

*THE REVISED VERSION OF THE NEW
TESTAMENT.*

III. THE TEXT.

WE shall now have obtained sufficient insight into the principles which the Revisers have followed in constructing the Greek text on which their Version has been based. It remains to form some estimate of the results to which their revision of the Text has led. And here again we will confine our examination to the Gospels as furnishing the most complex critical problems, and at the same time presenting a limited area within which the enquiry may be made fairly exhaustive. It will be necessary, however, first to supplement the list of readings already given from St. Matthew's Gospel by a selection of some of the principal readings from the other Gospels. The text of Drs. Westcott and Hort will still be taken as the standard of comparison, and the same plan will be pursued as in the last article.

Selected Readings from St. Mark's Gospel in which the Revisers' text agrees with that of Drs. Westcott and Hort.

2. Mark i. 2. "As it is written in the prophets." So A E, etc., Revisers (margin); "in Isaiah the prophet," **NB D L Δ**, Latin Versions, Version of Lower Egypt, Peshito Syriac, editors and Revisers (text). The quotation is really from Malachi iii. 1.
3. „ i. 27. "What thing is this? What new doctrine is this? for with authority commandeth he even the unclean spirits," etc. "What is this? a new teaching," (= "doctrine")! with authority he commandeth even the unclean spirits," etc. **NB L**, editors and Revisers, (punctuating as Lachmann, Tregelles, Westcott and Hort).

5. Mark ii. 26. "in the days of Abiathar the high priest." So A C Δ, etc., McClellan (translating "in the presence of A."), Revisers (margin); "in the high-priesthood of A." \aleph B L and other MSS., most editors, Revisers (text).
6. „ iii. 29. "is in danger of eternal damnation." "guilty of an eternal sin," \aleph B L Δ, editors, and Revisers.
7. „ iv. 24. "and unto you that hear shall more be given." So A E, etc., McClellan; omit "that hear," \aleph B C L Δ, other editors and Revisers.
8. „ v. 1. "country of the Gadarenes." So A C, etc.; "Gerasenes," \aleph^* B D, most editors, and Revisers; "Gergesenes," L Δ, Alford.
9. „ vi. 20. "when Herod heard John, he did many things (*πολλὰ ἐποίησεν*)." So A C D Δ, etc., Alford, Lachmann, Tregelles (text), McClellan, Revisers (margin); "was much perplexed" (*πολλὰ ἠπόρει*), \aleph B L, Tischendorf, Tregelles (margin), Scrivener, Westcott and Hort, Revisers (text).
11. „ vii. 19. "goeth out into the draught, purging all meat." So K M and some others, McClellan; "goeth out into the draught? This he said, making all meats clean," \aleph A B, etc., all other editors, Scrivener, Revisers.
12. „ vii. 24. "went into the borders of Tyre and Sidon." So \aleph A B, etc., Lachmann, Tregelles, McClellan, Westcott and Hort (text), Revisers (text); omit, "and Sidon," D L Δ, Alford, Tischendorf, Weiss, Westcott and Hort (as alternative), Revisers (margin). Compare Matt. xv. 21.
13. „ vii. 31. "And again departing from the coasts" (= "borders,") "of Tyre and Sidon he came unto the sea of Galilee." "And again he went out from the borders of Tyre and came through Sidon unto the sea of Galilee." \aleph B D L Δ, editors and Revisers.
14. „ ix. 23. "Jesus saith unto him, if thou canst believe, all things are possible to him that believeth." So D and

- some other MSS., Alford (text), Lachmann, Tregelles, (margin); "Jesus said unto him, If thou canst!" (repeating the word just spoken by the father, but with a different application—that "If thou canst," is indeed the main point), "all things are possible," etc. \aleph A B C, etc., Tischendorf, Tregelles (text), McClellan, Weiss, Westcott and Hort, Revisers.
15. Mark ix. 29. "This kind can come forth by nothing but by prayer and fasting." So A C D L, etc., Alford (text), Lachmann, Tregelles (text), McClellan, Revisers (margin); omit "and fasting," \aleph^* B, Tischendorf, Weiss, Westcott and Hort, Revisers (text).
16. ,, ix. 44, 46. "where their worm dieth not, and the fire is not quenched" (*bis*), also the last clause of ver. 45, "into the fire that never shall be quenched." Omit \aleph B C L Δ , Tischendorf, McClellan, Weiss, Westcott and Hort, Revisers. Ver. 48 (= 44, 46) is however uncontested.
17. ,, ix. 47. "cast into hell fire." "Cast into hell," (Gehenna) omitting "fire," \aleph B D L Δ , editors and Revisers. Compare however ver. 43.
18. ,, ix. 49. "For every one shall be salted with fire, [and every sacrifice shall be salted with salt]." So A C D, etc., Latin and Syriac Versions, Alford, Lachmann, Tregelles (text), Weiss, Revisers (margin); omit bracketed clause, \aleph B L Δ , Tischendorf, McClellan, Westcott and Hort (text), Revisers (text).
21. ,, xi. 8. "And many spread their garments in the way: and others cut down branches off the trees and strowed them in the way." So A D, etc., Lachmann, McClellan; "and others branches," ("layer of leaves," margin, "litter," McClellan), "which they had cut from the fields." \aleph B L Δ , Alford, Tischendorf, Tregelles, Weiss, Westcott and Hort, Revisers.
22. ,, xi. 26. "But if ye do not forgive, neither will your

- Father which is in heaven forgive your trespasses." So A C D, etc., Alford, Lachmann, Weiss (text), Revisers (margin); omit whole verse, \aleph B L Δ , Tischendorf, Tregelles, McClellan, Westcott and Hort, Revisers (text). Compare Matt. vi. 15.
23. Mark xiii. 14. "the abomination of desolation, [spoken of by Daniel the prophet]." Omit bracketed words, \aleph B D L, most editors, and Revisers. Compare Matt. xxiv. 15.
25. ,, xiv. 22. "Take, eat: this is my body." Omit "eat," \aleph A B C, etc., editors and Revisers.
26. ,, xiv. 23. "And he took the cup." "a cup," \aleph B C D, etc., editors and Revisers.
27. ,, xiv. 24. "This is my blood of the new testament," (or "covenant"). So A, etc., Lachmann, Revisers (margin); omit "new," \aleph B C D L, other editors and Revisers (text).
28. ,, xiv. 27. "All ye shall be offended [because of me this night]." Omit bracketed words, \aleph B C* D, etc., most editors, and Revisers. Compare Matt. xxvi. 31.
30. ,, xv. 28. "And the Scripture was fulfilled, which saith, And he was numbered with the transgressors." Omit whole verse, \aleph A B C* D, editors and Revisers (text). See Luke xxii. 37.
31. ,, xv. 39. "he so [cried out and] gave up the ghost." Omit bracketed words \aleph B L, most editors and Revisers.
32. ,, xvi. 9-20. This section is found in A C D, etc., the Versions generally, and some Latin Fathers, and is accepted as genuine by McClellan and Scrivener. It is omitted in \aleph B, one MS. of Old Latin, and according to Eusebius in "accurate copies," a similar statement being made by Jerome and two others, but perhaps based on Eusebius. L has the section in another form. It is thought not to have been part of the original draft of the Gospel, by Alford, Tischendorf, Weiss, Westcott and Hort, and is printed with a break and marginal note in the Revised Version.

Select Readings from St. Luke's Gospel, in which the Revisers' Text agrees with that of Drs. Westcott and Hort.

1. Luke i. 28. "blessed art thou among women." So A C D, etc., Lachmann, Tregelles (text), McClellan, Revisers (margin); omit, \aleph B L, Alford, Tischendorf, Weiss, Westcott and Hort, Revisers (text).
2. ,, ii. 2. "this taxing was first made." So \aleph (third corrector) A C, etc.; "this was the first taxing," ("enrolment," Revisers), "made," \aleph (first corrector) B D, editors and Revisers.
3. ,, ii. 14. "peace, goodwill towards men." So correctors of \aleph B, L P, etc., McClellan, Scrivener, Tregelles (margin), Westcott and Hort (margin), Revisers (margin); "peace among men of good pleasure," $\aleph^* A B^* D$, Lachmann, Alford, Tischendorf, Weiss, Tregelles (text), Westcott and Hort (text), Revisers (text).
4. ,, ii. 38. "them that looked for redemption in Jerusalem." So A D, etc., Alford (text); "the redemption of Jerusalem," \aleph B Ξ , other editors, and Revisers.
7. ,, vi. 1. "on the second sabbath after the first." So A C D, etc., Lachmann (text), Alford (text), Tischendorf, McClellan, Scrivener, Revisers (margin); "on a sabbath," \aleph B L, Tregelles (text), Weiss (text), Westcott and Hort, Revisers (text).
8. ,, vi. 35. "lend, hoping for nothing again." So (but rendering "never despairing"), A B L, etc., most editors, and Revisers (text); "despairing of no man," \aleph Ξ , Tischendorf, Westcott and Hort (margin), Revisers (margin).
9. ,, vi. 48. "for it was founded upon a rock." So A C D, etc., Lachmann, Scrivener, Revisers (margin); "because it had been well builded," \aleph B L Ξ , Alford, Tischendorf, Tregelles, McClellan, Weiss, Westcott and Hort, Revisers (text).

10. Luke viii. 26, 37. "country of the Gadarenes." So A, etc., Syriac Versions, Revisers (margin); "Gerasenes," B D (and C in ver. 37), Latin Versions, editors (except Tischendorf), and Revisers (text); "Gergesenes," \aleph L Ξ , Version of Lower Egypt, Tischendorf, Revisers (margin).
12. ,, ix. 10. "he . . . went aside privately into a desert place belonging to the city called Bethsaida." So (nearly) A C, etc., Lachmann; "to a city called Bethsaida," \aleph (corrector), B L Ξ , Egyptian Versions, most other editors, and Revisers; "to a desert place of Bethsaida," Latin Versions (approximately), and Peshito Syriac, McClellan.
13. ,, ix. 35. "This is my beloved Son." So A C, etc., Lachmann (text); "This is my Son, my chosen," \aleph B L Ξ , other editors, and Revisers.
14. ,, ix. 54, 56. "Lord, wilt thou that we command fire to come down from heaven, and consume them, [even as Elias did] ? But he turned and rebuked them, [and said, Ye know not what spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.]" The bracketed clauses are retained by McClellan and Revisers (margin) after Old Latin and some other authorities; they are omitted by \aleph B L Ξ , and other authorities in part, most editors, Revisers (text).
16. ,, x. 41. "thou art careful and troubled about many things." So \aleph B C, etc., editors and Revisers (text); "thou art troubled" (omitting the rest) D, (partly) Old Latin, Westcott and Hort (margin), Revisers (margin).
18. ,, xi. 2. "Our Father which art in heaven." So A C D, etc., Lachmann, Revisers (margin); "Father," \aleph B L, Origen, most editors, Revisers (text).
19. ,, xi. 2. "Thy will be done, as in heaven so in earth." So \aleph A C D, etc., Lachmann (nearly), Revisers (margin); omit B L, Origen and other

- Fathers, most editors, and Revisers (text). See Matt. vi. 10.
20. Luke xi. 4. "but deliver us from evil." So A C D, etc., Lachmann, Revisers (margin); omit, \aleph^* B L, Origen and others, most editors, Revisers (text). See Matt. vi. 13.
23. ,, xvi. 9, "When ye fail." So \aleph (third corrector), Δ and a majority of MSS., Lachmann (margin), McClellan; "when it fails," \aleph^* A B L, and other MSS., most editors, and Revisers.
25. ,, xviii. 7. "shall not God avenge his own elect . . . though he bear long with them." "and he is long-suffering over them." \aleph A B D, etc., editors, and Revisers.
26. ,, xix. 45. "them that sold therein and them that bought." So A D, etc., Lachmann; "them that sold" (omitting the rest), \aleph B L, other editors, and Revisers.
27. ,, xxi. 19. "possess ye your souls." So (rather "win"), \aleph D L, etc., Tischendorf; "ye shall win," A B, other editors, and Revisers.
28. ,, xxii. 19, 20. "this is my body, [which is given for you . . . which is shed for you.]" So all MSS., except D, and all editors except Westcott and Hort, who doubly bracket after D, some forms of Old Latin, and (partially) Old Syriac, omission also noted by Revisers (margin).
29. ,, xxii. 43, 44. The Agony in the garden. Retained by \aleph^* D, etc., Syriac and Latin Versions, other Versions and many Fathers, most editors, and Revisers (text); omitted by \aleph (first corrector) A B, and two good MSS., some MSS. of Egyptian Versions, "many copies" known to Hilary, and others known to Epiphanius and Jerome; bracketed by Lachmann, Weiss, and doubly by Westcott and Hort.
30. ,, xxii. 68. "ye will not answer [me, nor let me go]." So A D, etc., Alford (text), Lachmann, Tregelles (text),

- McClellan; omit \aleph B L, Tischendorf, Weiss, Westcott and Hort, Revisers.
31. Luke xxiii. 15. "no, nor yet Herod: for I sent you to him." So A D, etc., Lachmann, Tregelles (text), McClellan; "for he sent him back unto us." \aleph B L and some others, Tischendorf, Tregelles (margin), Westcott and Hort, Revisers.
32. „ xxiii. 17. "For of necessity he must release one unto them at the feast." So \aleph Δ , etc., Alford (text), Lachmann (text), McClellan, Revisers (margin); omit, A B L and some others, Tischendorf, Tregelles (text), Weiss, Westcott and Hort, Revisers (text). Compare Matt. xxvii. 15; Mark xv. 6.
33. „ xxiii. 34. "then said Jesus, Father, forgive them; for they know not what they do." So \aleph A C, etc., most Versions, Alford, Lachmann (text), Tischendorf, Tregelles, McClellan, Scrivener, Revisers (text); omit, B D, some forms of Old Latin, Version of Upper Egypt, Weiss (text); Westcott and Hort doubly bracket; omission noted in margin of Revised Version.
34. „ xxiii. 35. "let him save himself if he be Christ, the chosen of God." So reads A C, etc., Lachmann, Tregelles (text), McClellan; "the Christ of God, his chosen," \aleph B L, Alford, Tischendorf, Tregelles (margin), Westcott and Hort, Revisers.
35. „ xxiii. 38. "in letters of Greek and Latin and Hebrew." So \aleph^* A D, etc., Alford (text), Lachmann (text), McClellan; omit B C* L, Tischendorf, Tregelles (text), Weiss, Westcott and Hort, Revisers. Compare Matt. xxvii. 37, etc.
36. „ xxiii. 42. "and he said unto Jesus, Lord, remember me," etc. So \aleph (corrector) A, etc., Lachmann, McClellan; "and he said, Jesus, remember me," etc., \aleph^* B C* L, other editors, and Revisers.
38. „ xxiii. 45. "and the sun was darkened." So A D, etc., Alford, Lachmann, Tregelles, McClellan, Westcott and Hort (margin); "the sun's light failing," \aleph B C* L, MSS. known to Origen, Tischendorf, Weiss, Westcott and Hort (text), Revisers.

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| 39. | Luke xxiv. 3. | body] "of the Lord Jesus." ¹ | } Omitted by D, old Latin, Revisers (margin), Westcott [and Hort doubly bracket. |
| 40. | " xxiv. 6. | "He is not here but is risen." | |
| 41. | " xxiv. 9. | returned] "from the sepulchre." | |
| 42. | " xxiv. 12. | whole verse. | } Omitted by D, Old Latin, Tischendorf, Weiss, Revisers (margin); Westcott and Hort doubly bracket. |
| 43. | " xxiv. 36. | "and said unto them, Peace be unto you." | |
| 44. | " xxiv. 40. | whole verse. | |
| 45. | " xxiv. 42. | "and of a honeycomb." | |
| 46. | " xxiv. 51. | "and carried up to heaven" (also omitted by \aleph). | |
| 47. | " xxiv. 52. | "worshipped him, and." | |
| 48. | " xxiv. 17. | "as ye walk and are sad." So most MSS. and Versions, Lachmann, Tregelles (margin), McClellan; "and they stood still looking sad," \aleph A* (apparently), B, Alford (text), Tischendorf, Tregelles (text), Weiss, Westcott and Hort, Revisers. | |

Select Readings from St. John's Gospel in which the Revisers' Text agrees with that of Drs. Westcott and Hort.

4. John i. 28.² "these things were done in Bethabara beyond Jordan." So corrector of C and other MSS., Revisers (margin); "Betharabah," fourth corrector of \aleph and Origen (according to some codices), also Revisers (margin); "Bethany beyond Jordan," \aleph * A B C*, etc., editors, and Revisers (text).
5. " i. 42. "Simon the son of Jona." So 'A, etc., McClellan; "John" \aleph B* L, Alford, Lachmann (text), Tischendorf, Tregelles (text), Westcott and Hort, Revisers. Compare

¹ Instances like this and the following, as also Nos. 28, 29, 33, might with more strictness be reckoned as cases of difference between the text of the Revisers and that of Drs. Westcott and Hort. See the last number, p. 251.

² For St. John's Gospel the readings of Weiss have not been collated.

- Matt. xvi. 17, where the reading is "Jonah;" but see at the same time Lightfoot, *On Revision*, p. 159.
6. John i. 51. "Hereafter" (rather "Henceforward") "ye shall see heaven opened," etc. So A \aleph , etc., McClellan; omit "hereafter" \aleph B L, other editors, Revisers.
 8. „ iii. 31. "he that cometh from heaven is above all. And what he hath seen and heard that he testifieth." So A B L, etc., Lachmann (text), Tregelles (nearly), McClellan, Westcott and Hort (text), Revisers (text); "he that cometh from heaven testifieth what he hath seen and heard," \aleph D, Old Latin, Tischendorf, Westcott and Hort (margin), Revisers (margin).
 9. „ iv. 9. "for the Jews have no dealings with the Samaritans." So most MSS., Versions, and editors, Revisers (text); omit, \aleph D, some MSS. of Old Latin, Tischendorf, Westcott and Hort (margin), Revisers (margin).
 10. „ v. 1. "After this there was a feast of the Jews." So A B D and many other MSS., Lachmann, Tregelles, McClellan, Westcott and Hort, Revisers (text); the feast (*i.e.*, the Feast of Tabernacles), \aleph C and many others, Tischendorf, Revisers (margin).
 12. „ v. 3, 4. Moving of the waters. This account is retained by E F, etc., (also A D in part), Latin Versions, and Peshito Syriac, Tertullian and other Fathers, Lachmann (partially), McClellan, Revisers (margin); it is omitted by \aleph B C* (also A D in part), Old Syriac and Egyptian Versions (most MSS. of Memphitic), Alford, Tischendorf, Tregelles, Westcott and Hort, Revisers (text).
 13. „ vi. 51. "the bread which I will give is my flesh, which I will give for the life of the world." So Γ Δ , etc., McClellan; "which I will give for the life of the world, is my flesh," \aleph , Tischendorf; "is my flesh for the life of the world," (omitting the second "I will give"), A B C L, Lachmann, Alford, Tregelles, Westcott and Hort, Revisers.
 14. „ vi. 69. "we believe, and are sure that thou art that Christ, the Son of the living God." So Γ Δ , etc.,

- McClellan; the "Holy One of God," \aleph B C* D L, other editors, and Revisers.
15. John vi. 71. "Judas Iscariot, the son of Simon." So Γ Δ , etc., McClellan; "the son of Simon, Iscariot," \aleph (corrector), B C L, other editors, and Revisers.
16. ,, vii. 8. "I go not up yet unto this feast." So B L T X, Peshito Syriac, and Version of Upper Egypt, Lachmann, Westcott and Hort (text), Revisers (text); "I go not up," \aleph D and some others, Latin Versions, Old Syriac, Version of Lower Egypt, Tischendorf, Tregelles, Alford, Scrivener, McClellan, Westcott and Hort (margin), Revisers (margin).
17. ,, vii. 39. "the Holy Ghost was not yet given" (last word not expressed in the Greek); similarly, though with some variation B D L Δ , Alford (text), Tregelles (text), McClellan, Revisers (margin); "the Spirit was not yet given" (last word unexpressed), \aleph and three others, Latin and Egyptian Versions (approximately), Lachmann, Tischendorf, Westcott and Hort, Revisers (text).
18. ,, vii. 53—viii. 11. Section of the Adulteress. Retained by D F G, etc., Alford (text), McClellan; omitted by \aleph B T X, also (by inference), A C L Δ , Lachmann, Tischendorf, Tregelles, Westcott and Hort; inserted within spaces and brackets by Revisers.
19. ,, viii. 59. "but Jesus hid himself, and went out of the temple, [going through the midst of them, and so passed by]." Omit bracketed clause \aleph B D, Latin Versions and Vers. of Upper Egypt, editors, and Revisers (text).
22. ,, xii. 7. "Let her alone: against the day of my burying hath she done this." "Suffer her to keep it against the day of my burying." \aleph B D L and others, editors, and Revisers.

23. John xii. 41. "These things said Esaias when he saw his glory." "because he saw," etc., \aleph A B and others, editors and Revisers.
24. ,, xiii. 2. "supper being ended." So A D, etc., Alford, Lachmann, McClellan; "during supper" (a change of only one letter in the Greek), \aleph^* B L X, Tischendorf, Tregelles, Westcott and Hort, Revisers.
25. ,, xiv. 4. "whither I go ye know, and the way ye know." So A D, etc., Lachmann (text), McClellan, Revisers (margin); "whither I go, ye know the way," B C \aleph^* L, Alford, Tischendorf, Tregelles, Westcott and Hort, Revisers.
26. ,, xiv. 10. "the Father that dwelleth in me he doeth the works." So A G, etc., Lachmann, McClellan; "the Father abiding" (so B L, Westcott and Hort, and Revisers) "in me doeth his works," \aleph B D, Alford, Tischendorf, Tregelles, Westcott and Hort, Revisers.
28. ,, xvii. 11, 12. "Keep through thine own name those whom thou hast given me . . . I kept them in thy name: those that thou gavest me I have kept." "Keep them in thy name which" (*i.e.* the name) "thou hast given me . . . I kept them in thy name which thou hast given me; and I guarded them," B C* L (and \aleph partially), most editors, Revisers.
29. ,, xviii. 1. "Over the brook Cedron." So A and some others; similarly (or "of the cedar"), \aleph^* D, Old Latin and Egyptian Versions, Tischendorf, Westcott and Hort (margin); similarly (or "of the cedars"), B C L, etc., Alford, Tregelles (text), Westcott and Hort (text), Revisers.
31. ,, xx. 16. "she turned herself and saith unto him, Rabboni." "saith unto him in Hebrew, Rabboni." \aleph B D, and others, editors, and Revisers.

Selected Readings from the Gospels of St. Mark, St. Luke, and St. John, in which the Revisers' Text differs from that of Drs. Westcott and Hort.

1. Mark i. 1. "The beginning of the gospel of Jesus Christ, the Son of God." So most MSS. and editors, Revisers (text); omit "the Son of God," \aleph^* , Irenæus (apparently), Origen, and some other Fathers, Tischendorf, Westcott and Hort (text), Revisers (margin).
4. „ i. 34. "because they" (*i.e.*, the devils or demons) "knew him." So \aleph A D, etc., most editors, Revisers (text); "knew him to be the Christ," B C L, and some others, Westcott and Hort (text); Revisers (margin).
10. „ vi. 22. "And when the daughter of the said Herodias." So (rather "the daughter of Herodias herself"), A C, etc., most editors and Revisers (text); "his daughter Herodias," \aleph B L Δ , Westcott and Hort, Revisers (margin). Note that Josephus calls the daughter of Herodias Salome.
19. „ x. 7. "shall a man leave his father and mother [and cleave unto his wife]." So A C D L Δ , etc., Alford, Lachmann, Tregelles (text), Revisers (text); omit bracketed words, \aleph B, Tischendorf, McClellan, Weiss, Westcott and Hort, Revisers (margin). Compare Matt. xix. 5.
20. „ x. 24. "how hard is it [for them that trust in riches] to enter into the kingdom of God." So A C D, etc., Lachmann, Tregelles (text), Alford, Revisers (text); omit \aleph B Δ , Tischendorf, Weiss, Westcott and Hort, Revisers (margin). See however ver. 23.
24. „ xiii. 33. "watch and pray." So \aleph A C, etc., and Tregelles (text), Revisers (text); omit "and pray," B D, other editors, and Revisers (margin). Note that "and pray" is not found in the parallel passage in St. Matthew; but compare Mark xiv. 38.
29. „ xiv. 68. "and the cock crew." So A C D, etc., Lach-

- mann (text), Tischendorf, Tregelles, McClellan, Revisers (text); omit \aleph B D, Weiss (text), Westcott and Hort, Revisers (margin).
5. Luke iv. 44. "And he preached in the synagogues of Galilee." So A D, etc., Lachmann, Tischendorf, Tregelles (text), McClellan, Westcott and Hort (margin), Revisers (text); for "Galilee" read "Judæa," \aleph B C L and some others, Alford, Tregelles (margin), Weiss, Westcott and Hort (text), Revisers (margin).
6. „ ix. 2. "heal the sick." So \aleph A D, etc., Lachmann, Tregelles (text), McClellan, Revisers (text); omit "the sick," B, Old Syriac, Tischendorf, Weiss, Westcott and Hort, Revisers (margin).
11. „ viii. 43, 45. Omissions in narrative of woman with issue of blood, supported by B alone of MSS., Tregelles (margin), Westcott and Hort, Revisers (margin).
15. „ x. 1. "the Lord appointed other seventy also." So \aleph A C L, etc., Tischendorf, Tregelles, Alford, McClellan, Weiss (text), Revisers (text); "seventy and two," B D and two others, Lachmann (text), Westcott and Hort (text), Revisers (margin).
17. „ x. 42. "but one thing is needful." So A C Δ , etc., most editors, Revisers (text); "few things are needful or one," \aleph B L, Weiss, Westcott and Hort, Revisers (margin).
21. „ xiv. 5. "Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day." So \aleph K L and some other authorities, Scrivener, Revisers (text); for "an ass" read "a son," A B E, etc., most editors, and Revisers (margin). Compare Luke xiii. 15.
22. „ xv. 21. "I am not worthy to be called thy son." So, without addition, A L, etc., most Versions and Augustine expressly, most editors, Revisers (text); add (as in ver. 19) "make me as one of

- thy hired servants," \aleph B D and some others, Westcott and Hort (text), Revisers (margin).
24. Luke xvi. 12. "who shall give you that which is your own." So \aleph A D, etc., most editors, Revisers (text); "our own," B L, Westcott and Hort (text), Revisers (margin).
47. ,, xxiii. 42. "when thou comest into thy kingdom." So B L, Lachmann and Tregelles (margin), Westcott and Hort (text), Revisers (margin); "in thy kingdom," \aleph A C, etc., Lachmann (text), Tischendorf, Tregelles (text), Revisers (text).
- 1 John i. 3. "without him was not anything made that was made. In him was life," etc. So C (second corrector), E, etc., Vulgate, Version of Lower Egypt, Theodore of Mopsuestia, Chrysostom, Jerome and others, Tischendorf, McClellan, Revisers (text); "without him was not anything made. That which hath been made was life in him," etc., A C* D L and a few others, Old Latin and Old Syriac, Version of Upper Egypt, Irenæus, Tertullian, Clement of Alexandria, Origen, Hippolytus and many others, Lachmann, Tregelles, Alford, Westcott and Hort, Revisers (margin). In the oldest MSS. the passage is not punctuated.
2. ,, i. 15. "this was he of whom I said." So later correctors of \aleph B, D L, etc., most editors, and Revisers (text); "this was he that said" (as parenthesis) first corrector of \aleph , B* C*, Westcott and Hort, Revisers (margin).
3. ,, i. 18. "the only begotten Son . . . hath declared him." So A X, etc., Latin Versions, Old Syriac, Eusebius, Athanasius, Theodore of Mopsuestia, Chrysostom and others, Lachmann (text), Tischendorf, Alford, McClellan, Scrivener, Revisers (text); "God only begotten," \aleph B C* L, Version of Lower Egypt and Peshito Syriac, Valentinian

Gnostics (circa 170), Clement of Alexandria, Origen, Basil, Didymus, and some others, Tregelles, Westcott and Hort, Revisers (margin).

7. John iii. 13. "no man hath ascended up to heaven, but . . . the Son of man [which is in heaven]." So A, etc., most editors, and Revisers; omit bracketed words **ⲛ B L** and one other, Westcott and Hort.
11. ,, v. 2. "Bethesda." So A C, etc, Tregelles, McClellan, Revisers, (text); "Bethzatha," **ⲛ L**, and some forms of Old Latin, Tischendorf, Westcott and Hort (text), Revisers (margin); "Bethsaida," B, Vulgate and Egyptian Versions, Westcott and Hort (margin), Revisers (margin).
20. ,, ix. 35. "Dost thou believe on the Son of God." So A X, etc., Lachmann, Tregelles, Alford, McClellan, Revisers (text); "Son of man," **ⲛ B D**, Tischendorf, Westcott and Hort, Revisers (margin).
21. ,, x. 22. "And it was at Jerusalem the feast of the Dedication," etc. So **ⲛ A D**, etc., most editors, Revisers (text); for "And," read "At that time," B L, Westcott and Hort, Revisers (margin).
22. ,, x. 29. "My Father which gave them me is greater than all." So A X etc., Lachmann, McClellan, Westcott and Hort (margin), Revisers (text). "That which my Father hath given unto me is greater than all," **ⲛ B* L**, Tischendorf, Tregelles, Alford, Westcott and Hort (text), Revisers (margin).
27. ,, xv. 8. "Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples." So **ⲛ A E**, etc., Tischendorf, McClellan, Revisers (text); "that ye bear much fruit and be my disciples," B D L and some others, Lachmann, Tregelles, Westcott and Hort, Revisers (margin).
30. ,, xix. 39. "brought a mixture of myrrh and aloes." So (*μίγμα*) most MSS. and Editors, Revisers (text); "a roll" (*ἔλιγμα*), **ⲛ* B**, Westcott and Hort (text), Revisers (margin).

Before proceeding to sum up the results of the data thus

collected, I may stay for a moment to point out that if any one should care to prosecute further such a comparison as that which was instituted in the last article into the relation of the Revisers' text to that of Drs. Westcott and Hort and to the original authorities, he will find perhaps the most instructive examples in the following numbers, Mark 1, 4, 10; Luke 16, 22, 24, 29, 33, 39-41, 42-48; John 2, 3, 7, 11, 16, 21, 31.

As the space at my disposal is limited, and with the same object of permitting any one who may care to do so to work out the subject more in detail for himself, I will now roughly classify the readings noted according to the kind of question that is raised or affected by them.

The following instances have a bearing on what is commonly called the *Higher Criticism*, the inspiration, the historical accuracy, and so far as it depends on this, the genuineness of the Gospel narratives or the sources from which they are derived: Matt. 5; Mark 2, 5, 10, 29; Luke 2, 5, 38; John 4, 5.

The following readings affect or have been affected or supposed to be affected by considerations of *Dogma*: Matt. 5, 16, 98, 119, 120, 121, 156; Mark 1, 4, 6, 11, 16, 17; Luke 1; John 3, 12, 16, 17, 18, 19.

The following bear traces of influence from *Ecclesiastical Practice*: Matt. 27, 106, 195; Mark 15, and possibly 24.

The following affect the *Appellations* either of our Lord Himself or of the other Divine Persons, the angels, or sacred things: Matt. 4, 75, 98, 99, [110], [113], [126], [138], 143, [168], [171], 184, 193; Mark 1, 4; Luke 13, 34, 36; John 14, [17]. The bracketed numbers are those which do not relate to our Lord.

Proper Names, (e.g. those of the Apostles) are affected by Matt. 2, 3, 52, 53, 66, 181, 190; John 5, 15.

Questions of *Chronology* are raised in Luke 2, 6; John 10, 21, 24.

Questions of *Geography* occur in Matt. 42, 84, 93; Mark 8, 12, 13; Luke 5, 9, 11; John 4, 11, 30.

Some detail or other is affected in *Historical Narrative* under the numbers, Matt. 47, 51, 54, 79, 80, 82, 107, 116, 172, 175, 183, 185, 186; Mark 9, 10, 21, 25, 26, 29; Luke 4, 5, 23, 38; John 10, 29, 30.

Additions are made to the *Narrative* in Matt. 189; John 31.

Omissions are made, either in text or margin, from the *Narrative* as it has hitherto stood, in Matt. 8, 70, 169, 179, 187, 192, 194; Mark 31, 32; Luke 29, 32, 33, 25, 39-47.

Some change is made in *Narrative of Discourse*, (*a*) where *Jesus is speaking*, in Matt. 18, 21, 26, 30, 32, 33, 56, 59, 60, 63, 86, 97, 105, 136; Mark 5, 7, 14, 124; Luke 7, 21, 23, 25, 27; John 16, 23, 26, 27, 29; (*β*) where *others are speaking*, Matt. 37, 43, 49, 102, 103, 190; Mark 3; Luke 3, 31, 34, 36; John 2.

Words are *added* to *Narrative of Discourse* in Luke 22.

Words are *omitted* from *Narrative of Discourse*, in Matt. 12, 13, 14, 16, 17, 21, 24, 27, 28, 48, 49, (disciples speaking), 68, 69, 71, 74, 87, 89, 94, 106, 108, 119, 122, 123, 125, 126, 128, 134, 144, 145, 146, 148, 150, 175, 178, 188 (populace speaking); Mark 19, 20, 27, 28; Luke 11, 14, 16, 18, 19, 20, 28, 30, 33; John 6, 7.

Besides other instances mentioned under previous heads, the *Parallelism* of the Gospels is affected in Matt. 17, 58, 108, 123, 128, 134, 144; Mark 19, 22, 28, 30; Luke 8, 26, 35; John 5.

The following may be taken as possible or probable instances of *Glosses* admitted into the text: Matt. 1, 13, 21, 24, 25, 68, 69, 71, 74, 83, 95, 143, 162, 165, 192, 194; Mark 18; Luke 32; John 7, 9, 12.

Note.—The larger proportion of instances from St. Matthew's Gospel is of course explained by the more

exhaustive examination which that Gospel underwent in the last paper.

In one of the earliest of the more elaborate criticisms called forth by the Revision, a somewhat vehement attack was made upon the Revisers for their alleged partiality in dealing with the text. They were accused of yielding to dogmatic prepossessions, and indeed (if the rhetorical language used was to be taken at all literally) of a deliberate and intentional perversion or suppression of the truth. One would have thought that a glance at the composition of the Committee—consisting as it did of men eminent not only for their station but for their services to theological science, and honoured far beyond the limits of these islands,—would have saved them from such imputations. But seldom was an accusation made which was more utterly without foundation in itself, or more directly opposed to the facts.

The examples given were two of those enumerated above; one involving a question of criticism, and the other a question of dogma. In Luke ii. 2, the Revised rendering is: "This was the first enrolment made when Cyrenius was governor of Syria," where the old rendering was, "This taxing was first made when Cyrenius was governor of Syria," and where it is suggested that we ought to read, "This, the first taxing, was made when Cyrenius was governor of Syria." "What," it is asked, "induced two-thirds of the Revisers, at the least, to vote for this alteration of the received text and the received version, and its total suppression in the margin? Was it simply Tischendorf's authority? Certainly not. . . . It was in order to save the historical credit of the Evangelist. It was in order to suggest that this was the first enrolment (not taxation), under a previous governorship of Quirinius, of which enrolment history elsewhere contains no record,

whereas ten or fourteen years afterwards, when Quirinius was for the second time Governor of Syria (though it is more than doubtful whether he ever was so before), the *taxation* which history does record did take place.”¹ Whether there is really such a wide difference between the two readings, I shall not stay to enquire; it is enough to point out that the authorities for the revised reading, **Σ** (first corrector) B D, form a group to which the best editors attach the highest weight, and which the Revisers have followed elsewhere, while the other reading (*αὕτη ἡ ἀπογραφὴ* for *αὕτη ἀπογραφὴ*) presents just that kind of more obvious Greek construction, to which the emended text was most liable. There can be no question that the Revisers were determined in their choice of reading by purely objective considerations. The critic, however, thinks that he has made a discovery in regard to the original reading of the Codex Sinaiticus, which if it “is correct, is fatal to the reading of the Revisionists.” The reading of the first hand of the Sinaitic Codex is quoted by Tischendorf as *αὐτὴν ἀπογραφὴν*. This of course is ungrammatical, and it is suggested that the real reading was *αὕτη ἡ ἀπογραφὴ ἢ πρώτη*—in the continuous uncial writing of the period the two letters H and N being easily confused. The suggestion is an ingenious one, and if it had been found to stand examination, I have no doubt that it would have been welcomed by every textual critic quite independently of any effect which it might have upon the sense. Unfortunately, however, it is necessary for this explanation to hold good, that the two words *ἀπογραφὴν* (or *ἀπογραφὴ ἢ*) and *πρώτη* should be in immediate juxtaposition. But this is not so. According to Tischendorf’s account of the reading, *ἐγένετο* is interposed between them. The whole theory thus breaks down much more “fatally” than the Revisers’ reading would have done even if it had held good;

¹ *The Modern Review*, July 1881 p. 614.

for the single reading of **N*** would not have turned the scale.

If the critic had extended his examination a little further, he would have found abundant evidence to shew that no desire "to save the credit" of the Evangelists had availed to turn the Revisers from the course which strictly scientific principle marked out for them. He would have observed that they now make St. Matthew's version of the instructions of the Apostles distinctly prohibit the use of "a staff" (Matt. 54), which St. Mark's version of the same instructions categorically permits. He would have observed that St. Mark is made to attribute to the prophet Isaiah a quotation which is really taken from the book of Malachi (Mark 2). He would have observed that (in the margin at least) St. Luke is made to place the scene of a part of our Lord's ministry in Judæa, where the parallel passages of the other Synoptic Gospels place it in Galilee (Luke 8); and that St. John is made to describe Peter as the "son of John," where the other Evangelists describe him as the "son of Jonah" (John 8). He would have observed that the Revisers accept the reading "Bethany beyond Jordan," in John i. 28, which it used to be the fashion to quote as a proof that the author of the Fourth Gospel was ignorant of the topography of Palestine. And he would have observed finally, that the remarkable reading noted in the margin of Mark x. 22, introduces not only one but a series of difficulties. According to this reading, the daughter of Herodias bore the same name as her mother; but Josephus mentions only a daughter of Herodias called "Salome." This is perhaps no great matter, as Herodias may have had one daughter of that name by her early marriage, and a second daughter since her connexion with Herod Antipas, called after herself. The further question would then be raised, whether this connexion can have lasted long enough for a daughter to have been born,

who at the time specified would have been of an age to dance before her parents. The question is an intricate one, and indeed involves little less than the whole chronology of the Gospels. Something was said upon the subject by Prof. Milligan, in the former series of this Magazine;¹ it has not, however, as yet been exhaustively treated, and will bear full and separate discussion. It will, I believe, be found upon examination both that the older view, that the daughter of Herodias was Salome, gives rise to considerable difficulties, and that the new reading, though it also has its difficulties, really affords the easier and better solution of the two.

Of the other points, one at least, "Bethany beyond Jordan," is no real "difficulty," in the sense of being any objection to the truth of the narrative; for the old allegation, that the writer of the Gospel did not know the true position of the Bethany which is elsewhere mentioned, is abundantly met by the precise statement of the Evangelist himself, that it was "nigh unto Jerusalem, about fifteen furlongs off": it is also clear that the addition "beyond Jordan," was intended expressly to distinguish between the two places. The ignorance of Origen, whose knowledge of the topography of Palestine was not to be expected to be very minute,² and our own ignorance, would be quite insufficient arguments to prove that no such place existed. And Lieutenant Conder, the well known Palestine explorer, has recently proposed a solution which appears to be satisfactory, that "Bethania" here really stands for the district commonly called "Batanaea." I must be content at present to refer the reader to his arguments.³

The question as to the high-priesthood of Abiathar (Mark

¹ THE EXPOSITOR. First Series. Vol. vii. p. 133.

² See THE EXPOSITOR. First Series. Vol. xi. p. 250.

³ See *Journal of Palest. Explor. Fund*, Oct. 1877, p. 184 ff., and *Handbook to the Bible*, p. 319.

5) remains practically in the same position in which it was. The same person appears to be called in the Old Testament by three names, Ahiah (= Ahijah), Ahimelech, and Abiathar—most commonly Ahimelech. At the very utmost, though we were to suppose that there was an error in one or other of these passages, there are, in the present day, few to whom this would be a serious stumbling-block; but, as Mr. McClellan has noticed,¹ the practice of bearing double names, and more especially for the son to bear the name of his father, was not by any means an uncommon one, and seems to have prevailed particularly among the priests.

In regard to such other minor matters as the prohibition of “a staff” in St. Matthew, where it would seem to be permitted in St. Mark, and the apparent attribution to Isaiah of words spoken by Malachi, however these are to be explained (and those who need a precise explanation will find it in the commentaries—especially McClellan), they only present a problem with which we were already familiar in undisputed portions of the text as it stood before the Revision. In the very same verse and line of St. Matthew’s Gospel (Matt. x. 10) the Apostles are bidden not to wear “shoes” (*μηδὲ ὑποδήματα*), while in the corresponding passage of St. Mark’s Gospel (Mark vi. 9) they are allowed to “be shod with sandals” (*ἀλλὰ ὑποδεδεμένους σανδάλια*). And in another well known instance, Matt. xxvii. 9, a prophecy is ascribed to Jeremiah which is commonly supposed to be taken from Zechariah and to which at least the book of Zechariah presents the only extant parallel.²

There is, however, a real enigma in the reading which, in spite of its strong support, the Revisers have not ventured to adopt into the text of Luke iv. 44, “And he was preaching in the synagogues of Judæa.” The corresponding verse in

¹ *New Testament, etc.*, vol. i. p. 672.

² Compare Westcott and Hort on the reading *Ἡσαίου* in Matt. xiii. 35, *N. T. in Greek*. Appendix, p. 12 f.

St. Mark, with precisely the same context, states that, "He went into their synagogues throughout all *Galilee*," and in Matt. iv. 23, which would seem also to correspond, we read that "Jesus went about in all *Galilee*, teaching in their synagogues." Here we are clearly brought in face of a problem which no translation could solve. If we could only accept the reading "Judæa" in St. Luke—and the marginal formula, "*Very* many ancient authorities," which is only used in the strongest cases, shews that the Revisers were fully sensible of its claims to acceptance—we should have, indeed, a seeming discrepancy with the other two Synoptists, but we should have at the same time a welcome allusion to that earlier Judæan ministry of which the more detailed account is confined entirely to St. John. The authority for the reading "Judæa" (N B C L Q R—the last two fragmentary MSS. of considerable importance) appears to be overwhelming. And there are so many traces in St. Luke of some special source of information (which I have always been strongly tempted to connect with the group of "ministering women" mentioned in Chapter viii. 3), over and above the common material which he shared with one or both of the other Synoptists, that it would be not really strange if in this one word he managed to convey an indication of facts of which he alone possessed the knowledge. The statement in St. Matthew and St. Mark is of a vague character, and seems rather to mark a blank period at the beginning and end of which our Lord was exercising his ministry in Galilee, but as to the intermediate portion more precise information was wanting. I merely suggest this explanation as possible. The reading is evidently one which invites close attention.

Nor does the interest excited by it end with the historical fact. This, and the group of phenomena to which it belongs, raise afresh the largest, the deepest, and the most difficult of all the questions that come under the head of the

“Higher Criticism,” as applied to the first three Gospels. What is the origin of the common matter which runs through them? Was it an oral tradition? Or was it a written document? And, whether oral or written, what were its extent and limits? What did it contain and what did it not contain? On this question of the origin and character of the common matter of the Synoptic Gospels, the revised readings have a direct bearing. They tend very decidedly in one direction—to diminish the amount of close resemblance and to increase the amount of divergence. One of the commonest forms for corruption to take was the assimilation of parallel texts where the oldest authorities were found to differ. Hence in a work like Mr. Rushbrooke’s *Synopticon*, a very different result would have been obtained if the Received Text had been taken instead of one which represents a much nearer approach to the original autographs. The instances in which the parallelism of the Synoptic Gospels is affected are much more numerous than those which are given above under that head.

These are merely a few typical examples; others will be found under most of the remaining headings. And besides these, a number of minor instances have been left unrecorded. The result is not only to produce variations of phrase where previously there had been identity, to leave out in one Gospel important clauses which had hitherto been found in more than one—and this both in narrative and discourse; but in several instances the change that is made is of a more material kind and amounts almost to a discrepancy. We have had two examples of this. We have seen how according to St. Matthew the Apostles are forbidden to take a staff, where, according to St. Mark they are allowed to take one. We have seen how a series of events is placed by St. Matthew and St. Mark in Galilee, by St. Luke in Judæa. And there are other cases similar to this, which however had, it is true, some foundation in

the Old Version. The healing of the demoniac(s) is placed by the revised text of St. Matthew in the "country of the Gadarenes," by that of St. Mark in "the country of the Gerasenes," and by that of St. Luke also in "the country of the Gerasenes," but with two other readings, "Gergesenes" and "Gadarenes," also recognized in the margin. Whereas, after the feeding of the four thousand, according to St. Mark our Lord departed "into the parts of Dalmanutha," we now read in St. Matthew's Gospel that He went, not into the comparatively well known neighbourhood of "Magdala," with which Dalmanutha has in one way or another been identified—whether as the "broken gate" of the "tower" from which Magdala derived its name, or as the modern village of *Ain-el-Bârideh*, in the near vicinity—but "into the borders of" the unknown "Magadan." And the narrative of the feeding of the five thousand is also complicated by the new reading in Luke ix. 10, according to which we are told that Jesus "withdrew apart," not to "a desert place," as St. Matthew and St. Mark, nor yet to "a desert place belonging to the city called Bethsaida," as the Authorized Version, but simply "to a city called Bethsaida."¹

These phenomena had indeed all parallels in the older text: as, *e.g.* at the raising of Jairus' daughter, where St. Mark and St. Luke tell us only of the injunction that it was to be divulged to no one, and where St. Matthew tells us only that "the fame thereof went abroad into all that land" (compare Matt. ix. 26 with Mark v. 43, Luke viii. 56), or where the discourse about "taking up the cross" is described by St. Matthew as spoken to the "disciples" (Matt. xvi. 24), by St. Mark to "the people with his disciples" (Mark viii. 34), and by St. Luke "to all" (Luke ix.

¹ In reference to this reading see, after McClellan's note, Dr. Hort's beautiful demonstration, Introduction, p. 102. Few things could be more convincing than this analysis of "Conflate Readings," pp. 99-104, and the section on the "Use of Genealogy," pp. 54-56.

23)—though this indeed is not so much a “discrepancy” as a good example of the way in which St. Mark connects the narratives of the other two Evangelists—or in the account of the Transfiguration, which St. Matthew and St. Mark date “six” and St. Luke “eight days” after the last event (compare Matt. xvii. 1; Mark ix. 2; Luke ix. 28); or, in the miracle of the healing of the “blind man” at Jericho, which St. Matthew and St. Mark place at the departure from that city, and St. Luke at the approach to it (compare Matt. xx. 29; Mark x. 46; Luke xviii. 35).

The number of these exceptional phenomena, as well as the amount of current difference, is, without doubt, increased in the Revised Version. And this is done to such an extent as to throw a substantial weight into the scale of argument *against* the hypothesis that the common matter of the Synoptic Gospels lay before the writers of those Gospels in a written form. I do not say at once a *decisive* weight, because the problem is so complicated that it is dangerous to pronounce upon it on the strength of any one class of phenomena only, but the use of the Revised Text in any case affects the balance of argument appreciably. Those who maintain the affirmative of the proposition, that a common written document lies at the root of the first three Gospels, must be prepared to give an answer to the question, why the Evangelists in turn, especially St. Luke, introduced these changes?—changes not indeed considerable, but affecting the substance as well as the mere literary form of the narrative. To me, as it at present stands, such a question seems not easy to answer.

ADDENDUM.—I ought not to have omitted from the instances of agreement with Westcott and Hort the interesting reading in John iii. 25, “a Jew” for “the Jews,”
 ✻ (third corrector) A B L, editors and Revisers.

W. SANDAY.