

[3] See note on Matt. 28 : 19.

REVISED VERSION.	SUGGESTIONS.
19 : 38 accuse	prosecute
19 : 40 in danger to be accused concerning this day's riot	liable to be prosecuted for riot, on account of *what has taken place* to-day
20 : 1 for to go	to go
20 : 7 discoursed with them	preached (*or* discoursed) to them
20 : 7 intending	being about
20 : 9 by his sleep	with sleep = A.V.
20 : 10 Make ye no ado	Be not disturbed
20 : 13 by land	on foot (*marg. or* by land)
20 : 31 by the space of	for
21 : 1 it came to pass that	(omit; so vs. 5.)
21 : 4 set foot in	go to (*marg. or* go up to)
21 : 6 but	and = A.V.[1]
21 : 9 which did prophesy	who prophesied
21 : 10 many days	some (*or* several) days
21 : 22 they will certainly hear	a multitude will certainly come together, for they will hear
22 : 25 And when they had tied	And as they tied
22 : 28 am *a Roman* born	(perhaps) have it by birth.[2]
23 : 15 or ever	before
23 : 18 saith	said [3]

[1] There is no such contrast between the one party's embarking and the other's returning home as to require the disjunctive *but*. To avoid too many repetitions of the word *and*, I should be inclined to follow the A.V.

[2] With a marginal note, *Gr.* was born.

[3] This case I note because it seems to me one in which a strict adherence to the tenses of the original is specially infelicitous, because of the Past tenses *took* and *brought* immediately preceding.

REVISED VERSION.	SUGGESTIONS.
23 : 25 after this form	as follows [1]
23 : 30 to speak against him before thee.	to say before thee what *they had* against him. = A.V. (*or* what pertains to him.)
24 : 14 a sect	heresy = A.V. [2]
24 : 17 many years	(perhaps) several years [3]
24 : 25 call thee unto me	call for thee = A.V.
24 : 27 when two years were fulfilled	after two years = A.V. [4]
24 : 27 desiring to gain favor with the Jews, Felix left Paul in bonds	Felix desiring to favor the Jews (*or* to shew favor to the Jews) left Paul bound [4]

[1] I suppose the substitution of *form* for *manner* here was intended to convey to the reader the impression that what follows is a copy of the letter, and not merely its general substance; but I doubt whether *after this form* distinctly conveys this impression. A marginal note might be added, *Gr.* having (*or* comprising) this form.

[2] Αἵρεσις here must be understood to signify, not the body of errorists, but the system of (reputed) error. It seems to me that good usage will not authorize the employment of the word *sect* to express that idea. I should be in favor of retaining *heresy*, taking the word in its widest sense. *Sectarism* might perhaps answer, as meaning the way of sectaries. Our modern word *sectarianism* would not, since it signifies excessive zeal for a sect, and not simply the system of a sect.

[3] If we must choose between *some* and *many* I should in this place prefer *many;* but if *several* is admissible, I should think it best expresses the force of πλειόνων. Τινῶν would be = *some* (as in Acts 9 : 19) and πολλῶν = many (as 24 : 10).

[4] I would like to vary as little as possible from the A.V. where the sense is the same. "After two years" expresses

REVISED VERSION.	SUGGESTIONS.
25 : 8 sinned	offended = A.V.
25 : 20 perplexed	in doubt
25 : 22 could wish	would like
26 : 6 stand *here* to be judged	stand, and am judged = A.V.
26 : 8 if God doth raise	that God raiseth [1]
26 : 23 how that (*bis*)	that = A.V.
26 : 23 he first by the resur- rection of the dead should	he should be the first that should rise from the dead, and should = A.V.
26 : 26 none	not one
26 : 28 wouldest fain make	wilt make
27 : 9 gone by	past = A.V.
27 : 12 north-east and south- east	toward the south-west and north-west = A.V.[2]
27 : 13 Crete, close in shore	close by Crete = A.V.
27 : 14 after no long time	not long after = A.V.
27 : 14 beat down from it	arose (*marg. or* beat) against it = A.V.

the same thought as " when two years were fulfilled, and
" bound " the same as " in bonds." Both these last expressions
may have a more or a less strict signification. Καταθέσθαι
χάριν (or χάριτα, or χάριτας) though it may comprise the idea
of gaining favor, I understand primarily to signify doing a
favor or favors.

[1] This force of εἰ is well established.   Comp. vs. 23.

[2] The reasoning by which this change is justified seems to
me fanciful.   Κατά I take to mean in the *direction of,* just as
in 8 : 26.   " In the direction of a wind " is in the direction
from which that wind comes, as winds are universally named
from *that* direction and never from the direction *toward* which
they blow.   To make κατά mean *down* the wind seems to me
entirely arbitrary.

REVISED VERSION.	SUGGESTIONS.
27 : 28 after a little space	when they had gone a little further = A.V.
27 : 33 wait and continue	have waited and continued [1]
27 : 39 and they took counsel whether they could drive the ship upon it	into which they were minded, if it were possible, to thrust in the ship = A.V. (*or* on which they consulted, if possible, to drive the ship) [2]
27 : 41 began to break up	was broken = A.V.[3]
28 : 11 The Twin Brothers	Castor and Pollux = A.V.[4]
28 : 12 touching	landing = A.V.[5]
28 : 20 intreat you to see and to speak with *me*	request to see and to speak with you [6]

[1] In constructions of this kind the Greek uses the Present exactly as we do the Perfect.

[2] I think Dean Alford points the text correctly, ἐβουλεύοντο, εἰ δύναιντο, ἐξῶσαι, thus connecting ἐξῶσαι with ἐβουλεύοντο and not with δύναιντο.

[3] Ἐλύετο, not merely began, but began and continued to be broken up.

[4] The one expression is no more a literal rendering of Διόσκουροι than the other. If the aim of the revisers was to avoid the use of these mythological names (which indeed are not literally found in the text), I see no gain in this; for the mythology is there; if it was to present a phrase more intelligible to English readers than Castor and Pollux, it is an objection to this that in order to do so they remove the mythological allusion which exists in the text.

[5] *Touching* would be the term if the object were to make a new translation; but *landing* may fairly retain its place in a revision.

[6] The connection justifies us in understanding προσλαλῆσαι

REVISED VERSION.	SUGGESTIONS.
28 : 23 they came to him into his lodging in great number	there came many to him into his lodging = A.V.[1]
28 : 24 disbelieved	believed not = A.V.
28 : 26 in no wise	not = A.V.
28 : 27 turn again	turn
28 : 29 (verse in *marg.*)	(Insert in the text in brackets.)
28 : 31 boldness, none	confidence, no man = A.V.[2]

ROMANS.

1 : 5 of faith	to faith
1 : 6 *to be* Jesus Christ's	of Jesus Christ = A.V.
1 : 13 in you ... in the rest	among you ... among the rest = A.V.
1 : 14 foolish	unwise = A.V.
2 : 7 incorruption	immortality = A.V.
3 : 4, 6, etc. God forbid	By no means [3]

of Paul's addressing the Jews, rather than of the Jews' addressing Paul.

[1] The object of this change doubtless was to make it apparent that those who came were the same, or some of the same, who made the appointment; but it seems to me that this is implied in the narrative, so that the old version might stand.

[2] *Boldness* is a good rendering of παῤῥησία, but so also is *confidence,* and I perceive no sufficient reason for the change, in view of the rules adopted for the revision.

[3] I do not overlook the fact that γένοιτο is Optative. Still that seems to me very far from justifying the introduction of the name of GOD into the translation. Our familiar phrase *by no means* seems to me to give the full force of μὴ γένοιτο wherever it occurs.

REVISED VERSION.	SUGGESTIONS.
3 : 9 worse	better
3 : 30 if so be	seeing = A.V.[1]
4 : 19 without being weakened	being not weak = A.V.[2]
5 : 1 let us have peace	we have peace = A.V.
5 : 2 let us rejoice	rejoice = A.V.
5 : 3 let us also rejoice in our tribulations	we glory in tribulations also = A.V.[3]
5 : 4 probation	experience = A.V.[4]
5 : 7 the good man	a good man = A.V.[5]
5 : 18 one trespass ... one act of righteousness	the trespass of one ... the righteousness of one [6]

[1] I would unhesitatingly retain this rendering, whether we read εἴπερ or ἐπείπερ.

[2] The original participle is not Passive, but Neuter, and is well rendered by *being weak.*

[3] Rendering καυχῶμαι as in 2 Cor. 12 : 9. I would give it the same rendering in verse 2 if it were not followed by δόξης.

[4] Δοκιμή is *proof,* both the process and the result. The result seems here intended. *Probation* is the process, and in modern usage generally refers to a *season* of trial. If the result were spoken of with reference to the judgment of others, it would signify *approval,* the being δόκιμος. But if, like the *patience* and *hope* with which it is here associated, δοκιμή also is subjective, it will be best rendered by *experience,* meaning that self-knowledge which is gained through the endurance of tribulation.

[5] Notwithstanding the article. This is one of those cases where the Greek uses the definite article, but we do not. I would also decidedly omit the marginal note.

[6] It seems to me that the rendering of the A.V. " the offence (*or* trespass *or* transgression) of one " and " the righteousness

REVISED VERSION.	SUGGESTIONS.
6 : 17 whereunto ye were de- livered	which was delivered you = A.V. (*or* unto you)[1]
6 : 20 in regard to righteous- ness	from righteousness = A.V.
7 : 1 Or, etc.[2]	
7 : 4 were made dead	have become dead
7 : 6 so that we serve	that we should serve = A.V.[3]
7 : 8, 9 apart from	without = A.V.[4]
8 : 4 ordinance	righteousness = A.V.[5]
9 : 9 a word of promise	the word of promise = A.V.

of one," although the more difficult one, is yet justified by the course of the apostle's reasoning, and at least deserves a place in the margin.

[1] Παραδίδωμι is repeatedly used for *communicating* evangelical instruction, as well as for *handing down* traditions. I would retain the old rendering here, understanding it as = "in which ye were instructed."

[2] I would regard the ἤ as interrogative and retain the whole verse as in the A.V., except that I would prefer to omit *how*.

[3] Alford justifies the rendering, "so that we serve" on the ground of the verb (δουλεύειν) being in the Present tense. But this (in the Infinitive) only gives it the sense of *continued action*, and does not necessarily modify the force of ὥστε. I should prefer to leave the old rendering undisturbed.

[4] I see no gain in rendering χωρίς, either here or elsewhere, *apart from*, rather than *without*, as Matt. 13 : 34; Luke 6 : 49, etc.

[5] Taking δικαίωμα as collective, meaning the whole course of righteous feelings and actions required by the law. So in Rev. 19 : 8 I would keep the rendering *righteousness*, because the white robes represent righteous character as a whole rather than individual acts.

REVISED VERSION.	SUGGESTIONS.
9 : 9 According to	At = A.V.
10 : 17 belief	faith = A.V.
11 : 1 Did God	Hath God = A.V. (comp. vs. 4.)
11 : 2 God did not	God hath not = A.V.
11 : 29 without repentance	irrevocable (*or* not to be repented of)
12 : 1 reasonable	spiritual (*marg. Gr.* rational)[1]
12 : 3 the grace that was given me	the grace given unto me = A.V
12 : 16 things that are lowly	the lowly
13 : 3 to the good work	to good works = A.V.
13 : 3 to the evil	to evil
13 : 3 And wouldest thou have no fear	Desirest thou then not to be afraid
13 : 6 ministers of God's service	God's ministers = A.V.[2]
14 : 4 lord	master = A.V.
15 : 13 in the power	by the power
15 : 24 Spain	Spain [I will come to you][3]
15 : 25 — but now, *I say,*	But now = A.V.

[1] I apprehend that ordinary readers interpret *reasonable service* to mean a service reasonably required, whereas, I take λογικὴ λατρεία to mean a service rendered by the rational powers, in distinction from one of the hands or lips; and since *rational* would also be ambiguous, I see no way but to use *spiritual* in the text.

[2] The revisers have doubtless aimed to bring out the difference between λειτουργοί and διάκονοι, but I doubt whether the expression they have chosen conveys to an English reader any other idea than that conveyed by the old rendering.

[3] Putting a period at the end of the verse.

REVISED VERSION.	SUGGESTIONS.
15 : 26 been the good pleasure	pleased them = A.V.
15 : 27 been their good pleasure	pleased them = A.V.
15 : 31 are disobedient	do not believe = A.V.
15 : 32 find rest	be refreshed = A.V.
16 : 17 them which are causing the divisions	those that cause divisions
16 : 17 learned	have learned = A.V.
16 : 17 turn away from	avoid = A.V.
16 : 25 times eternal	ages
16 : 27 to whom	(omit)[1]

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1 CORINTHIANS.

1 : 4 which was given	given
1 : 8 *that ye be*	*that ye may be* = A.V.
1 : 13, 15 into	in = A.V.
1 : 18 are perishing ... being saved	perish ... saved = A.V.[2]
1 : 27 chose (*bis*)	hath chosen = A.V.
1 : 28 did God choose	hath God chosen = A.V.
2 : 4 of wisdom	of [man's] wisdom
2 : 8 knoweth	knew (*or* hath known)
2 : 9 saw not ... heard not ... entered not	hath not seen ... hath not heard ... have not entered

[1] Whether ᾧ be read or not.

[2] Σωζομένοις, *saved from time to time.* We have in English no form of verbs or participles to express just this shade of meaning. I see no reason to understand (with Alford) *those who are in the way of salvation.* Compare Acts 2 : 47.

REVISED VERSION.	SUGGESTIONS.
2 : 10 revealed	hath revealed = A.V.
2 : 10 through the Spirit	by his Spirit = A.V.
2 : 12 received	have received = A.V.
3 : 4 are ye not men ?	are ye not *walking as* men ?[1]
3 : 8 but each	and each
3 : 17 destroyeth	defileth (*or* polluteth)[2]
3 : 19 He that taketh	Who taketh
5 : 2 did not rather mourn	have not rather mourned = A.V.[3]
6 : 4 do ye set them to judge who are of no account in the church ?	set them to judge who are least esteemed in the church = A.V.
6 : 7 Nay, already, etc.	Now therefore, etc. (the whole verse = A.V.)
6 : 9 Or know ye not	Know ye not = A.V.[4]

[1] I would insert these Italics because we are obliged in English to use *men* to represent the idea of ἄνδρες, *viri*, as well as of ἄνθρωποι, *homines*. "*Walking as* men," draws attention at once to the language of vs. 3, and the thought in both passages is the same.

[2] Because *corrupteth*, which would be the literal rendering of φθείρει, is unsuited to the idea of a temple. Neither should we attempt to render alike in the two clauses, since the meaning is not the same in both. The ancient versions do, because they have single terms which, like φθείρω, unite the two meanings. Compare 2 Pet. 2 : 12.

[3] The apostle is describing their present condition, πεφυσιω- μένοι ἐστέ, and therefore we should understand the force of ἐπενθήσατε as extending to the time present when he was writing.

[4] I would give the same rendering in vs. 16 and 19. There is a certain additional force given to the question by prefixing

5

REVISED VERSION.	SUGGESTIONS.
7 : 2 because of fornications	to avoid fornication = A.V.[1]
7 : 5 may be together	come together = A.V.[2]
7 : 28 But and if	Yet if
7 : 28 Yet, etc. (to the end of the verse)	Nevertheless, etc. = A.V.
7 : 37, 38 his own	his
8 : 13 forever more	while the world standeth = A.V.[3]
8 : 13 that I make not	that I may not cause
9 : 12 did not use	have not used = A.V.
9 : 15 I write not	I have not written
9 : 18 use to the full	abuse = A.V.[4]
10 : 13 such as man can bear	such as is common to man = A.V.[5]
10 : 22 Or do we	Do we = A.V.

ἤ, like that given to a Latin interrogation by prefixing *num*, but *or* does not express it, and *whether* in that sense is obsolete.

[1] Marg. *Gr.* because of fornications.

[2] The A.V., gives the sense, even if ἦτε be the true reading, while the new rendering, it seems to me, does not.

[3] We have no word exactly corresponding to αἰών. We are obliged to translate it *age, world, eternity*, etc. It is here limited from the nature of the case to the writer's lifetime; and yet *as long as I live* would be an inadequate rendering, for it would not give the full force of εἰς τὸν αἰῶνα; but the old rendering *while the world standeth*, seems to me to do so quite as well as *forever more*.

[4] Καταχράομαι generally signifies *wrong* or *excessive* use. *To the full* comes short of expressing *excess*, both here and in the margin of 7 : 31.

[5] Inserting in the margin, *Gr.* human *or* pertaining to man.

REVISED VERSION.	SUGGESTIONS.
11 : 2 I praise you	I praise you, [brethren,]
11 : 2 traditions	instructions
11 : 19 heresies	factions
11 : 20 it is not possible	it is not
11 : 24 This is my body which is for you	[Take, eat;] this is my body, which is [broken] for you.
11 : 29 For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body	For he that eateth and drinketh [unworthily] eateth and drinketh judgment to himself, not discerning the [Lord's] body
12 : 7 to profit withal	for profit
12 : 9 in the same Spirit	by the same Spirit = A.V.
12 : 9 in the one Spirit	by the same Spirit = A.V.[1]
13 : 11 I felt as a child, I thought as a child	I thought as a child, I reasoned as a child
14 : 1 yet	and = A.V.
14 : 1 but rather	more especially
14 : 3 edification, and comfort,	*to* edification and exhortation = A.V.
14 : 6 But	And
14 : 18 you all	ye all = A.V.
14 : 29 discern	judge = A.V.
14 : 30 But if, etc. (the whole verse)	If, etc. = A.V.

[1] The majority of uncial manuscripts have *same.* It seems to me that much stress should not be laid on the greater probability of a change of *one* to *same* than of *same* to *one* having been made by copyists, because the two expressions are so nearly synonymous.

REVISED VERSION.	SUGGESTIONS.
15 : 2 saved; *I make known, I say*, in what words I preached it unto you, if ye hold it fast,	saved, if ye hold fast what I preached unto you,[1]
15 : 4 hath been raised	was raised[2]
15 : 20 are asleep	have slept
15 : 28 be subjected	be subject = A.V.[3]
15 : 33 Evil company doth corrupt good manners.	Evil company corrupteth (*or* Evil companionships corrupt) good morals.
15 : 47 of heaven	[the Lord] from heaven
15 : 55 O death, where is thy victory? O death, where is thy sting?	O death, where is thy sting? O Hades, where is thy victory?[4]
16 : 2 as he may prosper	as he may be prospered

[1] Adding on the word *what* a marginal note, *Gr.* with what word. I am unable to see in the R.V., any fair connection for the conditional phrase, "if ye hold it fast."

[2] The Greek verb is in the Perfect tense, and in vs. 12, 13, 14, etc., I would translate by an English Perfect. But it seems to me contrary to our idiom to use that tense with a specification of a distant past time.

[3] I object to the passive form here because it seems to imply that the Son is made subject by some other power; whereas, I understand the meaning to be that he shall voluntarily become subject. A Middle sense not unfrequently inheres in the Passive forms of Greek verbs.

[4] The rendering of the Peshito Syriac confirms here the reading of the *textus receptus.* So does the Armenian substantially.

2 CORINTHIANS.

REVISED VERSION.	SUGGESTIONS.
1 : 1 the whole of Achaia	all Achaia = A.V.[1]
1 : 5 abound unto us	abound in us = A.V.[2]
1 : 6 worketh	is effectual = A.V.
1 : 8 weighed down exceedingly, beyond our power	pressed out of measure, above strength = A.V.
1 : 9 answer of death	sentence of death = A.V.
1 : 10 will deliver : on whom we have set our hope that he will also still deliver us ;	doth deliver : in whom we trust that he will yet deliver us ; (*or* will still deliver us)[3]
1 : 12 holiness	simplicity=A.V.(So the Syriac)
1 : 12 sincerity of God	Godly sincerity = A.V.[4]

[1] This change was doubtless made for the sake of preserving a distinction between ὅλος and πᾶς, which, though in certain connections they give different shades of meaning, in this case I take to be absolutely synonymous, as I do also the two expressions *the whole of Achaia* and *all Achaia* in English. In such a case I feel that the old version may fairly claim to be left undisturbed.

[2] Here, again, I find a distinction without a difference. Both phrases mean that sufferings with and for Christ abound *in our case* or *experience*, and I fail to see that the new version conveys the meaning any better than the old.

[3] "On whom we have set our hope" may be a trifle closer to the shape of the Greek, but "in whom we trust" expresses the same thought more neatly and with equal force.

[4] Does the new phrase convey to the reader any idea different from that conveyed by the old? If it does, I fear it will not be the right idea. If not, why change?

REVISED VERSION.	SUGGESTIONS.
2 : 14 leadeth us in triumph	(Add in margin, *Or* causeth us to triumph.)[1]
2 : 15 are being saved	are saved = A. V.[2]
2 : 15 are perishing	perish = A.V.[2]
2 : 16 from death	of death = A.V. (So the Syriac.)
2 : 16 from life	of life = A.V. (So the Syriac.)
3 : 3 tables *that are* hearts of flesh.	fleshly tables of the heart = A.V.[3]
3 : 18 reflecting as a mirror	beholding as in a mirror
4 : 3 But and if	But if indeed
4 : 3 are perishing	perish
4 : 6 Seeing, etc. (the whole verse)	For God, etc. (the whole verse) = A.V.
5 : 11 hope	trust = A.V.[4]
7 : 2 Open your hearts to us, etc. (the whole verse)	Receive us, etc. (the whole verse = A.V.[5]

[1] I take it that the rendering "leadeth us in triumph" was not chosen as presenting the same ambiguity which some commentators say exists in the Greek, for any such mode of rendering is distinctly repudiated in the Preface to the Revised Version. If so, I think the reading *causeth us to triumph* should appear in the margin.

[2] See note on Acts 2 : 47.

[3] The reading καρδίας is confirmed by the Vulgate, and by the Syriac, Ethiopic, and Armenian versions.

[4] The use of *hope* in reference to something at present existing may doubtless be justified by authorities. Still it is contrary to our best usage.

[5] "Open your hearts to us" is ambiguous, and might mean, "express your feelings to us with all freedom." "Open your hearts to receive us" would answer, but is too long. The

REVISED VERSION.	SUGGESTIONS.
7 : 12 your earnest care for us	our earnest care for you
8 : 4 in regard of this grace and the fellowship	*to receive* this gift and *to accept* the fellowship [1]
8 : 12 if the readiness is there,	if there be first a willing mind, = A.V.
8 : 19 grace	gift
8 : 19 ministered	administered = A.V.
9 : 12 filleth up the measure of the wants	supplieth the wants
9 : 13 the obedience of your confession	your professed subjection = A.V.[2]
10 : 1 am of good courage	am bold = A.V. (*or* am confident)[3]

Perfect tenses also seem to me appropriate here, since the apostle is reviewing his whole course of life, and the Greek Aorist bears that rendering perfectly well.

[1] If δέξασθαι ἡμᾶς is not a genuine reading, it would seem to be a correct gloss, being implied in the *fellowship* which the contributors sought from the Apostle.

[2] I do not feel entirely satisfied with either of these renderings. *Subjection* is a closer rendering of ὑποταγή than *obedience,* and *confession* perhaps a little preferable to *profession* for ὁμολογία, although I know of no other word in Greek but ὁμολογία to signify a religious *profession.* It is a slight objection to the rendering of the A.V. that a *professed* subjection *might* be insincere, whereas the implication here is that the profession of the Corinthians was a thoroughly honest profession. On the other hand the combination *confession unto,* in this connection, seems to me faulty.

[3] Of course the object of this change was to avoid rendering the two verbs in vs. 2 alike. It strikes me that this advantage is more than balanced by the weakening of the sense in

REVISED VERSION.	SUGGESTIONS.
10 : 13 of the province which God apportioned to us as a measure, to reach	of the rule which God assigned to us, a measure reaching
10 : 15 magnified in you according to our province unto *further* abundance,	enlarged among you according to our rule abundantly,
11 : 7 Or did I commit a sin	Did I commit a fault
12 : 7 And by reason of the exceeding greatness of the revelations —wherefore, that I should not be exalted overmuch,	And lest I should be exalted above measure, through the abundance of the revelations, = A.V.[1]
12 : 9 hath said	said
12 : 9 strength of Christ	power of Christ = A.V.[2]
12 : 19 Ye think all this time	Again think ye …? = A.V.[3]
13 : 5 Or	(omit)

GALATIANS.

2 : 16 save	but only (*or, nor otherwise* save)
3 : 22 all things	all = A.V.[4]

vs. 1. "Am of good courage" most naturally means, "am cheerful and hopeful," which in many cases would express the meaning of θαρρῶ, but is far from the Apostle's meaning here.

[1] So all the versions in Walton's Polyglot; also the Armenian.

[2] Is there any good reason for giving two renderings to δύναμις in this verse?

[3] The Syriac translators must have had before them the reading Πάλιν, for they render precisely as the A.V.

[4] *Ad sensum.* If it be thought necessary to imitate the neuter form, we might render τὰ πάντα *the whole world.*

REVISED VERSION.	SUGGESTIONS.
3 : 24 hath been	became
3 : 28 can be (*ter*)	is = A.V.
3 : 28 one man	one = A.V.
4 : 7 an heir through God	an heir[of God through Christ][1]
4 : 13 ye did me no wrong	ye have not injured me at all = A.V.
4 : 17 zealously seek you	are zealous for you
4 : 17 seek them	be zealous for them
4 : 18 to be zealously sought	to be zealous
4 : 23 is born	was born = A.V.
4 : 23 *is born* through promise	by promise = A.V.
5 : 1 with freedom did Christ set us free : stand fast therefore,	stand fast therefore in the liberty wherewith Christ hath made us free = A.V.[2]
6 : 5 his own burden	his own load [3]

EPHESIANS.

| 1 : 10 unto a dispensation of the fulness of the times, to sum up | in the dispensation of the fulness of times to gather together in one [4] |

[1] These words " of God through Christ " are in the Peshito Syriac version.

[2] Here also the Peshito agrees with the A.V.

[3] This change I would make for the sake of marking the difference between the βάρη of vs. 2 and φορτίον here, the former signifying *the burdens of life*, which Christian sympathy can share, and the latter that *individual responsibility*, which cannot be shared, but which each one must bear for himself.

[4] And the rest of the verse, as in the A.V. The transfer of

REVISED VERSION.	SUGGESTIONS.
1 : 12 hoped in Christ	trusted in Christ = A.V.
1 : 13 ye also,	ye also *trusted* = A.V.
1 : 14 unto	until = A.V.
1 : 15 and which	and [the love] which [1]
1 : 18 having the eyes of your heart enlightened	the eyes of your understanding being enlightened = A.V.[2]
2 : 1 through your trespasses and sins	in trespasses and sins = A.V.[3]
2 : 2 sons of disobedience	children of disobedience =A.V.[4]
2 : 3 as the rest	as others = A.V.

the definite article from *times* to *dispensation* I would justify by Hebrew analogy, and the rendering of εἰς by *in* on the ground of its being viewed from the stand-point of the pre-existing purpose.

[1] Here again the Syriac agrees with the A.V.

[2] Admitting καρδίας as the true reading I would regard διανοίας as a correct gloss, and abide by the old version, just as in Prov. 6 : 32 and 7 : 11, I would render חֲסַר־לֵב *wanting understanding*, and not *wanting heart*. I appreciate the desire of the revisers to preserve uniformity in the rendering of καρδία, but I would here be content with noting the literal rendering in the margin. "The eyes of the heart" is a perfectly legitimate combination; but I apprehend that most readers would interpret *heart* (in that phrase) as the seat of the affections, and not of intelligence.

[3] If the death here spoken of were that of the body, viewed as a consequence of sin, the new rendering would be correct; but if it be the state of sin, the destitution of spiritual life the old familiar rendering seems to me better. The Greek article does not demand the insertion of *your* in the translation, since it is often prefixed to nouns when used generically.

[4] See note on Luke 20 : 34.

REVISED VERSION.	SUGGESTIONS.
2 : 5 through our trespasses	in trespasses
2 : 5 have ye been saved	ye are saved = A.V.
2 : 8 have ye been saved	are ye saved = A.V.
2 : 14 made ... brake	hath made ... hath broken = A.V.[1]
3 : 21 Unto him *be* the glory	Unto him *be* glory = A.V.[2]
4 : 19 gave themselves	have given themselves = A.V.[3]
4 : 20 did not so learn	have not so learned = A.V.
4 : 21 heard ... were taught	have heard ... have been taught = A.V.
4 : 32 forgave you	hath forgiven you = A.V.
5 : 6 sons	children = A.V.
6 : 4 nurture them in the chastening	bring them up in the nurture = A.V.[4]
6 : 9 both their Master and yours	He who is both their Master and yours

[1] Perfect tense appropriate, because the conditions remain. Jewish and Gentile Christians are still one; the wall remains broken down.

[2] The glory here, I take it, is not *the glory* of any particular divine work, but *all glory ;* and if so, it is just as well expressed in English without the article as with it.

[3] The Apostle is describing their present state. See vs. 17.

[4] The Revision has here approximated to giving the same rendering of ἐκτρέφω as in 5 : 29 and yet not attained to an identical rendering. *Bring up* is a good translation of this verb (as also of τρέφω in Luke 4 : 16), and although *chastening* is comprised in παιδεία, it is not the whole it. *Training* would be a little more exact than either *nurture* or *chastening*, but is perhaps less in accord with the style of the translation.

REVISED VERSION.	SUGGESTIONS.
6 : 18 in all perseverance	with all perseverance = A.V.
6 : 24 uncorruptness	sincerity = A.V.[1]

PHILIPPIANS.

1 : 23 very far better	far better = A.V.[2]
1 : 25 abide with you all	continue with you all = A.V.[3]
2 : 6 a prize	robbery = A.V.[4]

[1] Putting *incorruption* or *uncorruptness* in the margin as the literal rendering.

[2] The insertion of *very* in this passage seems to me objectionable on two grounds. (1) It is doubtless designed to represent the word πολλῷ. But μᾶλλον κρεῖττον would not signify *far better*, but *the rather better* or *better in comparison*, and so the whole phrase signifies *much better in comparison.* (2) The prefixing of *very* does not seem to me to strengthen the phrase *far better*, but rather to dilute and weaken it. Would the sentence "The heaven of the holy lies *far beyond* these visible heavens" be at all strengthened by reading *very far* instead of *far?*

[3] The insertion of παρά in the compound verb justifies the use of a different term for it from that employed in rendering the simple verb.

[4] I.e. an unwarranted assumption. Even when on earth our Lord distinctly claimed equality with the Father, and did not consider it ἁρπαγμός to advance such a claim. *A fortiori,* he did not so consider it before his incarnation; *and yet* he humbled himself, etc. But how can we conceive of his thinking of *seizing* that dignity, before his coming into the world? I would however place the rendering of the R.V. in the margin, as a possible one.

REVISED VERSION.	SUGGESTIONS.
2 : 22 as a child *serveth* a father	as a son with a father [1]
3 : 8 dung	refuse
3 : 9 of God	from God
3 : 12 apprehend	lay hold of [2]
3 : 12 apprehended	laid hold of
3 : 13 apprehended	laid hold of *it*
3 : 19 the belly	*their* belly = A.V.
4 : 10 rejoice	rejoiced = A.V. [3]
4 : 19 fulfil	supply = A.V.

[1] Since the reference here is not to service rendered by a child to a parent, but to coöperation in a filial spirit by an adult standing in the relation of a child to a parent, it would seem to be best expressed by the use of the term *son*. A similar remark would apply to 1 Tim. 1 : 2 ; 2 : 1 ; Tit. 1 : 4. In Luke 2 : 48 the R.V. has (properly as I think) retained *son* as a rendering of τέκνον. Compare note on υἱοί, Luke 20 : 34.

[2] In its primary meaning *apprehend* is precisely the proper term here ; but since usage has restricted its meaning, the change here proposed by the American company of revisers has the merit of making the passage plainer than it was in the A.V.

[3] The reference seems to be to his feelings on the arrival of the supplies. Had it been to his feelings at the time of writing, there seems to be no reason why he should not have employed the Present tense of the verb.

6

COLOSSIANS.

REVISED VERSION.	SUGGESTIONS.
1 : 7 on our behalf	on your behalf [1]
1 : 11 the might of his glory	his glorious might [2]
2 : 7 builded up	built up
2 : 13 through your trespasses	in *your* trespasses
2 : 13 did he quicken	hath he quickened = A.V.
2 : 15 having put off from himself	having spoiled = A.V. (*or* having despoiled)
2 : 18 dwelling in the things which he hath seen	intruding into those things which he hath not seen = A.V.[3]
2 : 20 If ye died	If ye have died
3 : 1 If ye then were raised together with Christ,	If ye then are risen with Christ,

[1] I regard the testimony of the Syriac version as outweighing the preponderance of Greek manuscript testimony, especially in a case where the question is between η and v, two letters pronounced absolutely alike from the days of our earliest MSS. This verse I should have preferred to leave untouched, except by the substitution of *beloved* for *dear*.

[2] I suppose that the revisers did not intend to give a different interpretation of this phrase from that of the A.V., but simply a more literal translation, and for this they seem to me to have sacrificed something of clearness.

[3] I do not know of any authority for rendering $\dot{\epsilon}\mu\beta\alpha\tau\epsilon\acute{v}\omega\nu$ *dwelling;* and in reference to the question of reading or not reading $\mu\acute{\eta}$, it strikes me that its *insertion* by a copyist is far less likely than its *omission*. Here, again, the authority of the Peshito Syriac seems to me very weighty. Its rendering is precisely like that of the **A.V.**

REVISED VERSION.	SUGGESTIONS.
3 : 3 ye died	ye have died
3 : 11 there cannot be	there is no *more*
3 : 15 to the which	to which
4 : 6 each one	every one
4 : 13 labour	concern [1]

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1 THESSALONIANS.

2 : 1 hath not been found vain	was not in vain = A.V.[2]
4 : 12 honestly	becomingly (*or* with propriety)
4 : 13 the rest	others = A.V. (So 5 : 6.)
5 : 5 sons (*bis*)	children = A.V.[3]
5 : 18 to you-ward	concerning you = A.V. (*or* with regard to you)
5 : 27 all the brethren	all the [holy] brethren [4]

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2 THESSALONIANS.

1 : 3 each one of you all toward one another	every one of you all toward each other = A.V.
1 : 6 if so be that	seeing = A.V. (Comp. Rom. 3 : 30.)
2 : 2 is *now* present	is just at hand

[1] The Syriac reads *zeal ;* but if the true reading be πόνον, the *labor* (or *pain*) intended must be mental, and so may well be rendered *concern*, or *anxiety*.

[2] I appreciate the effort to express the force of γέγονεν, but it does not seem to me successful.

[3] See note on Luke 20 : 34.

[4] The Syriac has "all the holy brethren."

REVISED VERSION.	SUGGESTIONS.
2 : 11 sendeth	will send [1]
2 : 11 a working of error	strong delusion = A.V. [2]
2 : 12 might be judged	may be condemned [3]
2 : 13 in sanctification	by sanctification
2 : 15 traditions which ye were taught	instructions which ye received
2 : 16 which loved us and gave us	who hath loved us and given us
2 : 16 eternal comfort	everlasting consolation = A V. [4]
3 : 6 tradition	instruction
3 : 14 note that man, that ye have no company	note that man, to have (or and have = A.V.) no company

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1 TIMOTHY.

1 : 2 my true child	my own son = A.V. [5]
1 : 4 a dispensation of God	godly edifying = A.V. [6]

[1] The Syr. has the Future tense.

[2] Putting in the margin, *Gr.* an inworking *or* energy of delusion *or* error.

[3] The R.V. retains *condemn* as a rendering of κρίνω, in Acts 13 : 27, and might rightly have done so in John 3 : 17, 18.

[4] I presume it will not be denied that the signification of αἰώνιος is just as well given by *everlasting* as by eternal, and that of παράκλησις just as well by *consolation* as by *comfort*. I suggest here a return to the rendering of the A.V. because I would not for the sake of maintaining uniformity of rendering (in the case of terms not specific or technical) desert the old version and a familiar and acceptable phrase.

[5] See note on Phil. 2 : 22.

[6] The idea of *dispensation*, or even of *stewardship*, in this

REVISED VERSION.	SUGGESTIONS.
1 : 11 gospel of the glory	glorious gospel = A.V.
2 : 2 in high place	in authority = A.V.
2 : 4 willeth that all men should be saved	would have all men to be saved (*or* desireth that all men should be saved)
2 : 9 in modest apparel with shamefastness	in becoming apparel with modesty [1]
2 : 14 hath fallen	fell
3 : 3 no brawler	Not given to wine = A.V. [2]
3 : 3 no lover of money	not covetous = A.V. [3]
3 : 15 how men ought to behave themselves	how thou oughtest to conduct thyself (*or* how one ought to conduct himself)
4 : 2 branded	seared = A.V.

connection seems extremely harsh. The Syriac translates *edification.* Is it not altogether likely that the Apostle wrote instead of οἰκοδομήν the less usual word οἰκοδομίαν, which, appearing to some copyist an error, gave place to οἰκονομίαν?

[1] If we have in our language a word exactly answering to a term in Greek, it is *modesty* for αἰδώς as applied to the deportment of women. The retention of this obsolete substitute for it seems quite unnecessary.

[2] As applied to *conduct* πάροινος would signify "over wine-cups," or "such as results from wine-drinking;" but as applied to persons our best lexicons authorize the rendering "given to wine" or even "drunkard."

[3] If it be deemed essential to use uniformly different English words for πλεονέκτης and φιλάργυρος, we might employ *avaricious* for the latter. But there seems to me to be more lost by substituting three words for one than is gained by securing different expressions for the two Greek words.

6*

REVISED VERSION.	SUGGESTIONS.
4 : 10 strive	suffer reproach = A.V.[1]
4 : 10 have our hope set on	trust in = A.V.[2]
5 : 5 hath her hope set on	trusteth in = A.V.
5 : 16 any woman	any man or woman = A.V.[3]
5 : 16 her	them = A.V.[4]
6 : 7 for neither can we carry any thing out	and it is certain we can carry nothing out = A.V.[5]
6 : 16 eternal	everlasting = A.V.[6]

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2 TIMOTHY.

1 : 2 child	son (so in 2 : 1.)
1 : 3 how unceasing is my remembrance of thee	that without ceasing I have remembrance of thee = A.V. (*or that without ceasing I remember thee*)
1 : 7 gave us not	hath not given us = A.V.

[1] The reading ὀνειδιζόμεθα is confirmed by the Syriac.

[2] See note on 2 Cor. 1 : 10.

[3] Syriac, *man or woman*.

[4] Plural, for lack of a singular of common gender.

[5] The Syr. confirms the reading δῆλον. I would retain here the rendering of the A.V. only printing the words *and it is* in Roman letters, the *and* representing the δέ of οὐδέ. If persuaded that δῆλον was not genuine, I would neglect the ὅτι, as not required by the idiom of our language, and render, *neither can we*, etc.

[6] Regarding these two terms as synonymous, I object to the change as being without necessity.

REVISED VERSION.	SUGGESTIONS.
1 : 10 incorruption	immortality = A.V.[1]
2 : 26 by the Lord's servant unto the will of God.	by him unto his will.[2]
3 : 10 didst follow	hast fully known = A. v. (or hast followed up)[3]
3 : 13 shall wax worse	will wax worse
4 : 1 the quick	the living

[1] Our best lexicons set down *immortality* as one of the definitions of ἀφθαρσία. So do the native Greek lexicons. Robinson calls ζωὴν καὶ ἀφθαρσίαν in this passage a hendiadys for *immortal life*. φθείρω is not only *to corrupt*, but also *to destroy*, 1 Cor. 3 : 17, and φθορά, *destruction* 2 Pet. 2 : 12. So ζωὴ ἄφθαρτος is not *incorruptible life*, but *indestructible life*, i.e. *immortal life*. If one were newly translating the Scriptures into English, *perishable* and *imperishable*, as referring to a crown in 1 Cor. 9 : 25, would be better than *corruptible* and *incorruptible*.

[2] Peculiar as is this case, I still think it does not justify the introduction of so much of commentary into a translation as the R.V. has here admitted. There are strong arguments in favor of the interpretation which it presents. Yet it is by no means impossible to regard the demonstrative ἐκείνου as merely emphatic, and thus to understand, " taken captive by him (the devil) unto the will of that (terrible enemy)." The Syriac translators seem to have so understood the text, for they translate, " in which they were taken captive to his will." The marginal note might read, That is, *either* by the devil unto his will, *or* by the Lord's servant unto God's will.

[3] Whether the true reading of the Greek be a Perfect or an Aorist. *Follow* is objectionable because liable to be understood as meaning *imitate*, which meaning is here excluded by the context.

REVISED VERSION.	SUGGESTIONS.
4 : 5 be thou sober	watch thou = A.V. (*or* be thou watchful)[1]
4 : 9 Do thy diligence	Endeavor [2]
4 : 10 forsook me	hath forsaken me = A.V.
4 : 10 and went	and is gone
4 : 10 Crescens	Crescens *is gone*
4 : 21 Do thy diligence	Endeavor

TITUS.

1 : 5 appoint	constitute (*or* ordain = A.V.)[3]
1 : 7 the bishop	a bishop = A.V.
1 : 7 no brawler	not given to wine = A.V.[4]
1 : 9 according to the teaching	as he hath been taught = A.V.[5]

[1] *Sobriety* does not pertain to *all things*, but *watchfulness* does. Our best authorities in Greek lexicography give two meanings to νήφω ; (1) to be sober ; (2) to be vigilant. In this passage the Syriac version renders it, *be vigilant,* I have no doubt rightly.

[2] Or, Give diligence, or, Diligently endeavor. In modern phrase we should say, Do your best. These remarks of course apply equally to vs. 21 and Titus 3 : 12.

[3] *Appoint* seems to shut out the idea of the elders being chosen by the churches. This objection does not hold against the same word in Acts 6 : 3, because there the election is distinctly invited.

[4] See note on 1 Tim. 3 : 3.

[5] If " the teaching " were an established designation of *Christian teaching*, I would not object to the literal rendering. Not being so, it seems naked here ; and since the meaning of the

REVISED VERSION.	SUGGESTIONS.
1 : 9 in the sound doctrine	with sound doctrine
2 : 1 the sound doctrine	sound doctrine = A.V.
2 : 3 reverent in demeanor	in behavior as becometh holiness = A.V.
2 : 7 an ensample	a pattern = A.V.
2 : 7 in thy doctrine	in teaching
2 : 13 our great God and Saviour Jesus Christ	the great God and our Saviour Jesus Christ = A.V.[1]
3 : 3 aforetime	once
3 : 10 heretical	factious (or a promoter of faction)
3 : 12 give diligence	endeavor

PHILEMON.

1 our beloved and fellow worker	our beloved *brother* and fellow worker
2 our sister	our beloved sister [2]
5 of thy love, and of the faith	of thy love and faith, = A.V.[3]
6 unto Christ	in Christ [Jesus]
12 my very heart	my own bowels [4]

apostle is plainly, "according to the teaching *which he has received*," it seems to me better to retain the rendering of the A.V. and sufficient to give the literal rendering in the margin.

[1] The Syriac here agrees with the A.V. Compare R.V., 2 Thess. 1 : 12.

[2] *Syriac*, our beloved (fem. gen.)

[3] *Syriac*, of thy faith and the love.

[4] Alluding to his calling Onesimus his son, whom he had begotten. Comp. Gen. 15 : 4.

REVISED VERSION.	SUGGESTIONS.
19 write it	have written *it* = A.V.
21 write	have written

HEBREWS.

1 : 1 in the prophets	by the prophets = A.V.[1]
1 : 1 by divers portions	in divers (*or* many) portions
1 : 2 at the end of these days	in these last days = A.V.[2]
1 : 2 appointed	hath appointed = A.V.
1 : 3 when he had made puri- fication of sins,	when he had [by himself] made expiation for sins,[3]

[1] Just as when our Saviour claims to cast out demons ἐν δακτύλῳ θεοῦ, we render, not *in*, but *by the finger of God*, so here I understand the text to state, not that God spake *in* the prophets (which might be said), but that he spoke *by* them as his messengers, and this view seems to me confirmed by the adverb πολυτρόπως, alluding to the various methods employed for communicating to them God's messages. Examples need not be cited to prove the frequent use of ἐν as *instrumental*. In such cases *by* is the strictly literal rendering of ἐν, and it would be not only superfluous but inaccurate to tell the reader in the margin that the Greek is *in*.

[2] The *literal* rendering of the R.V. here reminds me of the commercial adage, " Obey orders, if you break owners." Does any one doubt that the writer's meaning was " at the end of days, viz. in these our days " ? I regard the rendering of the A.V. as conveying the exact meaning of the text, although it would here be correct to say in the margin that the Greek is literally " at the end of these days."

[3] On the word *expiation* I would put a marginal note, *Greek* purification. To speak of *making expiation* (or atone-

REVISED VERSION.	SUGGESTIONS.
1 : 6 when he again bringeth	again, when he bringeth = A.V.[1]
1 : 12 as a garment	[as a garment][2]
2 : 1 the things that were heard	the things heard
2 : 1 lest haply we drift away *from them*	lest at any time we slip away *from them*
2 : 4 powers	miracles = A.V.
2 : 17 that he might be	that he might become
3 : 6 a son, over his house	a son, over his own house = A.V.[3]
3 : 7 if ye shall hear his voice	if ye hear [4]
3 : 10 but they did not know my ways	and they have not known my ways = A.V.
3 : 12 lest haply there shall be	lest there be = A.V.[5]
3 : 16 For who, etc.[6]	
3 : 19 were not able to enter	could not enter = A.V.[7]

ment) *for sins,* accords with the usage of our language, but to speak of *making purification of sins,* I should say does not. The words *by himself,* are supported by high authority, and are found in the Syriac version.

[1] The πάλιν is parenthetical, as frequently. The Syriac is like the A.V. "And again, when he bringeth," etc.

[2] These words are not in the Syriac version.

[3] The Armenian and Slavic versions have *his own.*

[4] I take *hear* in the sense of *listen to, hearken to,* and this is confirmed by the ב prefixed to קֹלוֹ in Ps. 95 : 7.

[5] If it be thought necessary to represent the enclitic ποτέ in a translation, I would render *lest there be ever,* or *lest there be at all.*

[6] Although the probability seems strongly in favor of this reading and rendering, yet it seems to me that the rendering of the A.V. is deserving of notice in the margin.

[7] It was not a question of ability, but of privilege. That privilege they could not enjoy because of their unbelief.

REVISED VERSION.	SUGGESTIONS.
4 : 2 because they were not united by faith with them that heard	not being mixed with faith in them that heard = A.V.[1]
5 : 11 hard of interpretation	hard to explain [2]
5 : 12 rudiments of the first principles	first rudiments
6 : 1 let us cease to speak of the first principles of Christ, and press	leaving the first principles of the doctrine of Christ, let us press [3]
7 : 1 God most High	the most High God = A.V.
7 : 6 hath taken tithes of Abraham, and hath blessed him that hath the promises	received tithes from Abraham, and blessed him that had the promises
7 : 7 of the better	by the greater
7 : 26 guileless	harmless = A.V.
7 : 28 a Son	the Son = A.V.[4]
8 : 1 in the things which we are saying the chief point is this	of the things which we are saying this is the sum
8 : 1 sat down	hath sat down

[1] The reading of the Textus Receptus is here confirmed by the Syriac.

[2] That is, for the writer, considering the dullness of his readers. So the Syriac.

[3] Ὁ τῆς ἀρχῆς λόγος is *the elementary doctrine*, and the Genitive τοῦ Χριστοῦ I take to be governed not by ἀρχῆς alone, but by the combined phrase τὸν τῆς ἀρχῆς λόγον.

[4] In contrast with ἀνθρώπους, υἱόν must here designate the Son of God, being perhaps left without the article as being a kind of proper name, as are frequently Κύριος, Θεός, and Πνεῦμα ἅγιον. The Syriac has the definite form.

REVISED VERSION.	SUGGESTIONS.
8 : 5 is warned of God when he is about	was admonished by God when he was about
9 : 5 severally	particularly = A.V.
9 : 6 go	went = A.V.
9 : 7 offereth	offered = A.V.
9 : 8 hath not	had not
9 : 8 is yet standing	was yet standing = A.V.
9 : 9 *is* a parable for the time *now* present ... are offered ... cannot	*was* a figure for the time then present ... were offered ... could not = A.V.[1]

Several commentators have confidently charged the A.V. with mistranslation in this passage; but I feel equal confidence in maintaining its correctness. The Syriac, fifteen centuries before, treated the whole passage in precisely the same way. The writer says in vs. 1 that the first covenant *had*, not *has*, ordinances; in vs. 2 that a tabernacle *was constructed ;* in vs. 6 that, *these things* (the tabernacle and its contents) *having been so constructed,* the priests *enter*, etc., i.e. when the construction of the tabernacle and its furniture was completed, they began (and still continue) to go in and perform the appointed services, as a *figure* (not a *parable*) of the good things which the new covenant was to bring; and in vs. 11 he goes on to say, *But when Christ came* (showing that what he had said about the ordinances of the first covenant related to the time before the coming of Christ) ... *he entered once for all,* etc. The gist of the passage is that Christ's perfect work *has taken the place* of the typical services of the old tabernacle. In this view, and considering that our language admits the use of the historical Present with much less facility than the Greek, it seems to me that an English translator is fully justified in rendering the passage as the A.V. does.

REVISED VERSION.	SUGGESTIONS.
9 : 17 for doth it ever avail while he that made it liveth ?	since it is never in force while the testator is living.[1]
9 : 20 the covenant which God commanded to you-ward	the covenant which God hath enjoined upon you [2]
9 : 22 apart from shedding	without shedding = A.V.
9 : 28 apart from sin	without sin = A.V.
10 : 8 the which	which = A.V.
10 : 9 then hath he said	then he said

[1] There is classical authority for the occasional use of μήποτε instead of οὐδέποτε. Compare μηδείς for οὐδείς. The rendering of the Syriac here agrees with that of the A.V.

[2] The R.V. seems to me to have done right in rendering διαθήκη testament in vs. 16 and 17, and *covenant* elsewhere. I would not, however, in the marginal note speak of these as two separate significations of διαθήκη, but rather as different shades of one general signification. Διατίθημι is *to dispose, to arrange.* Hence, διαθήκη signifies that *arrangement* or *ordering* of the relations between God and his covenant people. The people were indeed graciously admitted to it as a party, and so we rightly call it a covenant; still it was God's sovereign *disposal* or *arrangement,* and hence he is said to have enjoined it upon the people. When used for that *disposal* which a man makes of his property in a will, διαθήκη is rightly rendered *testament.* The Apostle glides in this chapter from the one shade of meaning to the other, and that not carelessly and inaccurately, but in view of the great fact that the blessings of the new covenant can be conferred *only through the death of Christ*, and thus may well be viewed as a *legacy*, which comes into the possession of the heir only through the death of the testator.

REVISED VERSION.	SUGGESTIONS.
10 : 15 after he hath said	after having said
10 : 16 *then saith he*	*he saith*
10 : 34 that	(omit marg.)[1]
10 : 38 my righteous one	the righteous [2]
11 : 1 proving	demonstration
11 : 5 hath had	had
11 : 17 had gladly received	had received = A.V.
11 : 19 parable	figure = A.V.
11 : 21 a dying	dying
11 : 40 apart from us	without us = A.V.
12 : 7 It is for chastening that ye endure ;	If ye endure chastening, = A.V.[3]
12 : 15 the many	many = A.V.
12 : 17 rejected (for he found no place for repentance), though he sought it diligently	rejected ; for he found no room for a change of mind *in his father*, though he sought it earnestly
13 : 2 to shew love unto strangers	*to shew* hospitality (*or, to exercise* hospitality)[4]

[1] If ἑαυτούς is the genuine reading, regard it as the subject of ἔχειν. To account it as the object, and in apposition with ὕπαρξιν, seems very unnatural. The Syriac here confirms the rendering of the R.V.

[2] Putting the rendering of the text into the margin. The Syriac has " the upright shall live by faith in me."

[3] Put in the margin, *Or*, In chastening (i.e. when chastened), endure. The reading εἰ is strongly confirmed by the εἰ δέ of vs. 8.

[4] So φιλοξενία is translated Rom. 12 : 13, R.V.

REVISED VERSION.	SUGGESTIONS.
13 : 4 *Let* marriage *be* had in honour among all, and *let* the bed *be* undefiled : for	Marriage is honorable in all and the bed undefiled ; but = A.V.[1]
13 : 5 Be ye free from the love of money ; content	Let your conduct be free from covetousness, and be content
13 : 6 with good courage we say	with confidence we may say (*or*, we may confidingly say)
13 : 8 *yea* and forever	and forever = A.V.
13 : 9 stablished	established

JAMES.

1 : 1 of the Dispersion	scattered abroad = A.V. (*or* in dispersion)[2]
1 : 2 temptations	trials
1 : 3 proof	testing (*or* trying)
1 : 15 the lust ... the sin	lust ... sin = A.V.
1 : 17 boon	gift

[1] The Syriac agrees with the A.V. If the Imperative form be preferred out of regard to the context, the meaning is not changed. In that case in order to bring out the true sense of the second clause, I think it should be rendered, *Let* marriage *be esteemed* honorable in all, and the bed undefiled.

[2] " Of the Dispersion " seems to suggest the idea that " the tribes which are of the Dispersion " are something different from the old twelve tribes. Of course, the meaning is, the twelve tribes of Israel now in their well-known state of dispersion. This is doubtless the force of the Article τῇ, and in English this idea is well expressed by *in dispersion*, or by *scattered abroad*.

REVISED VERSION.	SUGGESTIONS.
1 : 19 Ye know *this*, my beloved brethren. But let	Wherefore, my beloved brethren, let = A.V.[1]
1 : 27 himself	one's self
2 : 2 synagogue	assembly = A.V.[2]
2 : 4 are ye not divided in your own mind	do ye not make distinctions among yourselves
2 : 10 stumble	offend = A.V. (*or* transgress)[3]
2 : 18 shew me thy faith apart from *thy* works, and I by my works will shew thee *my* faith	shew me thy faith without works, and I by my works will shew thee [my] faith [4]
2 : 20 barren	dead = A.V.[5]
2 : 20, 26 apart from	without = A.V.
3 : 1 heavier	severer
3 : 2 stumble ... stumbleth	offend ... offendeth

[1] So the Syriac, Ethiopic, Armenian, Arabic, and Slavic. Only the Vulgate confirms the reading ἴστε.

[2] Although the epistle is addressed to *the twelve tribes*, yet it is clear we are to understand, those from among them who had embraced the Christian religion. See vs. 1. The assemblies of such might well be called in Greek συναγωγαί, *gatherings*, but surely in English we cannot call them *synagogues*.

[3] No English word could more exactly represent πταίω than *offend* (in the usage of the present day). The word *stumble*, one would think, must have been inserted here from the habit of substituting it for offend ; but the A.V. evidently uses *offend* in two senses, as it does also *let* and *tell*.

[4] On *without* put a marginal note, *or* by.

[5] Margin, *Or* barren. The reading *dead* is confirmed by the Syriac.

REVISED VERSION.	SUGGESTIONS.
3 : 3 Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also	Behold, we put bits in the horses' mouths, that they may obey us ; and we turn about their whole body = A.V.[1]
3 : 5 is kindled by how small a fire	a little fire kindleth = A.V.[2]
3 : 14, 16 faction	strife = A.V.[3]
3 : 17 variance	partiality = A.V.
4 : 1 pleasures	lusts = A.V.[4]
4 : 4 adulteresses	[adulterers and] adulteresses [5]
5 : 7 until it receive	until he receive = A.V.[6]

[1] The reading *Behold* is confirmed by the Syriac. Even if satisfied that the Apostle wrote ΕΙΔΕ, I should regard it as only another spelling of ἰδέ. *Behold also*, vs. 4, confirms this.

[2] Confirmed by the Syriac.

[3] This also accords with the Syriac. The rendering *strife* is not altogether satisfactory, but *faction* seems to me less so. Ἐρίθεια is the *spirit* of faction, *party spirit*. Perhaps *rivalry* would answer.

[4] So also the Syriac. Ἡδονή is primarily *pleasure*, then specially *sensual pleasure*. The Apostle seems to use it here for the *desire of such pleasure*. To say that *pleasures war*, seems incongruous ; so that even though the margin should state that the literal meaning of the Greek is *pleasures*, I would retain *lusts* or *desires* in the text, as do the Syriac, Armenian, etc. Such a marginal note would prepare the way for the rendering *pleasures* in vs. 3. Or, the rendering *lusts* might be given there also.

[5] The Syriac has but one word, but that is masculine.

[6] So the Syriac.

REVISED VERSION.	SUGGESTIONS.
5 : 11 which endured	who endure [1]
5 : 15 it shall be forgiven him	they shall be forgiven him = A.V.[2]
5 : 16 your sins	your faults = A.V.[3]
5 : 16 The supplication of a righteous man availeth much in its working.	The earnest supplication of a righteous man availeth much.
5 : 17 fervently	earnestly = A.V.

1 PETER.

1 : 6 temptations	trials
1 : 7 proof	testing (*or* trying)
1 : 7 proved	tried = A.V.
1 : 12 but unto you	but unto us = A.V. (and Syr.)
1 : 12 by the Holy Ghost sent forth from heaven	with the Holy Spirit sent from heaven
2 : 1 wickedness	malice = A.V.[4]
2 : 2 long for the spiritual milk which is without guile,	earnestly desire the pure milk of the word,[5]

[1] Or, if the Aor. reading be adopted, *who have endured.*

[2] *Ad sensum.*

[3] So the Syriac.

[4] That κακία has both the general and the special meaning is unquestioned. That the same writer should use it in both ways, here in the special sense, where other things are specified (all of which would come under the general sense of *wickedness*), and in the general sense in vs. 16, where no such specifications occur, is not unreasonable.

[5] That λογικὸν γάλα is rightly rendered, *milk of the word,* i.e.

REVISED VERSION.	SUGGESTIONS.
2 : 16 bondservants	servants = A.V.
3 : 12 upon them that do evil	against them that do evil = A.V.[1]
3 : 14 But and if	But even if
3 : 17 if the will of God should so will,	if the will of God be so, = A.V.
3 : 20 a preparing	in preparation (or being constructed)
3 : 21 not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God,	(not the putting away of the filth of the flesh, but the confession to God of a pure conscience)[2]

the word of God (comp. vs. 8), I am satisfied from the testimony of the Syriac version, which renders, "desire the word, as pure and spiritual milk."

[1] The rendering of ἐπί against (as in Matt. 10 : 21), notwithstanding its use just before in a different sense, is justified by a comparison of the Hebrew construction in Ps. 34 : 16.

[2] The whole in parenthesis. Ἐπερώτημα, primarily interrogation, must here be understood of the profession of devotion to God, made by the candidate for baptism. So the Syriac, "not when ye put away the filth of the flesh, but when ye confess to God with a pure conscience." It is scarcely possible that the Syriac translators could have misunderstood the passage. The rendering of the R.V. probably looks in the same direction; but if so, it is obscure, especially as the words towards God will naturally be joined by the reader with the words a good conscience, whereas their real connection is with ἐπερώτημα, whatever that may be.

REVISED VERSION.	SUGGESTIONS.
4 : 6 even	also = A.V.[1]
4 : 7 be ye therefore of sound mind, and be sober unto prayer	be ye therefore sober-minded, and watch unto prayer [2]
5 : 2 according unto God	[according to the will of God]

[2] *The dead*, doubtless, refers to the division of all men into *living and dead* (vs. 5), viz. at the time of the judgment. I understand the Apostle to say that there will be no difference in the judgment of the two classes. Thus there is no implication here that the preaching was to men already dead. My objection to *even* is that it seems to convey such an implication. I regard the gloss of the A.V. " them *that are* dead " as correct. Still, it is a gloss, and perhaps should not appear in a translation.

[1] Rendering σωφρωνέω as in Tit. 2 : 6. To be *of sound mind* is God's gift. To be *sober-minded* depends largely upon our efforts. In respect to νήφω, see note on 2 Tim. 4 : 5. The Syriac here also agrees with the A.V. using for νήψατε the same word which in Matt. 26 : 41 and elsewhere it employs to render γρηγορεῖτε. I cannot doubt that the Apostle had that injunction of our Saviour in mind. Sobriety has not, any more than many others virtues, that special relation to prayer that watchfulness has. The testimony of the Syriac version, coming to us from the age immediately succeeding that of the apostles, seems to me of special importance in cases where the Greek admits of two renderings. Compare note on John 5 : 39.

2 PETER.

REVISED VERSION.	SUGGESTIONS.
1 : 5 adding on your part	giving = A.V.[1]
1 : 5 in your faith supply virtue, and in *your* virtue knowledge	add to your faith virtue, and to virtue knowledge = A.V.[2]
1 : 6 in *your* (*ter.*)	to = A.V.
1 : 7 and in *your* godliness love of the brethren, and in *your* love of the brethren love	and to godliness brotherly affection, and to brotherly affection love (*or* and to godliness love of the brethren, and to love of the brethren love *to all.*)
1 : 8 unto the knowledge	in the knowledge = A.V.[3]
1 : 10 stumble	fall = A.V.
1 : 21 men spake from God, being moved	[holy] men of God spake as they were moved [4]

[1] Neither is an exact rendering of παρεισενέγκαντες. "Bringing in by the way" would be closer. Some such attempt at a literal rendering might have a place in the margin.

[2] Combining the force of the preposition ἐν (indicating the attainment already made) with that of ἐπί in the composition of ἐπιχορηγήσατε (indicating addition to that attainment), the rendering of the A.V. is justified, and need not be disturbed. It is sustained by the general *consensus* of the versions and of commentators. Calvin says, Subministrare in fide, est fidei adjungere.

[3] So Calvin, *in cognitione*, recognizing the later use of εἰς as equivalent to ἐν.

[4] So the old versions generally. It seems incredible that ἄνθρωποι, without article or adjective or any defining term, should be the subject of ἐλάλησαν.

REVISED VERSION.	SUGGESTIONS.
2 : 3 sentence	condemnation
2 : 12 shall in their destroying surely be destroyed	shall surely perish (*or* be destroyed) in their corruption [1]
2 : 14 unstedfast	unstable = A.V.[2]
2 : 15 hire of wrong-doing	wages of unrighteousness=A.V.
2 : 17 storm	tempest = A.V.
2 : 17 reserved	reserved [for ever]
3 : 16 unstedfast	unstable = A.V.

1 JOHN.

1 : 2 the life, the eternal *life*	that eternal life = A.V.[3]
2 : 29 begotten of him	born of him = A.V.[4]

[1] Rendering $\phi\theta o\rho\hat{a}$ as in 1 : 4 and 2 : 19. See note on 1 Cor. 3 : 17. To give $\phi\theta o\rho\hat{a}$ an active sense is hard.

[2] If the object of this change was to avoid rendering ἀστήρικτος and ἀκατάστατος by the same word, would it not be better to render the latter *unsteady*, leaving the former unchanged ?

[3] There is no more occasion to repeat the word *life* here than there would be to repeat *bread* in translating τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον in the Lord's prayer. Greek idiom demands the repetition of the article when the adjective follows the noun, and the slight emphasis which that repetition gives is very fairly represented by the demonstrative *that* in the A.V.

[4] *Begotten* and *born* are equally legitimate renderings of the verb here used. That the phrase, *born of God*, is well established in our religious language, need not be argued. That it is to be preferred in this passage, most Christians, I am confident, will feel. The revisers have recognized the propriety of using it in translating the N. T., as appears from their ren-

REVISED VERSION.	SUGGESTIONS.
3 : 3 him … he	Him … He
3 : 4 doeth sin	committeth sin = A.V. (So in vs. 8.)
3 : 4 doeth also lawlessness : and sin is lawlessness	committeth also iniquity ; and sin is iniquity [1]
3 : 9 begotten (twice)	born = A.V. (See n. on 2 : 29.)
3 : 9 doeth no sin	doth not commit sin = A.V.[2]
3 : 19 before him,	before him. = A.V.
3 : 20 whereinsoever our heart condemn us ; because God is greater	For if our heart condemn us, God is greater = A.V.[3]

dering of John 1 : 13. I admit that a slight infelicity appears in the necessity of rendering γεγεννημένον, *begotten*, in 1 John 5 : 1, where it immediately follows the active verb (which must be rendered *begat*) ; but notwithstanding this, it seems to me far better, in all the other places in which the phrase occurs in this epistle, to use the well established, tender, and justly dear expression, *born of God*.

[1] To *commit sin* is the normal, idiomatic expression, rather than to *do sin ;* and *lawlessness* designates rather character in general than particular acts. We might even retain here the rendering of the A.V. " transgresseth also the law," and put the literal rendering in the margin.

[2] The rendering of the A.V. is both more idiomatic and truer to the Apostle's meaning ; for the words, *he cannot sin* in the last clause of the verse are shown by the use of the Present Infinitive, and not the Aorist, to mean that he *cannot sin habitually*, not that he cannot commit any sin.

[3] The difficulty here arises from St. John's use of ὅτι before the phrase " God is greater." The R.V. endeavors to solve it by reading in the beginning of vs. 20 ὅτι, and by taking ἐάν as = ἄν. But it seems to me that this fails to give any good

REVISED VERSION.	SUGGESTIONS.
4 : 7 begotten of God	born of God = A.V.
4 : 9 in us	toward us = A.V. (and Syr.)
4 : 9 hath sent	sent = A.V.[1]
4 : 12 beheld	seen = A.V.
4 : 16 the love which God hath in us	the love that God hath to us = A.V.
4 : 18 punishment	torment = A.V.
4 : 19 We love,	We love [Him],
4 : 20 cannot	how can he …?· = A.V. (So the Syr.)
5 : 1, 4 begotten of God	born of God = A.V.
5 : 9 the witness of God is this, that he hath borne witness of his Son	this is the witness of God, which he hath borne concerning his Son
5 : 10 in him	in himself = A.V. (and Syr.)
5 : 11 gave	hath given = A.V.
5 : 18 is begotten of God	is born of God = A.V.
5 : 18 was begotten of God	hath been born of God
5 : 18 keepeth him	keepeth himself = A.V.[2]

sense to the second ὅτι. The Syriac, like the A.V. takes ἐάν as meaning *if*, and joins "if our heart condemn us" with what follows; and this seems to me to be confirmed by the ἐάν, *if*, of vs. 21. Robinson explains the second ὅτι by supposing an ellipsis [then will God also condemn us], and this agrees well with what follows. The Syriac treats ὅτι as an adverb, rendering ὅτι μείζων, *how much greater!*

[1] Or, "in this is the love of God toward us made manifest, that God hath sent." Either may be justified by the later usage of both the Aorist and Perfect.

[2] The Syriac version, to which lies our most natural appeal in cases of ambiguity in the Greek text, has, "keepeth his own

2 JOHN.

REVISED VERSION.	SUGGESTIONS.
8 we have wrought	ye have wrought [1]

---

3 JOHN.

4 Greater joy have I none	I have no greater joy = A.V.
7 for the sake of the Name	for *His* name's sake
8 to welcome	to receive = A.V.
8 with the truth	for the truth

JUDE.

1 for Jesus Christ	in Jesus Christ = A.V.
5 though ye know all things once for all	though ye have once known it all
10 are they destroyed	they corrupt themselves = A.V. (*or*, they become corrupt)
11 went ... ran ... perished	have gone ... have run ... have perished
12 hidden rocks	spots = A.V.

soul." The force of the Greek Perfect Participle is expressed by *is born*, while *our* Perfect, *hath been born* brings out just what the Aorist Participle is here designed to express, viz. that there was a time when the Christian *had not* been born of God, but that *after* experiencing that heavenly birth he guards himself.

[1] So the Syriac, having the three verbs in the second person. The reading of the A.V. with all three in the first person, should appear in the margin.

REVISED VERSION.	SUGGESTIONS.
15 ungodly wrought	wrought
17 But ye, beloved, remember ye	But beloved, remember ye = A.V.
22, 23 mercy	compassion
24 stumbling	falling = A.V.

REVELATION.

1 : 7 shall mourn over him	shall wail because of him = A.V.[1]
1 : 10 a great voice	a loud voice [2]
1 : 11 Pergamum	Pergamos = A.V. (So 2 : 12.)
1 : 19 sawest	hast seen = A.V.[3]
2 : 2 didst try them which	hast tried those who
2 : 2 didst find	hast found = A.V.
2 : 3 didst bear	hast borne = A.V.
2 : 4 didst leave	hast left = A.V.[4]
2 : 5 I come	I will come = A.V. (So in vs. 16.)

[1] Translating κόψονται as in Rev. 18 : 9, and ἐπί as = עַל. The wailing will not be over or for him, but for themselves, because of his coming.

[2] So rendered by the A.V. in a large majority of the cases where it occurs, and by the R.V. except in Revelation.

[3] Because relating to the vision which he had just seen.

[4] The Lord is here describing the *present state* of the Ephesian church and its pastor, and the past in its relation to the present. The Aorists and Perfect which he uses relate to the same time.

REVISED VERSION.	SUGGESTIONS.
2 : 7 To him that overcometh, to him will I give	To him that overcometh, will I give = A. V.[1]
2 : 22 I do cast	I will cast = A.V.
2 : 23 each one of you	every one of you = A.V.[2]
3 : 2 I have found no works of thine fulfilled	I have not found any of thy works complete[3]
3 : 3 hast received and didst hear	hast received and heard = A.V.
3 : 4 did not defile	have not defiled = A.V.
3 : 8 didst keep ... didst not deny	hast kept ... hast not denied = A.V.
3 : 9 Behold, I give of the synagogue of Satan, of them which say	Behold I will make them who are of the synagogue of Satan, who say[4]
3 : 10 didst keep	hast kept = A.V.
3 : 12 He that overcometh, I will make him	Him that overcometh will I make = A.V.

[1] The repetition is a Hebraism. So in vs. 17. A similar repetition occurs in Acts 15 : 17, where the R.V. rightly uses but a single pronoun.

[2] The meaning is the same. I object to the change as unnecessary.

[3] I make this suggestion with some hesitation. We speak of fulfilling duty or obligation, but can scarcely speak of fulfilling works. Neither do I quite like *perfected* (the suggestion of the American Committee), nor the Participle *completed*, which would be understood to mean simply finished, whereas the meaning seems to be that they were not performed as duty demanded.

[4] I regard the construction in the beginning of this verse as a Hebraism. Compare the frequent use of נָתַן in the sense of *causing* or *permitting*. Compare also δέδωκα in vs. 8.

REVISED VERSION.	SUGGESTIONS.
3 : 21 He that overcometh, I will give to him	To him that overcometh will I grant = A.V.
4 : 5 proceed	proceeded = A.V.
4 : 8 have no rest	rest not = A.V. (or, cease not)
4 : 9 shall give glory	give glory = A.V.
4 : 10 shall fall down	fall down = A.V.
4 : 10 shall worship	worship = A.V.
4 : 10 shall cast	cast = A.V.[1]
4 : 11 the glory and the honor and the power	glory, and honor, and power = A.V.[2]
5 : 2 a strong angel	a mighty angel
5 : 5 overcome	prevailed = A.V.
5 : 7 and he came, and he taketh *it*	and he came and took [the book]
5 : 10 a kingdom	kings = A.V.
5 : 10 they reign	they shall reign [3]
5 : 12 the power	power = A.V.
5 : 13 the blessing, and the honour, and the glory, and the dominion	blessing, and honor, and glory, and dominion [4]
6 : 1, 3, 5, 7 Come	Come [and see]

[1] I consider the use of these Futures as pure Hebraism, and must therefore regard it as not only unnecessary, but positively wrong to render them by Futures in English.

[2] That is, all glory, etc. Either rendering will answer, but I think that of the A.V. preferable.

[3] I should think the rendering *kings* admissible, even though βασιλείαν be accepted as the true reading. The Future verb, *shall reign*, is sustained by the majority of the most ancient versions.

[4] Compare 7 : 12, R.V.

8*

6 : 6 a measure of wheat for a penny, and three measures of barley for a penny	A quart of wheat for a shilling, and three quarts of barley for a shilling (or for a denarius)[1]
6 : 8 he that sat upon him, his name	the name of him that sat on him
6 : 8 (Marg.) or, *pestilence*	*That is* pestilence.
6 : 9 underneath	under = A.V. (or beneath)
6 : 10 great voice	loud voice = A.V.
6 : 10 O Master, the holy and true,	O Lord, holy and true, = A.V.[2]
6 : 11 their fellow-servants ... be fulfilled	*the number of* their fellow-servants ... be completed [3]
6 : 13 her unripe figs when she	its unripe figs when it
6 : 15 the strong	the mighty men = A.V.[4]
6 : 16 and they say	saying (or and said = A.V.)
6 : 17 their wrath	(Add marg. *Many ancient authorities have* his wrath.)
7 : 2 the sunrising	the east = A.V.
7 : 2 great voice	loud voice = A.V.
7 : 14 I say	I said = A.V.
7 : 14 washed	have washed = A.V.
8 : 3 add it unto	offer *it* with = A.V.

[1] See note on Luke 16 : 6, 7.

[2] On the rendering of Δεσπότης and Κύριος, see preface, p. xi.

[3] Put in the margin with reference to the words *the number of*, Or, *the course of.*

[4] As in 19 : 18, R.V.

REVISED VERSION.	SUGGESTIONS.
8 : 5 taketh the censer ; and he filled it	took the censer and filled it = A.V.
10 : 1 strong angel	mighty angel = A.V.
10 : 7 is finished	shall be finished [1]
10 : 11 they say	he said = A.V.[1]
11 : 6 the power ... the heaven	power ... heaven = A.V.
11 : 9 do *men* look	shall *men* look
11 : 9 suffer not	shall not suffer = A.V.[2]
11 : 10 rejoice	shall rejoice = A.V.[2]
11 : 17 didst reign	hast reigned = A.V.
12 : 2 crieth out	cried out
12 : 4 draweth	drew = A.V.[3]
13 : 3 smitten	wounded = A.V.
13 : 3 death-stroke	deadly wound=A.V.(So vs. 12.)
13 : 6 the heaven	heaven = A.V.
13 : 8 written in the book of life of the Lamb that hath been slain from the foundation of the world	written from the foundation of the world in the book of life of the Lamb that hath been slain [4]
13 : 13 that he should even make	so as even to make
13 : 14 the stroke of	the wound by = A.V.

[1] Both these renderings are sustained by the ancient versions.

[2] The ancient versions are unanimous in rendering these verbs by Futures.

[3] " Draweth ... and did cast." The object and duty of a translator is to convey the meaning of his author. Surely he is not bound to imitate grammatical anomalies like this.

[4] As suggested by the American Revisers. Comp. 17 : 8.

REVISED VERSION.	SUGGESTIONS.
13 : 16 that there be given them	to receive = A.V.
13 : 18 He that hath understanding, let him count	Let him that hath understanding count = A.V.
14 : 3 sing	sung = A.V.
14 : 3 purchased out of	redeemed from = A.V.
14 : 4 purchased	redeemed = A.V.
14 : 4 *to be*	*being* = A.V.
14 : 6 eternal gospel	everlasting gospel = A.V.
14 : 6 to proclaim	to preach = A.V.
14 : 7 and he saith	saying = A.V.
14 : 11 day and night, they that worship	day nor night, who worship = A.V.
14 : 11 whoso	whosoever = A.V.
14 : 15 great voice	loud voice = A.V. (So vs. 18.)
14 : 15 Send forth thy sickle	Thrust in thy sickle = A.V.
14 : 15 the hour	the time = A.V.
14 : 16 cast his sickle	put in his sickle
14 : 18 Send forth	Thrust in = A.V.
14 : 19 Cast his sickle into the earth	put in his sickle in the earth
14 : 19 the winepress, the great *winepress*	the great winepress = A.V.[1]
15 : 1 seven plagues, *which are* the last	the seven last plagues = A.V.
15 : 2 come victorious from ... from ... from	gotten the victory over ... over ... over = A.V.

[1] See note on 1 John 1 : 2, and compare the rendering, *by the glassy sea*, Rev. 15 : 2.

REVISED VERSION.	SUGGESTIONS.
15 : 6 with *precious* stone	in linen = A.V.[1]
16 : 1, 2 into the earth	upon the earth = A.V.[2]
16 : 9 of the God which	of God, who
16 : 12 sunrising	east = A.V.
16 : 16 Har-Magedon	Armageddon = A.V.[3]
16 : 21 cometh down	came down
16 : 21 is exceeding great	was exceeding great
17 : 8 whose name hath not been written	whose names have not been written [4]
17 : 14 and they *also shall overcome* that are with him, called	and they that are with him *are called* = A.V.[5]
18 : 3 by the wine ... all the nations are fallen	all nations have drunk of the wine ... = A.V.[6]

[1] I do not find a trace of the reading λίθον in any of the ancient versions.

[2] As in a parallel passage (8 : 7) the R.V. has it. Εἰς has so wide a range of meaning in various connections, though followed always by an Accusative, that we are obliged to render it, *into, in, unto, to, for, on, upon, until,* etc. A motive for rendering it *into* in this verse was doubtless the occurrence of ἐπί in vs. 8, 10, 12. Still, considering the variety of senses in which εἰς is used, I think we should prefer the rendering best suited to the connection. In vs. 3 and 4 perhaps *into* should be preferred.

[3] I see no gain in changing such a name as this, whatever be the spelling of the MSS. If we wish to represent the *Hebrew* orthography, we must write neither *Har* nor *Magedon*.

[4] Even if ὄνομα be the true reading.

[5] So the ancient versions unanimously.

[6] So the Vulgate, Armenian, Arabic, Syriac, and Slavic. Only the Ethiopic confirms the reading of the R.V.

REVISED VERSION.	SUGGESTIONS.
18 : 21 a strong angel	a mighty angel = A.V.
19 : 3 they say	they said
19 : 7 the glory	glory
19 : 8 righteous acts	righteousness = A.V.[1]
19 : 18 and small and great	both small and great = A.V.[2]
20 : 15 if any was not found ... he was cast	whosoever was not found ... was cast = A.V.
21 : 6 They are come to pass.	It is done = A.V.[3]
22 : 14 wash their robes	do his commandments = A.V.[4]

[1] See note on Rom. 8 : 4.

[2] I note this passage for the sake of remarking that καὶ μικρῶν καὶ μεγάλων should be rendered, *both small and great,* none the less because of the synonymous construction with τέ which immediately precedes.

[3] All of the ancient versions which have this passage, translate, *It is done,* reading of course Γέγονε. The Ethiopic and Syriac omit it.

[4] Placing of course the other reading in the margin. The majority of the most ancient versions confirm the reading followed by the A.V.

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