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THE SOURCES
OF
TINDALE'S NEW TESTAMENT.

A DISSERTATION
TO OBTAIN
THE DEGREE OF DOCTOR OF PHILOSOPHY
SUBMITTED TO THE
UNIVERSITY OF LEIPZIG
BY
JAMES LORING CHENEY.

HALLE

To

MY DEAR UNCLE,

MR. JOEL CHENEY,

gratefully dedicated.

The Authorised Version of the English Bible, viewed merely as a literary masterpiece, holds an unrivalled pre-eminence among the literary treasures of the Anglo-Saxon race. It is the representative classic, the matchless standard, of the language. In its pages is found an unparalleled union of simplicity and strength, of dignity and ease, of rugged homeliness and majestic beauty. Critics, differing widely on other points, unite in recognising and extolling 'the marvelous English of the Protestant Bible'.¹

Still more significant than its intrinsic beauty, is its influence upon the national literature. Alike as creative and as conservative, the influence exerted by its wide scattered, carefully studied pages is unique in English Literature.

Among the many who labored to give the nation a worthy version of the Holy Writ, one worker deserves and receives especial honor. More than to any other, more probably, than to all others², the English of the Authorised Bible is due to William Tyndale.³

¹ F. W. Faber, a distinguished Roman Catholic. Macaulay styles the English Bible 'that stupendous work', which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power. Among many others who have made similar criticisms may be named Cardinal Newman, Matthew Arnold, Huxley, Coleridge, Swift, Addison.

² Cf. Preface to Revised New Testament, 1881: That Translation [1611] was the work of many hands and of several generations. The foundation was laid by William Tyndale. His translation of the New Testament was the true primary Version. The Versions that followed were either substantially reproductions of Tyndale's translation in its final shape or revisions of Versions that had been themselves almost entirely based on it.

³ Henry Bradshaw, M. A., University Librarian, Cambridge, writing in *The Bibliographer*, Dec. 1881, shows that the translator himself used the form Tindale, and not the commonly accepted orthography, Tyn-

Tindale's life, as also his writings, have in recent years been diligently investigated by many scholars. The scanty materials available have been carefully compiled and no effort has been spared in the search for further information. Much has been brought to light through the researches of scholars like Anderson, Offor, Arber, Demaus, Westcott, Eadie, Stevens, Fry, though the results¹ of their labor are not yet to be found in most books of general reference.²

One problem connected with Tindale's work, though often referred to, is still hardly to be regarded as solved. The sources of his translations may be said to be, to use the phrase of the Cyclopaedia Britannica³, 'still a disputed point'. It is not difficult to know what helps were at that time available. The supply at Tindale's command was necessarily quite limited.

1. Of English translations, none, of course, had been printed, but the MSS. Versions of Wyclif and his disciples had been widely circulated, among all ranks of the people, several even among the monarchs possessing copies.⁴ "Of this version", Cranmer, writing in 1540, declared, "many copies remain." These versions were doubtless known to Tindale.⁵

dale. It may be noted that the Revised Testament of 1881 uses both 'Tindale' and 'Tyndale'.

¹ He was born about 1483. The exact details as to family record or indeed as to his birthplace are not known, though he was probably not born in North Nibley where some few years ago, a monument, commemorating the event, was erected. He was a student at Oxford about 1504 and at Cambridge, under Erasmus, 1510—11. Leaving the University, he became private tutor, preacher, and translator, but despairing of doing all his labors of good and especially of translating the Bible, in London and 'even in all England', he left his native land, reaching Hamburg in 1524. This exile did not cease till having been hounded from city to city, he was, in 1535, arrested. After sixteen months imprisonment at Vilvorde, near Brussels, he was strangled and his body burned at the stake, Oct. 6, 1536, a short time after Sir Thomas More, his most bitter persecutor, had been murdered and in the same year that Erasmus, his early teacher, had died at Basle. — The bitterness of his foes serves, of itself alone, to show the value of that work to which these years of exile were steadfastly devoted. The Parker Society has compiled his writings other than the several editions of the scriptures, concerning which the standard work is Mr. F. Fry's 'Edition's of Tindale's Testaments'.

² Brockhaus, e. g., in Article 'Tyndale', states that Tindale's first Testament was issued at Wittenberg.

³ Article: 'English Bible', by J. H. Blunt.

⁴ So Henry VI., Richard III., Henry VII., Edward VI., Queen Elizabeth, cf. Westcott p. 19.

⁵ Cf. Marsh (G. P.), 'Lectures on the English Languages' p. 447. It is, however, worthy of special notice that the striking similarity in many passages of the King James Version to the early Wyclif versions is not to be traced through Tindale's translation, but is due to the influence of the Rheims New Testament, translated by Romanists in 1582, and made, like Wyclif's, directly from the Vulgate.

That he found it impracticable to make any extended use of Wyclif's work, would, however, appear evident from his statement, in the New Testament: 'I had no man to counterfet, neither was holpe with englysshe of eny that had interpreted the same, or soche lyke thinge in the scripture beforetyme'.¹

2. The Latin Vulgate was, however, the form of the Scripture in general use. Inferring from this wellknown fact that the Vulgate would naturally be employed by any translator, writers have stated that Tindale was forced to rely upon his knowledge of the Latin language and upon the version of Jerome. Most prominent among such writers is Hallam, who in one place² states: 'It has been a matter of dispute whether it (Tindale's translation) were made from the original languages or from the Vulgate'. Another footnote³ from Hallam is much more positive, declaring that 'Tyndale's translation was avowedly taken from the German of Luther and from the Latin Vulgate'.

These positive statements of so distinguished an historian have been accepted by several minor writers, especially because Wyclif's translations were unquestionably from the Vulgate.

3. If the almost universal testimony of Tindale's contemporaries be believed, his translation was made at the suggestion and with the assistance of Luther.

a) Cochlaeus (John Dobneck)⁴, who interrupted the printing of the Testaments at Cologne, recorded his impressions of the translators, as follows: Two English apostates, who had been sometime at Wittenberg, sought not only to subvert their own merchants (who secretly favored and supported them in their exile), but even hoped that, whether the king would or not, all the people of England would in a short time become Lutherans, by means of the New Testament of Luther, which they had translated into the English language.

b) On the 23rd of October, 1526, the then Bishop of London issued an injunction against Tindale's Testament⁵, viz.: Wherefore we, understanding that many children of iniquitie, mayntayners of Luthers seet, craftily have translated the New Testament into our English tongue.

c) Sir Thomas More, in the seven large volumes which he devoted to lampooning Tindale, accuses Tindale of having been with Luther and classes the two often together in one common outburst of bitter rage and hatred.

d) George Joye⁶, at first an assistant, later a foe, insisted, regarding the 'Exposition of the Sermon on the Mount', the ablest of Tindale's expository works, that though T.'s praises were often heard, it was in reality 'Luther that made it, Tyndale only but translating and powdering it here and there with his own fantasies'.

¹ Epistle, To the Reder, Tindale's Second Testament, Worms 1526. Mr. F. Fry's Reprint, Bristol, 1862.

² Hallam, 'Constitutional History of England' I, 83, note.

³ Hallam, 'Introduction to Literature of Europe' I, 373, note.

⁴ C. Anderson, 'Annals of the English Bible' 1845, I, 56.

⁵ Wilkins' Concilia 3, 706.

⁶ Demaus p. 347.

e) John Foxe¹, whose record is more trustworthy than those already given, from unfriendly sources, states that 'on his first departing out of the realm, Tyndale took his journey into the further parts of Germany, as into Saxony, where he had conference with Luther and other learned men in those quarters'.

f) Lelong, *Bibliotheaca Sacra*, thus describes Tindale's Testament: The first Testament in English from the German of Martin Luther.

g) J. A. Froude:²

'—Tindale saw Luther and under his immediate direction translated the Gospels and Epistles while at Wittenberg.'

So Green, *Hist. of Engl. People*, p. 364.

So also Brockhaus, as well as some of the most successful Tindale investigators of the present day.

A careful examination of all the evidence leads me to the belief that no proof can be found by which to show that Tindale ever saw Luther, or Wittenberg.

It should, however, be remembered that at that time, all heretics were styled Lutheran. The king, the pope, the priests, considered every adversary as a follower of Luther, and it was an oft-repeated statement by the monks that these heretical Lutherans had invented two new languages, which they called Hebrew and Greek — that all who studied Hebrew became Jews —, that the New Testament was a modern invention by Luther. These facts may serve to explain how the name 'Lutheran' was applied to Tindale's Testament, even by those who had never seen either Luther's or Tindale's translations. But it is not to be denied that Luther's translation was used by the English exile. A hasty comparison of the mere external appearance of the first edition of Luther's Testament (Sept. 1522), and Tindale's (Cologne, 1525) shows marked, unmistakeable points of similarity. The arrangement of the text, with references on one side and glosses on the other, is the same in both.

Of these glosses, 90 in number³, there have been found to be fifty-two substantially literal translations from Luther's glosses.

The Prologues to not a few of the Books of the Testament (notably to Romans), show the marks of free use of Luther's Prologues.

4. One other large class of critics remains to be heard. This class declares that Tindale used the Greek text and that alone as his guide in translation. It would appear to be an established fact that Tindale was a pupil of Erasmus at Cambridge. The famous declaration of Tindale, when, in answer to the priest's dictum that 'we were better to be without God's laws than the Pope's', he asserted 'I defy the Pope and all his laws; if God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou doest', but echoes the words of Erasmus who had said: 'I wish that the husbandman may sing parts of them (the Scriptures) at his plough, that the weaver may

warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way'. It was from Erasmus, then, that Tindale received the suggestion and inspiration for his life-work. Tindale's first literary work was, probably, the translation of a treatise by Erasmus, the '*Enchiridion Militis Christiana*'.

This view that Erasmus was the inspirer, and Erasmus' Greek Testament, the exclusive basis of Tindale's labors, has been steadfastly urged in the writings of C. Anderson, whose '*Annals of the English Bible*' is deservedly so well known. Anderson insists that no proof can be shown that Tindale ever knew Luther or understood the German language.

Kitto's '*Cyclopaedia of Biblical Literature*', Article: 'English Versions' states that Tindale's translation 'was made from the original, not from Luther's German version, for there is no evidence to show that Tindale was acquainted with German or indeed that he ever saw Luther'.

Mr. S. P. Tregelles, in Bagster's English Hexapla, writes: That Tindale's translation was made from the Greek, no one can question. It will be found continually to leave the readings of the Latin Vulgate and adhere to the third edition of Erasmus Greek Testament. Further the translation was made from the Greek and not the Latin of Erasmus. When Erasmus departed from the Greek, as he does in several places, apparently through inadvertence, Tyndale does not follow him.

With a view to showing the relative use made by Tindale of the older versions, the collations in the following pages have been prepared.

The edition of 1526, that printed at Worms⁴, which was the first complete edition, is the Tindale text, used as a basis for the collations. It has been the intention, however, to indicate all the important variations from this text, occurring in the editions of 1534 (Bagster's Reprint), and 1534—35, G. H., as well as those in the chapters of Matthew, printed at Cologne in 1525. Tindale's corrections are thus not overlooked, the collations presenting the readings of the four most notable editions.

The Greek text is mainly that of Erasmus' third edition, which has been compared with the first and second and the variations, if important, noted. His Latin version is, also, that found in the third edition which agrees substantially with the second, both presenting many changes from the first.

The text of the Vulgate used, is that given in Erasmus'

¹ Not as Herzog (*Realencyclopaedie* IV, 242, 1879) et al. state, at Wittenberg, nor as Kitto et al. at Hamburg, nor, as Froude, Green, Guerike et al. at Antwerp. See F. Fry's Reprint, which alike in text and in editorial criticisms is everywhere marked by exact, painstaking scholarship and research.

² Foxe, *Works* Vol. V, p. 119.

³ Froude, *History of England* Vol. II, p. 30.

⁴ Westcott 91, Árber 92, Demaus 90.

fourth edition, it being found to differ in many points from those of later date which have been available.

The Luther Testament used has been that published in Sept. 1522, and, also, that of December, 1522. The Wielif text has been that printed in 1850 at Oxford under the editorship of Rev. Josiah Forshall and Sir Frederic Madden.

The following chapters have been chosen for the purpose of comparison, not as affording the most striking illustrations, but as giving a fair average of the translation as a whole:

Matthew 2—7,	Titus,
Romans 1—6,	Philemon,
Galatians,	Revelation 1—6,

The Epistle of John,
being, in all, thirty five chapters of the two hundred and sixty
in the New Testament.

Matthew.

2. 1: When Jesus was borne.

Er.: *τοῦ δὲ Ἰησοῦ γεννθέντος*, cum autem natus esset Jesus.

V.: Cum ergo natus esset Jesus.

W.: Therfor whanne Jhesus was borun.

Lu.: Da Jhesus geporn war. (1)

Tindale agrees with Erasmus and Luther.

1: in Bethleem, a toun of Jury, 1526.

at Bethleem in Jury, 1534. (So v. 5.)

Er.: *ἐπὶ Βηθλέεμ τῆς Ιουδαίας*.

Er. I: in Bethleem Judaeæ, II: in Bethleem, vico Judææ, III: in
Bethleem ciuitate Judææ.

V.: in Bethleem Judææ. W.: in Bethleem of Juda.

Lu.: zu Bethleem, ym Judischen land. (2)

Erasmus Latin II.

1: in the tyme.

Er.: *ἐν ᾧμέραις*, I: in diebus (so V.), II: in temporibus.

W.: in the daies. Lu.: zur zeyt. (3)

Luther.

4: which shall govern.

Er.: *ποιμανεῖ*, qui gubernaturus est. V.: qui regat.

W.: that shall gourne.

Lu.: der vbir meyn volck ein herr sey. (4)

7: dyligently enquyred.

Er.: *ηζοἰδωσε*, accurate perquisivit.

V.: diligenter didicit. W.: bisily lernyde.

Lu.: erlernet mit vleys. (5)

Not Luther.

Erasmus.

THE SOURCES OF TINDALE'S NEW TESTAMENT.

Matthew.

2, 7: the tyme of the starre that appered.

Er.: *τὸν χρόνον τοῦ φαινομένου ἀστέρος*.

Er.: quo tempore stella apparuisset.

V.: tempus stellæ quae apparuit eis.

W.: the tyme of the sterri that apperide to hem.

Lu.: wenn der stern erschynen were. (6)

Greek.

8: a) When ye be come thyder, search (1526).

Goo and searche (1534).

Er.: *πορευθέντες ἐξετάσατε*, Profecti illuc, inquirite.

V.: Ite et interrogate. W.: Go yee and axe yee.

Lu.: gehet hyn vnd forschet. (7)

Erasmus Latin.

8: have found.

Er.: *εὑρητε*, reperitis. Lu.: findet.

V.: inveneritis. W.: ye han founden. (8)

Greek, Vulgate, Wielif.

9: sawe.

Er.: *εἶδον*, viderant. (So V.)

W.: thei sayen. Lu.: gesehen hatten. (9)

Greek and Wielif.

9: over the place where.

Er.: *ἐπάνω ὅν*, supra locum in quo.

V.: supra ubi. W.: aboue wher. Lu.: oben vber. (10)

Erasmus Latin.

10: they were marveylosly gladd.

Er.: *ἐχάρησαν χαρὰν μεγάλην οφοδρά*.

Er.: gauisi sunt gaudio magno valde. (So V.)

W.: thei joyeden with a ful grete ioye.

Lu.: wurden sie hoch erfrawet. (11)

T.'s own rendering.

12: a) warned in their slepe (1526). (So vv. 13, 22.) (12)

Erasmus.

b) warned of God in a dream (1534).

Er.: *ζητηατισθέντες ςατ' ὄναρ*.

Er.: oraculo admoniti in somnis.

V.: responso accepto in somnis.

W.: answer taken in sleep.

Lu.: Got befahl yhm ym trawm. (13)

Luther.

13: apered.

Er.: *φαίνεται*, apparet. Lu.: erscheyn.

V.: apparuit. W.: apperide. (14)

Vulgate and Wielif.

13: take.

Er.: *παράλαβε*, assume.

V.: assume. W.: take. Lu.:nym zu dir. (15)

Not Luther.

Matthew.

- 2, 13: saying.
Er.: λέγων, dicens. (So V.)
W.: saynge. Lu.: vnd sprach. (16)

Not Luther.

13: abyde.

- Er.: ἔσθι, esto. V.: esto. W.: be. Lu.: bleyb. (17)
Luther.

13: For Herod will seke.

- Er.: μέλλει γάρ Ἡρόδης, futurum est enim. (So V.)
W.: sothely it is to cume, that Herode seeke.
Lu.: denn est ist furhanden das Herodes suche. (18)

Greek.

15: unto the deeth.

- Er.: ἕως τῆς τελευτῆς, usque ad obitum. (So V.)
W.: till to the deth. Lu.: bis nach dem todt. (19)

Not Wielif.

16: pereavyng.

- Er.: οὗτοί, ubi uidit. V.: uidens. W.: seeyng.
Lu.: Da Herodes nun sahe. (20)

Vulgate and Wielif.

16: sent forth and slew.

- Er.: ἀποστέλλεις ἀνεῖλε, missis satellitibus, interfecit.
V.: mittens occidit. W.: sendynge slew.
Lu.: schickt aus vnd lies todten. (21)

Greek.

18: On the hilles.

- Er.: ἐν ραμᾷ, in Rhama. Lu.: Auff dem gebirge.
V.: in Rama. W.: an heeye. (22)

Luther and Wielif(?)

18: mournynge, wepynge and greate lamentacion.

- Er.: θρῆνος, κλαυθμὸς, ὀδυνηὸς πολὺς.
lamentacio, ploratus et fletus multus.
V.: ploratus et ululatus multus.
W.: weepynge and myche weilyng.
Lu.: viel klagens, weynens, vnd heulens. (23)

18: were.

- Er.: εἰσίν, sint. V.: sunt. W.: ben. Lu.: war. (24)

22: notwithstandinge.

- Er.: δὲ, sed. V.: et. W.: And. Lu.: vnd. (25)

23: in a city.

- Er.: εἰς πόλιν. Lu.: ynn der stadt. W.: in a city. (26)

Erasmus Latin.

3, 1: cam. (So v. 13.)

- Er.: παραγένεται, accedit. V.: venit. W.: came.
Lu.: kam. (27)

Not Erasmus.

Matthew.

3, 2: Repent.

- Er.: μετανοήσατε, I: poeniteat uos, II: poenitentiam agite uitae prioris.

V.: poenitentiam agite. W.: Do ye penaunce.

- Lu.: Bessert euch. (28)

Greek.

2: the kingdom.

- Er.: γὰρ ἡ βασιλεία, enim regnum. (So V.)
W.: for the kyngdom. Lu.: das hymelreych. (29)

Luther.

4: this Jhon.

- Er.: αὐτὸς δὲ Ἰωάννης, ipse Joannes. (So V.)
W.: this Joon. Lu.: Er aber Johannes. (30)

Wielif.

4: his garment.

- Er.: ἔνδυμα αὐτοῦ, indumentum suum.
V.: vestimentum. W.: cloth. Lu.: eyn kleyd. (31)

Erasmus.

5: all the region rounde aboute Jordan.

- Er.: πᾶσα ἡ περίχωρος τοῦ ἥρδανου.
Er.: totaque regio undique finitima Jordani.

- V.: omnis regio circa Jordanem. W.: al the euntre aboute Jordan.
Lu.: alle lender an dem Jordan. (32)

Greek.

7: taught.

- Er.: ὑπέδεξεν, submonstravit. V.: demonstravit.
W.: shewide. Lu.: hat so gewyss gemacht. (33)

Greek.

8: frutes.

- Er.: καρποὺς, fructus.
V.: fructum. W.: fruyte. Lu.: frucht. (34)

Erasmus.

9: se that ye ons thinke not to saye,

- Er.: μὴ δόξῃτε λέγειν, ne sitis haec mente.
V.: ne velitis dicere. W.: nyl ye say.

- Lu.: denckt nur nicht, das yhr bey euch wolt sagen. (35)

Greek.

9: Abraham to our father.

- Er.: πατέρα ἔζημεν τὸν ἀβραάμ, patrem habemus Abraham. (So V.)
W.: We han the fadir Abraham.

- Lu.: Abraham zum vatter. (36)

Luther.

9: rayse up chyldren vnto Abraham.

- Er.: ἐγείραι τέκνα τῷ ἀβραάμ, facere ut filii surgant ipsi Abrahæ.
V.: suscitare filios Abrahæ.

- W.: to reyse up the sonys of Abraham.

- Lu.: dem Abraham kinder erwecken. (37)

Greek and Luther.

Matthew.

- 3, 10: a) shalbe hewne doune (1526). (38) Vulgate and Wiclf.
 b) is hewne doune (1534).
 Er.: *ἐξαπέτεται*, exciditur. V.: excidetur.
 W.: shall be kitt doun. Lu.: wirt abgehawen. (39)
 Erasmus and Luther.
 11: worthy.
 Er.: *ἰσανδρός*, idoneus. V.: dignus. W.: worthy.
 Lu.: gnugsam. (40)
 Vulgate and Wiclf.
 12: the wheet into his garner (1526), graenge (1534).
 Er.: *τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην*.
 Er.: triticum suum in horreum. (So V.)
 W.: his corne into his berne.
 Lu.: den weytzen yn seyne schewren. (41)
 Luther.
 13: cam. (See 3, 1.)
 15: sayde to hym.
 Er.: *εἶπε πρὸς αὐτὸν*, dixit ad illum.
 V.: dixit ei. W.: saide to hym. Lu.: vnd sprach. (42)
 Not Luther.
 15: Lett hyt be so nowe.
 Er.: *ἀφες ἄρτι*, omitte nunc. Lu.: las itzt also seyn.
 V.: sine modo. W.: Suffre nowe. (43)
 Luther.
 16: a) he saw (1526). (44)
 Not Luther.
 b) John saw (1534).
 Er.: *εἶδεν*, uidit. V.: vidit. W.: he say.
 Lu.: Johannes sahe. (45)
 Luther.
 4, 1: the spirite.
 Er.: *τὸν πνεῦματος*, spiritu. (So V.)
 W.: a spirit. Lu.: vom geyst. (46)
 Greek and Luther.
 2: a) at the last (1526). (47)
 Erasmus Latin.
 b) afterward (1534).
 Er.: *ἄστερον*, tandem.
 V.: postea. W.: afterward. Lu.: omits. (48)
 Greek, Vulgate and Wiclf.
 3: Then cam vntyll hym the tempter.
 Lu.: der versucher trat zu yhm.
 So v. 5: Then the devyll tooke him. Lu.: Da furt yhn der teuffel. (49)
 Not Luther (Order).
 4: shall live.
 Er.: *ζῆσθαι*, victurus est. V.: vivit. W.: lyueth.
 Lu.: wirt leben. (50)
 Erasmus and Luther.

Matthew.

- 4, 5: tooke (so set, sayd); so, toke, shewid, v. 8.
 Er.: *παραλαμβάνεται*, assumit. Lu.: furt.
 V.: assumpsit. W.: toke. (51) Not Erasmus.
 5: a pinnacle.
 Er.: *τὸ πτερούγυιον*. Lu.: die zinne. W.: the pinnacle. (52)
 T.'s own.
 6: he shall geve his angels charge.
 Er.: *ἔντελεῖται*, mandaturus est. V.: mandavit.
 W.: he comaundide.
 Lu.: er wirt befehl thun. (53) Erasmus and Luther.
 6: with there hands.
 Er.: *ἐπὶ χειρῶν*, manibus. V.: in manibus. W.: in hoondes.
 Lu.: auff den henden. (54) Erasmus Latin.
 6: that thou dashe not.
 Er.: *μήποτε προσκόψῃς*, ne quando impingas.
 V.: ne forte offendas.
 W.: lest perauenture thou hurte.
 Lu.: auff das du nicht stossest. (55) Luther.
 10: Avoyd Satan.
 Er.: *ὑπαγεῖ*, *Σατανᾶ*. Abi, Satana. V.: Vade Satana.
 W.: Go, Sathanas. Lu.: heb diich, teuffel. (56) Not Wiclf.
 11: the angels.
 Er.: *ἄγγελοι*. W.: aungelis. Lu.: die Engel. (57) Luther.
 13: Nazareth.
 Er.: *ναζαρὲθ*, Nazareth. V.: civitate Nazareth.
 W.: the cite of Nazareth. Lu.: die stad Nazaret. (58) Erasmus.
 16: whiche sat.
 Er.: *όχαθῆμενος*, sedebat. V.: ambulabat.
 W.: dwelte. Lu.: sass. (59) Erasmus and Luther.
 16: region and shadow.
 Er.: *χώρᾳ καὶ σκιᾷ*, regione et umbra. V.: regione umbrae.
 W.: euntree of shadew. Lu.: ortt vnd schatten. (60) Erasmus.
 17: for the kingdom.
 So Er., V., W., but Lu.: das Himmelreich. (61) Not Luther.
 17: is at honde.
 Er.: *ἡγγίζει*, instat. V.: propinquabit.
 W.: shal come nighe. Lu.: ist nah erbey komen. (62) Erasmus.

Matthew.

4, 18: which was called Peter.

Er.: *τὸν λεγόμενον πέτρον*, I: vocatur (so V.), II: vocabatur.

W.: that is clepid Petre. Lu.: der do heyst Petrus. (63)

Erasmus Latin.

19: he sayde.

Er.: *λέγει*, dicit. V.: ait. W.: he saide. Lu.: er sprach. (64)

Not Erasmus.

19: I will make you fisshers.

Er.: *ποιήσω ἑμᾶς ἀλιεῖς*, faciam uos pescatores.

V.: faciam vos fieri pescatores.

W.: I shal make you to be maad fisheris.

Lu.: ich wil euch zu menschen fischer machen. (65)

Erasmus and Luther.

22: lefte the shyp.

Er.: *ἀφέντες τὸ πλοῖον*, relieta naui.

V.: relictis reibus. W.: the nettis forsaken.

Lu.: liessen sie (yhre) das schiff. (66)

Erasmus and Luther.

24: gripinges.

Er.: *βασάνοις*, tormentibus. V.: tormentis.

W.: tourmentis. Lu.: quall. (67)

Erasmus.

25: the ten cites.

Er.: *δεκαπόλεως*, Decapoli (so V.). W.: Decapoly.

Lu.: den zehen stedten. (68)

Luther.

25: the regions that lye beyonde Jordan.

Er.: *περὶ τοῦ Ἰορδάνου*, I: et trans Jordanem. (So V.)

W.: of beyonde Jordan. Lu.: von ihensyd des Jordans.

Er. II: à regionibus trans Jordanem sitis. (69)

Erasmus Latin.

5, 1: the people. (So vv. 4, 25; 7, 28.)

Er.: *τοὺς ὥχλους*, turbas (so V.). W.: cumpanyes.

Lu.: das volck. (70)

Luther.

2: and he openned his mouth.

Er.: *ἐνοίξας τὸ στόμα αὐτοῦ*, et postquam aperuisset os suum.

V.: aperiens os suum. W.: openyng his mouthe.

Lu.: vnd er thatt seynen mund auff. (71)

4: Blessed are they that morne.

Greek and Luther.

In V. and W. follows

In T., Er., Lu. precedes } 'Blessed are the meke'. (72)

Erasmus and Luther.

5: they shall inheret.

Er.: *εἰληφονομήσουσι*, ipsi hereditatem terrae accipient.

V.: ipsi possidebunt terram. W.: thei shuln welde.

Lu.: Sie werden besitzen. (73)

Greek.

Matthew.

5, 10: which suffre persecucioun.

Er.: *οἱ δεδιωγμένοι*, qui persecutionem patiuntur. (So V.)

W.: that suffren persecucioun. Lu.: die verfolget werden. (74)

Erasmus Latin, Vulgate, Wielif.

11: falsly say — for my sake.

Er.: *εὐπωσιν — ψευδόμενοι ἔνεζεν ἐμοῦ*.

Er.: dixerint — mentientes propter me. (So V.)

W.: say — leeying for me.

Lu.: umb meynen willen — reden allerley vbels — so sie daran liegen. (75)

Erasmus.

11: shall revyle (1526); reuyle (1534).

Er.: *ὄνειδίωσιν*, proba iccerint.

V.: male dixerint. W.: shulen curse. L.: schmehien. (76)

T.'s own.

12: greate is youre rewarde.

Er.: *ὅ μισθὸς ἑμῶν πολὺς*, merces uestra multa est.

V.: merces uestra copiosa est. W.: youre meede is plentenouse.

Lu.: Es wirt euch wol belonet werden. (77)

Erasmus.

13: be once unsavery (1526).

have lost hir saltness (1534).

Er.: *μωραργῆ*, infatuatus fuerit. V.: euannerit.

W.: shal vanysh awey. Lu.: thum wirt. (78)

T.'s own.

13: what can be salted therwith?

Er.: *ἐν τίνι ἀλισθήσεται*, I: in quo salietur. (So V.)

Er.: quo salietur. W.: wherynne shal it be saltid?

Lu.: was kan man damit saltzen? (79)

Luther.

13: caste out at the dores (1526).

caste out (1534).

Er.: *βληγῆται ἔξω*, projiciatur foras.

V.: mittatur foras. W.: sent out. Lu.: hynaus schutte. (80)

Erasmus and Vulgate.

13: a) and that men treade it under fete (1526). (81)

Luther.

b) and to be trodden vnder fote of men (1534).

Er.: *ζαλ καταπατεῖσθαι ἐπὸ τῶν ἀνθρώπων*.

Er.: et conculeetur ab hominibus. (So V.)

W.: and be defoulid of men.

Lu.: und las die leut zurtretten. (82)

Erasmus.

14: that is set.

Er.: *ζειμέρη*, situm. V.: posita.

W.: putt. Lu.: liegt. (83)

Vulgate and Wielif.

Matthew.

5, 15: and it lighteth.

Er.: *ζεὶ λάμπει*, et luceat. V.: ut luceat.

W.: that it geve light. Lu.: so leuchtet es. (84)

Erasmus.

17: a) ye shall not thinke (1526). (85)

Luther.

b) Thinke not (1534).

Er.: *Μὴ νοῦσῃς*, ne existimetis.

V.: nolite putare. W.: Nyle ye gesse.

Lu.: Ihr sollt nicht wehnen. (86)

Erasmus.

18: one iott.

Er.: *ἰῶτα ἥρ*, iota unum. (So. V.)

W.: oon i. Lu.: der kleynist buchstab. (87)

Not Luther.

18: or one tylte of the lawe shall not seape.

Er.: *ἢν μὲν οὐδὲν αὐτὸν μὴ παρέλθῃ ἀπὸ τοῦ νόμου*.

Er.: aut unus apex non praetererit ex lege.

V.: aut unus apex non praeteribit a lege.

W.: or titil, shal nat passe fro the lawe.

Lu.: noch eyn tittle vom gesetz — wirt nicht zurgehen. (88)

Luther.

19: shall teach — shall observe (1526).

teacheth — observeth (1534).

Er.: *διδάσκει, παρήγει* — docuerit, fecerit. (So. V.)

W.: techith, doth. Lu.: Ieret, thut. (89)

Erasmus and Vulgate.

20: excede.

Er.: *περισσεύσῃ πλεῖστον*, abundauerit plus. (So. V.)

W.: shal be more plenteouense. Lu.: sey besser denn. (90)

Not Luther.

20: ye cannot enter.

Er.: *οὐ μὴ εἰσέλθητε*, non possitis ingredi.

V.: non intrabitis. W.: yee shulen not entre.

Lu.: werdet yhr nit kommen. (91)

Erasmus Latin.

22: Er.: *τίξη*, temere. T., V., W., Lu.: omit. (92)

Not Erasmus.

22: shalbe in danger (three times).

Er.: *ἴσται*, erit. (So. V.). W.: shalbe. Lu.: ist. (93)

Not Luther.

23: Therfore when.

Er.: *ἔτειν οὖτ*, Itaque si. V.: Si ergo.

W.: Therfore if. Lu.: Darumb wenn. (94)

Luther.

23: remembrest.

Er.: *μνησθῆς*, recordatus fueris. (S. V.) W.: shalt bythenke.

Lu.: wirst eindenken. (95)

Greek.

Matthew.

5, 24: go thy waye first and reconcile.

Er.: *ὑπαγε πρώτον, διαλλάγητι*, abi, prius reconcilieris.

V.: vade prius reconciliari. W.: go first to be reconseilid.

Lu.: gehe zuvor hyn und versune. (96)

Greek, Vulgate, Wicilif.

24: come and offre.

Er.: *εἰληφτέρι πρόσφερε*, ueniens offer.

V.: veniens offeres. W.: cummynge shalt offre.

Lu.: kom vnd opffer. (97)

Erasmus and Luther.

26: thou have payed.

Er.: *ἀποδῷς*, persolueris. V.: reddas.

W.: till thou zelde. Lu.: betzalest. (98)

Erasmus.

32: breaketh wedlock. (bis).

Er.: *μοιχασθεῖαι*, ut illa fit adultera.

V.: facit eam moechari. W.: makith hire do lecherie.

Lu.: bricht die ehe. (99)

Luther.

33: thine othe.

Er.: *τοὺς ὄφελονς τον*, ea quae juraueris.

V.: juramenta tua. W.: thin oethis.

Lu.: deynen eyd. (100)

Luther.

33: agayne.

Er.: *πάλαι*, rursum. V.: iterum.

W.: Efte soones. Lu.: weyter. (101)

Not Luther.

33: to God.

Er.: *τῷ κυρίῳ*, domino tuo. (So. V.)

W.: to the Lord. Lu.: Gott. (102)

Luther.

33: but shalt perform.

Er.: *ἀποδέσθε δὲ*, sed persolues.

V.: reddes autem. W.: sotheli thou shalt.

Lu.: vnd sollt halten. (103)

Not Luther.

35: the great kynge.

Er.: *τοῦ μεγάλου βασιλέως*, ciuitas magni regni. (So. V.)

W.: a greet kyng. Lu.: einis grossen konigs stadt. (104)

Greek.

37: shalbe.

Er.: *ἔστω*, erit. V.: Sit. W.: be. Lu.: sey. (105)

Erasmus.

37: Cometh off yvell.

Er.: *ἔστιν*, proficiscitur ex malo.

V.: est. W.: is. Lu.: ist. (106)

Erasmus Latin.

Matthew.

- 5,39: geve the a blowe on thy right cheke.
 Er.: σέ ρατίσει ἐπὶ τὴν δεξιὰν σον σιαγόνα.
 Er.: impegerit alapam in dexteram tuam maxillam.
 V.: te percusserit in dexteram tuam maxillam.
 W.: smythe thee in the right cheke.
 Lu.: dyr eyn streych gibt auff deyn rechten backen. (107)
 Erasmus Latin and Luther.
- 39: tourne.
 Er.: στρέψον, obverte.
 V.: praebe. W.: schewe. Lu.: biete. (108)
 Erasmus.
- 41: twayne.
 Er.: δύο, duo. V.: alia duo. W.: other tweyne. Lu.: zwo. (109)
 Erasmus and Luther.
- 44: which do you wrong and persecute you.
 Er.: τῶν ἐπηρεαζόν των ἵμας καὶ διοκόντων ἵμας.
 Er.: qui laedunt & insectantur nos.
 V.: persequentibus et calumniantibus.
 W.: that pursuen and sclaundren you.
 Lu.: euch beleidigen vnd verfolgen. (110)
 Erasmus and Luther.
- 45: on the yvell and on the good.
 Er.: πονηροὺς καὶ ἀγαθοὺς, malos ac bonos.
 V.: bonos et malos. W.: good and yuel.
 Lu.: vbir die bosen vnd vbir guten. (111)
 Erasmus and Luther.
- 45: sendith his reyne.
 Er.: βρέχει, pluuiem mittit.
 V.: pluif. W.: rayneth. Lu.: lest regnen. (112)
 Erasmus Latin.
- 46: ye shall love.
 Er.: ἀγαπήσῃ, dilexeritis.
 V.: diligitis. W.: louen. Lu.: yhr liebet. (113)
 Erasmus.
- 46: shall ye have.
 Er.: ἔχετε, habetis. V.: habebitis. W.: shul yee haue?
 Lu.: werdet yhr haben. (114)
 Not Erasmus.
- 47: be frendly.
 Er.: ἀσπάσησθε, complexi fueritis.
 V.: salutaveritis. W.: ye greten.
 Lu.: freundlich that. (115)
 Luther.
- 47: what singuler thyng.
 Er.: τί περισσόν, quid eximium.
 V.: quid amplius. W.: what more. Lu.: was sonderlichs. (116)
 Erasmus and Luther.

Matthew.

- 5,48: ye shall be perfecte.
 Er.: ἔσεσθε, eritis. V.: estote. W.: be yee parfit.
 Lu.: sollt yhr seyn. (117)
 Erasmus and Luther.
- 6, 1: Take hede to your almes. That ye geve it not.
 Er.: προσέχετε τὴν ἐλεημοσύνην ἴμον, μὴ ποιεῖν.
 Er.: attendite ne eleemosynam nestrām praestetis.
 V.: Attendite ne faciatis. W.: Take ye hede lest ye don.
 Lu.: Habt acht auff eur almosen, das yhr die nicht gebet. (118)
 Greek and Luther.
- 1: almes.
 Er.: ἐλεημοσύνην, eleemosynam.
 V.: justiciam. W.: rightwisnesse.
 Lu.: almosen. (119)
 Erasmus and Luther.
- 1: geve. (So v. 2).
 Er.: ποιεῖν, praestetis. V.: faciatis. W.: don. Lu.: gebet. (120)
 Luther.
- 1: ye gett.
 Er.: ἔχετε, habetis. V.: habebitis. W.: ye shule han.
 Lu.: yhr habt. (121)
 Erasmus and Luther.
- 2: thou shalt not make a trumpet to be blowne.
 Er.: μὴ σαλπίσῃς, ne tubis canatur.
 V.: noli tuba canere. W.: nyle thou synge in a trumpe.
 Lu.: solltu nicht lassen fur dyr posaunen. (122).
 Erasmus.
- 2: for to be preyed.
 Er.: δοξασθῶσιν, glorificentur. V.: honorificantur.
 W.: worschipid. Lu.: gepreysset werden. (123)
 Luther.
- 2: they have. (So v. 5).
 Er.: ἔχουσιν, habent. V.: receperunt.
 W.: thei han resceyued. Lu.: sie haben. (124)
 Erasmus and Luther.
- 3: when thou doest.
 Er.: σοῦ δὲ ποιοῦντος, cum praestabis.
 W.: te faciente. W.: thee doyng.
 Lu.: wenn du gibst. (125)
 Greek and Vulgate.
- 4: openly. (So vv. 6, 18).
 Er.: ἐν τῷ φανερῷ, in propatulo.
 V. and W.: omit. Lu.: offentlich. (126)
 Luther.
- 5: thou prayest.
 Er.: προσεύχεσθε, oraueris. V.: oratis.
 W.: ye preyen. Lu.: du bettist. (127)
 Greek and Luther.

Matthew.

6, 4: thy father shall.

Er.: δὸς πατὴρ σου αὐτὸς ἀποδόσει.

Er.: pater tuus ipse reddet. V.: pater tuus reddet.

W.: thi fadir shal. Lu.: deyn vater wirt. (128)

Not Erasmus.

7: bable not moche.

Er.: βαττολογίσητε, ne sitis multiloqui.

V.: nolite multum loqui. W.: nyle yee speke moche.

Lu.: solt yhr nicht viel plappern. (129)

Greek.

7: for there moche bablynges sake.

Er.: ἐν τῷ πολυλογίᾳ αὐτῶν, ut ob multiloquium suum exaudiantur.

V.: in multiloquio suo exaudiantur. W.: in theire moche speche.

Lu.: wenn sie viel wort machen. (130)

Erasmus Latin.

7: but.

Er.: δὲ, verum. V.: antem. W.: Sothely. Lu.: und. (131)

Not Luther.

9: After this maner.

Er.: οὕτως, ad hunc modum. V.: Sie. W.: thus. Lu.: also. (132)

Erasmus Latin.

13: Doxology.

Er. I., Lu., T. 1534: give. V., W., T. 1526: omit. (133)

Erasmus and Luther.

14: shall forgeve.

Er.: ἀφῆτε, remitteritis. V.: dimiseritis.

W.: shulen forgeue. Lu.: yhr vergebt. (134)

Not Luther.

16: Moreover when.

Er.: ὅταν δὲ, Porro cum. V.: cum autem.

W.: But when. Lu.: Wenn. (135)

Erasmus Latin.

16: be not sad.

Er.: μὴ γίνεσθε σκυθρωποί, ne sitis tetrici.

V.: nolite fieri tristes. W.: nyl ye be maad sorweful.

Lu.: solt yhr nicht sawer sehen. (136)

Erasmus.

16: a) hit myght apere vnto men that they faste (1526). (137)

Erasmus Latin.

b) that they myght be sene of men how they faste (1534).

Er.: γανῶσιν τοῖς ἀνθρώποις ρηστεύοντες.

Er.: perspicuum sit hominibus ipsos jejunare.

V.: ut pareant jejunantes. W.: thei seme fastynge.

Lu.: auff das sie fur den leuten scheynen mit ihrem fasten. (138)

Greek.

18: it apere.

Er.: φανῆς, conspicuum sit. V.: videaris.

W.: thou be seen. Lu.: du scheynist. (139)

Erasmus Latin.

Matthew.

6, 19: Gaddre treasure together (1526). (So v. 20).

Se that ye gaddre you treasure (1534).

Er.: θησαυρίζετε ὑμῖν θησαυρὸν, reponatis nobis thesauros.

V.: (nolite) thesaurizare nobis thesauros.

W.: (Nyle) ye tresoure to you tresours.

Lu.: Ihr solt euch (nicht) schetze samlen. (140)

T.'s own.

19: rust and mothes. (So v. 20).

Er.: σῆς καὶ βρῶσις, eringo et tinea. (So V.)

W.: rust and mouthe. Lu.: rost vnd die motten. (141)

Luther.

19: corrupte.

Er.: ἀφανίζει, corruptit. V.: demolit.

W.: distruyeth. Lu.: fressen. (142)

Erasmus Latin.

19: break through.

Er.: διαρύσσονται, perfodiunt. V.: effodiunt.

W.: deluen out. Lu.: nach graben. (143)

Erasmus.

21: a) are (1526). (144)

Not Erasmus.

b) will be (1534).

Er.: ἔσται, erit. V.: est. W.: is. Lu.: ist. (145)

Erasmus.

22: off thy body.

Er.: τοῦ σώματος, corporis.

V.: corporis tui. W.: of thi body. Lu.: (das) leybs (liecht). (146)

Not Erasmus.

22: thyne eye.

Er.: ὁ ὄφθαλμος, oculus.

V.: oculus tuus. W.: thin eye. Lu.: deyn ange. (147)

Not Erasmus.

23: how great ys.

Er.: no verb. V.: erunt. W.: shulen be.

Lu.: wie gross wirt seyn. (148)

Greek.

24: lene the one (1526).

lene to the one (1525, 1534).

Er.: ἀνθέξεται, adhaerebit.

V.: sustinebit. W.: susteyn. Lu.: wirt eynem anhangen. (149)

Erasmus and Luther.

25: a) what rayment ye shall weare (1525). (150)

Erasmus Latin.

b) what ye shal put on (1534).

Er.: τι ἐνδύσῃς, quibus indumentis usuri.

V.: quid induamini. W.: with what ye shuln be clothid.

Lu.: was yhr antzihen werdet. (151)

Not Wielf.

Matthew.

6, 25: more worth than meate.

Er.: πλείον τῆς τροφῆς, pluris quam cibus.

V.: plus quam esca. W.: more than mete.

Lu.: mehr denn die speyse. (152)

Erasmus Latin.

26: for they sowe.

Er.: ὅτι σπείρουσιν, quia serunt.

V.: quoniam serunt. W.: for thei sownen.

Lu.: sie sehen. (153)

Not Luther.

26: and yett.

Er.: οὐαὶ, et. (So V.)

W.: and. Lu.: vnd . doch. (154)

Luther.

27: though he toke thought therfore.

Er.: μερμυῶν, sollicite cogitando.

V.: cogitans. W.: thenkinge.

Lu.: ob er gleych darumb sorget. (155)

Luther.

29: And yet for all that.

Er.: δὲ, attamen. V.: autem. W.: trewly. Lu.: omits. (156)

Erasmus Latin.

30: clothe the grasse, which ys today in the felde.

Er.: τὸν χόρτον τοῦ ἀγροῦ στήμερον ὄντα.

Er.: gramen agri, quod hodie cum sit.

V.: foenum agri, quod hodie est,

W.: the heye of the feeld, that today is.

Lu.: das gras anff dem feld, das doeh hente sthet. (157)

Greek.

30: shall he not moche more do the same unto you,

Er.: οὐ πολλῷ μᾶλλον ἵματι.

Er.: an non multo magis nobis id faciet.

V.: quanto magis nos.

W.: how moche more you.

Lu.: solt er das nicht viel mehr euch thun. (158)

Erasmus Latin and Luther.

32: After.

Er.: γάρ, nam. V.: enim. W.: forsothe. Lu.: nach. (159)

Luther.

32: afre all these thynges seke the gentyls.

W.: heithen men sechen alle these thingis.

Lu.: nach solehem allem trachten die heyden. (160)

Luther (Order).

32: youre hevenly father.

Er.: ὁ πατὴς ἡμῶν ὁ οὐρανίος, pater uester coelestis.

V.: pater nester. W.: youre fadir.

Lu.: euer hymlicher vater. (161)

Erasmus and Luther.

Matthew.

6, 33: But rather.

Er.: δὲ, quin potius.

V.: Ergo. W.: Therefore. Lu.: omit. (162)

Erasmus Latin.

33: shal be ministred.

Er.: προστεθήσεται, adijacentur. (So V.)

W.: shulen be cast.

Lu.: wirt (euch) zufallen. (163)

Greek.

34: Eche dayes trouble ys sufficient for the same silfe day (1525). For the daye present hath ever ynough of his aune trouble (1534).

Er.: ἀρχετὸν τῇ ἡμέρᾳ ἡ πενιά αὐτῆς.

Er.: sufficit sua diei afflictio.

V.: sufficit diei sua malitia.

W.: for it suffisith to the dai his ouen malice.

Lu.: Es ist genug das eyn iglich tag seyn eygen vbel habe. (164)
T's own.

7, 1: lest ye be judged (1526).

that ye be not judged (1534).

Er.: ἵνα μὴ κριθῆτε, ne condemnetimi.

V.: ne judicemini. W.: that ye be not demyd.

Lu.: auff das yhr nicht gerichtet werdet. (165)

Erasmus Latin and Vulgate.

2: it shall be mesured to you agayne.

Er.: μετρηθήσεται, metentur uobis alii.

V.: remetietur uobis.

W.: it schal be meten agen to you.

Lu.: wirt euch gemessen werden. (166)

Not Greek and Luther.

3: percevest.

Er.: ξαπανεῖς, animadvertis.

V.: uidetis. W.: seest. Lu.: sihestu. (167)

3: mote.

Er.: κάρπος, festucam. (So V.)

W.: a litil moote. Lu.: splitter. (168)

Wielif.

4: why sayest thou.

Er.: πώς τοι εἰπεῖς, quo dicis.

V.: quomodo dicis. W.: hou seist thou.

Lu.: wie tharstu sagen. (169)

Erasmus.

4: suffre me to plucke oute.

Er.: ἀφες ἐξβαλῶ, sine eximam.

V.: Frater, sine ejciam.

W.: Brother, suffre that I caste out.

Lu.: Hallt, ich will dyr — aus dem auge ziehen. (170)

Erasmus.

Matthew.

7, 5: and then shalte thou se clearly to plucke out.

Er.: *καὶ τότε διαβλέψεις ἐξβαλεῖν.*

Er.: et tum perspiecies ut eximas.

V.: et tunc videbis ejicere.

W.: and than shalt thou see for to cast out.

Lu.: darnach besihe, wie du — aus deyns bruders auge zihest. (171)

Erasmus.

6: lest they treade them — and the other tourne.

Er.: *μήποτε καταπαγώσων — καὶ στραγέντες φῆσωσιν.*

Er.: ne quando hi conculecent — et illi versi lacerent.

V.: ne forte conculecent — et canes conversi dirumpant.

W.: lest perauenture thei defoulent hem — and the houndis be turned.

Lu.: auff das sie die selbigen nicht zutretten — vnd sich wenden. (172)

Erasmus Latin.

6: and all to rent you.

Er.: *φῆσωσιν ὑμᾶς, lacerent uos.*

V.: dirumpant uos. W.: and al to-tere you.

Lu.: vnd euch zureyssen. (173)

Wiclf.

8: whosoever axeth.

Er.: *πᾶς ὁ ἀλτῶν, quisquis petit.*

V.: omnis. W.: eche that axith.

Lu.: wer bitt. (174)

Erasmus Latin and Luther.

9: proffer.

Er.: *ἐπιδώσει, datus sit.*

V.: porriget. W.: dresse. Lu.: biete. (175)

Greek and Luther.

10: proffer.

Er.: *ἐπιδώσει, porriget. (So V.)*

W.: dresse. Lu.: biete. (176)

Not Wiclf.

11: ye which are evyll.

Er.: *πονηροὶ ὄντες, cum mali sitis. (So V.)*

W.: when ye ben yuel men,

Lu.: die yhr doch arg seydt. (177).

Greek and Luther.

11: can give.

Er.: *οἴδατε διδόναι, nostis dare. (So V.)*

W.: han knownen for to gene.

Lu.: kund geben (könnnet geben). (178)

Luther.

12: even so do ye.

Er.: *οὐτως καὶ ἴμεις ποιεῖτε.*

Er.: sic et uos facite. V.: et uos facite.

W.: and ye do. Lu.: das thut yhn auch yhr. (179)

Erasmus.

.

Matthew.

7, 12: this is.

Er.: *οὗτος γάρ ἐστιν, haec enim est.*

V.: haec est enim. W.: for this is. Lu.: das ist. (180)

Luther.

14: For strayte.

Er.: *ὅτι στενὴ — quoniam angusta. V.: quam angusta.*

W.: How streit. Lu.: vnd die pfortte ist enge. (181)

Erasmus.

16: bryres.

Er.: *τριβόλων, tribulis. (So. V.) W.: breeris. Lu.: disteln. (182)*

Wiclf.

19: shalbe hewne doune.

Er.: *ἐξζόπτεται, exciditur. V.: excidetur.*

W.: shal be kitte doune. Lu.: wirt abgehauen. (183)

Vulgate and Wiclf.

21: all that say.

Er.: *πᾶς ὁ λέγων, quisquis. V.: omnis qui.*

W.: eche man that. Lu.: alle die sagen. (184)

Luther.

22: many miracles.

Er.: *πολλὰς δυνάμεις, multas virtutes. (So V.)*

W.: many vertues. Lu.: viel thatten. (185)

Erasmus.

23: will I knowlege.

Er.: *διαλογίσω, confitebor. (So V.)*

W.: y shal knowliche. Lu.: werde ich bekennen. (186)

Wiclf.

23: Depart from me.

Er.: *ἀποχωρεῖτε ἀπ' ἐμοῦ, discede a me. (So V.)*

W.: departe awey fro me. Lu.: weychet alle von myr. (187)

Not Luther.

24: heareth off me these saynges. (So. V. 26.)

Er.: *ἀκούει μου τοὺς λόγους τούτους.*

Er.: audit ex me sermones hos. V.: audit verba mea haec.

W.: herith these my wordis. Lu.: diese meyne rede höret. (188)

Erasmus.

24: I wyll lyken hym.

Er.: *διμούσω αὐτὸν, adsimilabo illum.*

V.: assimilabitur (viro). W.: shall be maad liche.

Lu.: den vergeleych ich. (189)

Erasmus.

25: a) and it was not overthrown (1526). (190)

Erasmus Latin.

b) and it fell not (1534).

Er.: *καὶ οὐκ ἐπεσεψ, et non est prostrata.*

V.: et non cecidit. W.: and it felle not doun.

Lu.: fiel es doch nicht. (191)

Not Luther.

Galatians.

1, 17: them which were Apostles before me.

Er.: πρὸς τοὺς πρὸς ἐμοῦ ἀποστόλους.

Er.: eos qui ante me fuerant apostoli.

V.: ad antecessores meos Apostolos.

W.: my bifore goeris apostlis.

Lu.: die fur myr Apostel waren. (16)

Greek and Luther.

17: returned.

Er.: ἀνῆλθον, redii. V.: ueni. W.: cam. Lu.: kam. (17)

Erasmus Latin.

20: god knoweth.

Er.: ἐνώπιον τοῦ Θεοῦ, coram deo. V.: coram deo.

W.: bifore God. Lu.: Got weyss. (18)

Luther.

21: the costes.

Er.: χλίματα, regiones. V.: partes.

W.: parties. Lu.: die lender. (19)

Greek.

23: but they herde only.

Er.: μόνον δὲ ἀχούοντες ἤσαν.

Er.: Sed tantum hic rumor apud illos erat.

V.: Tantum autem auditum habebant.

W.: oonly forsoth thei hadden heeringe.

Lu.: Sie hatten aber alleyn gehoret. (20)

Greek.

23: destroyed.

Er.: ἐπόρθει, I and II: expugnabat.

V.: expugnabat.

W.: fauge agens. Lu.: verstorte. (21)

Erasmus Greek and Luther.

24: glorified.

Er.: ἐδόξαζον, glorificabant.

V.: clarificabant.

W.: clarifieden. Lu.: preysetten. (22).

Erasmus Latin.

24: a) in me (1526). (23)

Not Luther.

b) in my behalfe (1534).

Er.: ἐν ἐμοὶ, in me. V.: in me.

W.: in me. Lu.: uber myr. (24)

2, 2: a) but apart with them (1526. 1534). (25)

Luther.

b) but between ourselves (G. H. 1535).

Er.: οὐτ' ἑταῖροι, priuatim cum iis.

V.: seorsum autem iis.

W.: and bi hem silf to these.

Lu.: besonders aber mit denen. (26)

Erasmus Greek.

Galatians.

2, 2: which are counted chefe (1526).

which were chefe (1534).

Er.: τοῖς δοκοῦσι, qui erant in pretio.

V.: qui uidebantur aliquid esse.

W.: that weren seyn for to be sumwhat.

Lu.: die das ansehen hatten. (27)

Greek.

3: though he were a greke.

Er.: ἔλλην ὁν, cum esset Graecus.

V.: cum esset gentilis. W.: whanne he was hethene.

Lu.: ob er wol ein krieche war. (28)

Luther.

3: and that because of incommers beyng falce brithren.

Er.: διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους.

Er.: propter obiter ingressos falsos fratres.

V.: propter subintroductos falsos fratres.

W.: but for false brithren vndirbrought yn.

Lu.: Und das, umb etlicherneben eyngefurter talscher bruder willen. (29)

Luther.

4: which cam in.

Er.: οἵτινες παρεισῆλθον, qui subintroierant.

V.: qui subintroierunt. W.: the whiche priuely entriden.

Lu.: die neben eynkommen waren. (30)

Greek.

5: no, not for the space of an hour.

Er.: οὐδὲ πρὸς ὥραν, ne ad tempus quidem.

Lu.: auch datzumal nicht.

V.: neque ad horam. W.: nether at oon hour. (31)

Not Latin, Erasmus, Not Luther.

6: god loketh.

Er.: no particle. V.: enim.

W.: Forsothe God takith. Lu.: Denn Got. (32)

Erasmus.

6: added nothyng to me.

Er.: οὐδὲν [ἐμοὶ] προσαρέθεντο, mihi nihil contulerunt.

V.: mihi nihil contulerunt. W.: nothing to me gauen togidere.

Lu.: Myr nichts anders geleret. (33)

Not Luther.

9: a) their hondes (1526). (34)

Luther.

b) the ryght hondes (1534).

Er.: δεξιὰς κοινωνίας, dextras societatis.

V.: dextras societatis. W.: the ryght hondis of felowschipe,

Lu.: die hand. (35)

Not Luther.

9: and agreed with vs.

Lu.: und vereyneten sich mit vns.

Er., V., W.: omit. (36)

Luther.

Galatians.

- 2, 11: When Peter. (So in v. 14).
 Er.: πέτρος, Petrus. V.: Cephas. W.: Cephas. Lu.: Petrus. (37)
 Erasmus and Luther.

13: dissembled lykewise.

- Er.: συνυπεξόργησαν, simulabant una cum illo.
 V.: simulationi eius consenserunt.
 W.: consentiden to his feynynge,
 Lu.: heuchelten mit yhm. (38)

Greek.

13: into their simulacion.

- Er.: αὐτῶν τῇ ὑποχρίσει.
 Er.: in illorum simulationem.
 V.: ab eis in illam simulationem.
 W.: of hem into that feynynge.
 Lu.: dureh yhr heucheln. (39)

Greek.

14: to folowe the Jewes? (1526)

- to live as do the Jewes. (1534)
 Er.: λοιδωτζειν, iudaissare. V.: judaizare.
 W.: for to become Jewis. Lu.: Judisch zu leben. (40)

Luther.

17: is not then.

- Er.: ἄρα, num ergo. V.: numquid.
 W.: wher. Lu.: denn. (41)

Erasmus and Luther.

17: minister of sinne.

- Er.: ἀμαρτίας διάκονος, peccati minister.
 V.: peccati minister.

- W.: mynistre of synne.

- Lu.: so hetten wir von Christo nicht mehr denn sunde. (42)

Not Luther.

20: The life which I nowe live.

- Er.: ὁ δὲ νῦν ζῶ, Vitam autem quam nunc vivo.
 V.: quod autem nunc vivo.

- W.: that I lyue now.

- Lu.: Denn was ich lebe. (43)

Erasmus Latin.

21: I despise not.

- Er.: οὐδὲ ἀθετῶ, non aspernor. V.: non abjicio.
 W.: I caste not awey. Lu.: Ich werffe nicht weg. (44)

Erasmus.

3, 1: to whom Jesus Christ was described before the eyes.

- Er.: οἷς ζατ' ὅφθαλμοις Ἰησοῦς Χριστὸς προεγράψῃ.
 Er.: quibus prae oculis Jesus Christus ante fuit depictus.
 V.: ante quorum oculis Jesus Christus praescriptus est.
 W.: bifore whose yyen Jhesu Crist is dampnyd (exilid).
 Lu.: vor die augen zeyget ist. (45)

Erasmus and Luther.

Galatians.

- 3, 2: preachinge. (So v. 5).
 Er.: ἀπολῆ, praedicatione. V.: auditu.
 W.: heeringe. Lu.: die prediget. (46)

Erasmus Latin and Luther.

- 3: ye wolde end.
 Er.: ἐπιτελεῖσθε, consummamini. V.: consummemini.
 W.: ye ben endid. Lu.: wolt yhr fort faren? (47)

Not Vulgate and Wiclf.

- 4: in vayne (bis).
 Er.: εἰκῇ, frustra. V.: sine causa.
 W.: withoute cause. Lu.: umbsonst. (48)

Not Vulgate and Wiclf.

- 5: doth he itt.
 Er.: omits. Er. Lat.: facit id.
 Lu.: thut ers. V. and W.: omit. (49)

Erasmus Latin and Luther.

- 6: Even as Abraham.
 Er.: οὐαθὼς Ἀβραὰμ. Quemadmodum Abraham.
 V.: Sicut scriptum est: Abraham. W.: As it is writun: Abraham.
 Lu.: Gleychwie Abraham. (50)

Not Vulgate and Wiclf.

- 8: a) and shewed (1526).
 b) and ther for shewed (1534).
 Er.: no particle. V. and W.: no particle. Lu.: darum. (51)

Luther.

- 8: shewed glad tydynges.
 Er.: προενηγγελίσατο, rem laetam nunciauit. V.: praenunciauit.
 W.: toold bifore. Lu.: verkundiget. (52)

Erasmus.

- 8: In the.
 Er.: ἐν σοὶ, in te. V.: in te. W.: in thee.
 Lu.: ynn deinem namen. (53)

Not Luther.

- 9: are blessed.
 Er.: εὐλογοῦνται, benedicuntur. V.: benedicentur.
 W.: schulen be blessid. Lu.: werden gebenedeyet. (54)

Not Vulgate and Wiclf.

- 10: in the boke.
 Er.: ἐν τῷ βιβλῷ — in libro. V.: in libro. W.: in the booke.
 Lu.: ynn disem buch. (55)

Not Luther.

- 11: shall live.
 Er.: ζήσεται, vivet. V.: vivit. W.: lyueth. Lu.: wirt leben. (56)

Erasmus and Luther.

- 14: might come.
 Er.: γένηται, venire. V.: fieret.
 W.: shulde be maad. Lu.: keme. (57)

Erasmus and Luther.

Galatians.

3,15: I will speake.

Er.: *λέγω*, dico. V.: dieo. W.: I seye.
Lu.: ich wil reden. (58)

Luther.

15: Though it be but a mans testament.

Er.: *ὅμως ἀνθρώπου διαθήκην*.

Er.: hominis licet testamentum.

V.: tamen hominis confirmatum testamentum.

W.: netheless no man dispiseth the testament of a man.

Lu.: doch eyns menschen testament. (59)

Erasmus and Luther.

15: or addeth enythynge.

Er.: *ἢ ἐπιδιατάσσεται*, aut aliquid addit.

V.: aut superordinat. W.: or ordeyneth aboue.

Lu.: vnd thut auch nichts datzu. (60)

Luther.

17: the lawe which began.

Er.: *ὁ γενοντος — νόμος*, lex quae coepit.

V.: lex quae facta est. W.: the lawe that was maad.

Lu.: durehs gesetze, wilches gegeben ist. (61)

Erasmus Latin.

17: afterward, beyond (430) yeares.

Er.: *μετὰ ἔτη* (430), post annos (430).

V.: post annos (430). W.: after (430) yeeris.

Lu.: ubir 430 jar hernach. (62)

Luther.

17: that was confermed (1526).

that was confermed afore (1534).

Er.: *προσενυψωμένην*, ante comprobatum.

V.: confirmatum. W.: confermyd. Lu.: bestetiget ist. (63)

Erasmus.

17: of God unto Christ ward.

Er.: *τοῦ θεοῦ εἰς Χριστὸν*, à deo erga Christum.

V.: à Deo. W.: of God.

Lu.: von Got auff Christum. (64)

Erasmus and Luther.

19: The lawe was added because of transgression.

Er.: *τὸν παραβάσεων χάριν προσετέθη*.

Er.: propter transgressiones addita fuit.

V.: propter transgressionem posita est.

W.: For trespassyng it is putt.

Lu.: Es ist hyntzuthan das das vbeitretten mehr wurde. (65)

Erasmus.

21: the promes.

Er.: *τοὺς ἐπαγγελίαν*, promissiones.

V.: promissa. W.: biheestis.

Lu.: verheyssen. (In appearance, singular, but really plur.) (66)

Luther.

Galatians.

3,24: vnto the tyme of Christ.

Er.: *εἰς Χριστὸν*, ad Christum. V.: in Christo.

W.: in Crist. Lu.: auff Christum. (67)

Erasmus and Luther.

27: baptized.

Er.: *ἐβαπτίσθητε*, baptizati estis.

V.: in Christo baptizati estis. W.: baptysid in Crist.

Lu.: tauffet sind (68)

Erasmus and Luther.

28: one thyng.

Er.: *εἷς*, unus. V.: unum. W.: ben oon. Lu.: eyner. (69)

Vulgata and Wicifil.

29: and heyres.

Er.: *καὶ κατ'*, et juxta. V., W.: omit particle. Lu.: und. (70)

Erasmus and Luther.

4, 1: as long as.

Er.: *εἰς τὸν χρόνον*, quam diu.

V.: quanto tempore.

W.: how moche tyme. L.: so lange. (71)

Erasmus and Luther.

1: a chylde. (Also v. 3).

Er.: *νήπιος*, puer. V.: parvulus.

W.: a litil child. Lu.: eyn kind. (72)

Erasmus and Luther.

4: the tyme was full come.

Er.: *ἡλθε τὸ πλήρωμα τοῦ χρόνου*.

Er.: At ubi uenit plenitudo temporis. (So V.)

W.: But aftir that the fulfilling of tyme cam.

Lu.: die zeyt erfullet wart. (73)

Luther.

4: made bonde vnto the lawe,

Er.: *γενόμενον ὑπὸ νόμον*. I: factum sub lege. (So V.)

II: factum legi obnoxium.

W.: maad vndir the lawe.

Lu.: vnter das gesetz gethan. (74)

Erasmus Latin II.

5: that we thorowe eleccion shulde receave the inheritaunce that belongeth vnto the naturall sonnes.

Er.: *ἴνα τὸν νιοθεσίαν ἀπολάβωμεν*.

Er.: ut adoptione jus filiorum acciperemus.

V.: ut adoptionem filiorum reciperemus.

W.: that we schulde resceyue the adopcioun of sones.

Lu.: das wyr die kindschafft empfiengen. (75)

Erasmus Latin.

4: sonnes.

Er.: *νἱοί*, filii. V.: filii dei.

W.: sones of God. Lu.: kinder. (76)

Erasmus and Luther.

Galatians.

4, 6; oure hertes.

Er.: ήμων; I: ἡμῶν. V.: uestra. W.: youre.

Er.: nostra; I: uestra. Lu.: ewre. (77)

Erasmus II.

7: thou art.

Er.: εἰ, es. V.: est. W.: ther is. Lu.: ist. (78)

Erasmus.

7: herye of God thorowe Christ.

Er.: οὐληρούμος θεοῦ διὰ χριστοῦ, haeres dei per Christum.

V.: haeres per deum. W.: eyr bi God.

Lu.: erben Gottis durch Christon. (79)

Luther and Erasmus.

9: agayne ye desyre afresshe.

Er.: πάλιν ἀναθετέοντες, iterum ab integro uultis.

V.: demuo vultis. W.: ye wolen eftsoone.

Lu.: von newes an wolt. (80)

Erasmus Latin.

11: in vayne.

Er.: εἰςζῆ, frustra. V.: sine causa.

W.: withoute cause. Lu.: umbsonst. (81)

Erasmus and Luther.

13: at the fyrist.

Er.: τὸ πρότερον, prius. V.: jampridem.

W.: now bifore. Lu.: zum ersten mal. (82)

Erasmus and Luther.

13: my temptacion.

Er.: πειρασμόν μου, experimentum mei.

V.: tentationem uestram.

W.: youre temptacioun.

Lu.: meyne anfechtungen. (83)

Erasmus.

13: nether abhorred.

Er.: οὐδὲ ἐξεπιτύσατε, neque respuitis.

V.: neque respuitis.

W.: neither forsoken. Lu.: noch verschmecht. (84)

Not Wielif.

15: Howe happy were ye then?

Er.: τίς οὖν ἦν ὁ μακαρισμὸς ἡμῶν;

Er.: quae ist igitur beatitudo uestra?

V.: ubi est ergo beatitudo uestra?

W.: Therfore wher is youre blessinge?

Lu.: Wie ward yhr datzumal so selig. (85)

Luther.

15: yf it hat bene possile.

Er.: εἴ δοκιμή, quod si fieri potuisset. (So V.)

W.: if it mygte haue be don.

Lu.: wenn es muglich gewesen were. (86)

Luther.

Galatians.

4, 18: It is good alwayes to be feruent.

Er.: οὐαλὸν τὸ ζηλοῦσαν πάντοτε. Bonum est aemulari semper.

V.: Bonum autem aemulamini semper.

W.: Forsothe sue ye good enuermore.

Lu.: Eyffern ist gut, wens ymer dar geschieht vmb das gutte. (87)

Erasmus.

20: for I stonde in a doute of you.

Er.: ὅτι ἀποροῦμαι ἐν ὑμῖν.

Er. I: quoniam inopiam patior in nobis.

Er. II: quoniam consilli inops sum in nobis.

V.: quoniam confundor in nobis.

W.: for I am confoundid in you.

Lu.: Denn ich bynn yrre an euch. (88)

Greek.

21: have herde of the lawe?

Er.: ἀπούστε, anditis. V.: legistis.

W.: han radd. Lu.: habt gehort. (89)

Luther.

24: Which thynges betoken mistery.

Er.: ἄπονά ἔστιν ἀλληγορούμενα, quae per allegoriam dicuntur.

V.: quae sunt per allegoriam dieta.

W.: The whiche thingis ben seid by allegorie.

Lu.: die wort bedeuten etwas. (90)

Not Luther.

24: for these wemmen are two testamente.

Er.: αὗται γάρ εἰσιν αἱ δύο διαθήκαι.

Er.: Nam haec sunt duo testamenta.

V.: Haec enim sunt duo testamenta.

W.: Sotheli these thingis ben twey testamentis.

Lu.: Denn dise weiber sind. (91)

Erasmus and Luther.

24: from the mounte.

Er.: ἀπὸ ὄφους, à monte. V.: in monte.

W.: in the mount. Lu.: von dem berge. (92)

Erasmus and Luther.

25: For mount Sina is called Hagar.

Er.: τὸ γῆρας Ἡγαρ Σινᾶ ὄφος ἔστιν, Nam Agar, Sina mons est.

V.: Sina enim mons est. W.: For Sina is an hil.

Lu.: Denn Agar heyst der berg Sina. (93)

Luther.

25: bordreth apon.

Er.: συγτοιχεῖ, confiniis est. V.: conjunctus est.

W.: is joyned to. Lu.: langet bis gen. (94)

Erasmus.

26: mother of vs all.

Er.: μότηρ πάντων ἡμῶν, mater omnium nostrum.

V.: mater nostra. W.: oure modir. Lu.: vnser aller mutter. (95)

Erasmus and Luther.

Galatians.

4,31: but of the fre woman.

So Erasmus and Luther.

V. and W.: transfer part of V:1 to IV: 31.

V.: sed liberae: qua libertate Christus nos liberanit.

W.: but of the free wyf, by which liberte Crist hath maad us free. (96)
Erasmus and Luther.

5, 1: wrappe yourselves.

Er.: ἐνέγκεσθε, implicemini. V.: nolite contineri.

W.: nyle ye be together holdun. Lu.: verknupffen. (97)
Erasmus Latin.

3: which is cireumeised.

Er.: περιτεμούμενος, I: circumcidens se. (So V.)

II: qui circumciditur. W.: circummeidung himself.

Lu.: der sich beschneytten lest. (98)

Erasmus II.

3: is bounde to kepe the whole lawe.

Er.: ὀφειλέτης ἐστίν ὅλος τὸν νόμου ποιῶσας.

Er.: debitor est totius legis seruandae.

V.: debitor est universae legis facienda.

W.: he is dettour of al the lawe for to be don.

Lu.: das er noch des gantzen gesetz schuldig ist. (99)

Erasmus Latin II.

4: ye are gone quyte from Christ.

Er.: κατηγόρηθητε ἀπὸ τοῦ Χριστοῦ.

Er.: Christus nobis factus est ociosus.

V.: Enaenati estis à Christo. W.: Ye ben annoydid fro Crist.

Lu.: yhr seyt abe von Christo. (100)

Greek.

4: are justified.

Er.: δικαιοῦσθε, justificamini. (So V). W.: that ben justified.
Lu.: rechtfertig werden wolt. (101)

Not Luther.

8: V.: nemini consenteritis. W.: To no man consente ye.

T. and Er. and Lu.: omit. (102)

Erasmus and Luther.

9: doth leven.

Er.: ζυνθι, fermentat. V.: corruptit.

W.: corruptith. Lu.: versawret. (103)

Erasmus and Luther.

10: whatsoever he be.

Er.: ὅτις ἀνὴρ ἐστι, quisquis fuerit. V.: quiemque est ille.

W.: who euere he is. Lu.: er sey wer er wolle. (104)

Erasmus and Luther.

13: in love.

Er.: διὰ τῆς ἀγάπης, per charitatem. V.: per charitatem Spiritus.

W.: by charite of spirit. Lu.: durch die liebe. (105)

Erasmus and Luther.

Galatians.

5, 14: which is this.

Er.: εἰν τῷ, nempe hoc. V. and W.: omit. Lu.: ynndem. (106)
Erasmus and Luther.

15: byte and devoure.

Er.: δάζνετε ταῖς κατεσθίετε, mordetis et deonoratis.

V.: mordetis & comeditis. W.: biten and eten.

Lu.: beysset vnd fresset. (107)
Erasmus and Luther.

15: one another.

Er.: ἀλλήλους, alias alium. V.: inuicem.

W.: togidere. Lu.: vnternander. (108)

Erasmus and Luther.

16: I saye.

Er.: λέγω, dico. V.: dico in Christo.

W.: I seie in Crist. Lu.: Ich sage. (109)

Erasmus and Luther.

18: ye be ledde off the sprete.

Er.: πνεύματι ἄγεσθε, spiritu ducimini. (So V.)

W.: ye be led by spirite. Lu.: Faret yhr aber ym geyst. (110)
Not Luther.

19: aduoutrie.

Er.: μοιχεία, adulterium. Lu.: eehbruch. V. and W.: omit. (111)
Erasmus Latin.

19: witcheraft.

Er.: φαρμακεία, beneficium. V.: ueneficia.

W.: doynges of venom. Lu.: zewberey. (112)

Tindale's own.

20: lawynge.

Er.: ἐρεις, lis. V.: contentiones.

W.: stryues. Lu.: Hadder. (113)

Erasmus Latin.

20: stryfe.

Er.: ἐρεγεῖαι, concertationes.

V.: rixae. W.: chidingis. Lu.: zank. (114)

Luther.

20: sedicion.

Er.: διχοστασίαι, seditiones. V.: dissensiones.

W.: dissencions. Lu.: zwietracht. (115)

Erasmus Latin.

21: murther.

Er.: φόνοι, caedes. V.: homicidia.

W.: mansleyingis. Lu.: mord. (116)

Erasmus and Luther.

21: shall not be the inheritours.

Er.: οὐ κληρονομόσανται, haeredes non erunt.

V.: consequentur non. W.: schulen not haue.

Lu.: werden das reych Gottis nicht erben. (117)

Erasmus Latin.

Galatians.

- 5, 22: faythfulnes, meknes, temperancy.
 Er.: πίστις, προσότης, ἐγχράτεια.
 Er.: fides, mansuetudo, temperantia.
 V.: longanimitas, mansuetudo, fides.
 W.: long abydynge, myldenesse, feith.
 L.: glawbe, sanfftnut, keuscheyt. (118)

Erasmus.

- 23: Agaynst suche is there no lawe.

Er.: κατὰ τὸν τοιούτον οὐκ ἔστι νόμος.

Er.: Aduersus hujusmodi non est lex. (So V.)

W.: Agens such thingis the lawe is not.

Lu.: wilche solche sind, widder die ist das gesetze nicht. (119)
 Not Wyclif and Luther.

- 26: vayne glorious.

Er.: ψεύδοσοι, inanis gloriae cupidi. (So V.)

W.: coneitons of veyn glorie. Lu.: eytteler ehere gyttig. (120)

Greek.

- 6, 2: fulfill ye.

Er.: ἀπληρώσατε, complete. V.: adimplebitis.

W.: ye schulen fulfile. Lu.: werdet yhr erfüllen. (121)

Erasmus.

- 3: deceaveth hym silfe in his ymaginacion.

Er.: ζωτὸν φεναγατῆ, suum ipse fallit animum.

V.: ipse se seducit. W.: he disceyuet himself.

Lu.: der betrengt sich selbs. (122)

Erasmus.

- 8: in the flesh.

Er.: εἰς τὴν σάρκα αὐτοῦ, per carnem suam. V.: in carne sua.

W.: in his fleisch. Lu.: auff das fleysch. (123)

Luther.

- 8: shall of the fleshe repe.

Er.: ἐξ τῆς σαρκὸς γερίσῃ, de carne metet.

V.: de carne et metet.

W.: and of the fleisch he shal repe.

Lu.: wirt von dem fleysch erndten. (124)

Erasmus and Luther.

- 9: a) Let us do good and let us not faynte (1526).

b) let us not be wary of well doyng (1534).

Er.: τὸ δὲ ταλὸν ποιοῦντες μὴ ἐζυκνόμεν.

I: ne cessemus, (II: ne defatigemur), bonum autem faciendo.

V.: Bonum autem facientes, non deficiamus.

W.: Forsothe we doyng good, fayle not.

Lu.: Last vns aber guts thun on verdruss. (125)

Erasmus Latin II.

- 9: without werynes.

Er.: μὴ ἐξινόμενοι, non defatigati. V.: non deficientes.

W.: not faylinge. Lu.: on aufhoren. (126)

Erasmus.

Galatians.

- 6, 11: how large a letter.

Er.: πηλίκαις γράμμασιν, quanta epistola. V.: qualibus litteris.

W.: with what maner lettris. Lu.: mit wie vielen wortten. (127)

Erasmus.

- 12: As many as desyre with vttwarde aperaunce.

Er.: ὅσαι γέλονται εὐπροσωπῆσαι.

Er.: quicunque volunt juxta faciem. V.: quicunque enim volunt.

W.: For who euere wole. Lu.: Die da wollen wol geperden. (128)

Erasmus.

- 12: persecucion with the cross off Christ.

Er.: τῷ σταυρῷ τοῦ χριστοῦ, ob crucem Christi persecutionem.

V.: crucis Christi persecutionem.

W.: the persecucion of Cristis cross.

Lu.: mit dem creutz Christi verfolget werden. (129)

Luther.

- 16: walk according to this rule.

Er.: τῷ πανόρι τούτῳ στοιχήσουσιν.

Er.: iuxta regulam hanc incedunt. V.: hanc regulam secuti fuerint.

W.: schulen suwe this rewle.

Lu.: nach diser regel eynher tretten. (130)

Erasmus.

- 17: markes of the lorde Jesu.

Er.: τὰ στίγματα τοῦ χριστοῦ, stigmata domini Jesu.

W.: tokenes of oure Lord Jhesu Crist. V.: stigmata domini Jesu.

Lu.: maltzeychen des herrn Jhesu. (131)

Not Wyyclif.

- 5, 5: We lokefor and hope to be justified by the sprete which commeth off sayth.

Er.: ημεῖς γὰρ πειματεῖς εἰς πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

Er.: nos enim spiritu ex fide, spem justitiae expectamus. (So V.)

W.: Forsoth we by spirit of feith abiden the hope of rightwysnesse.

Lu.: Wyr aber wartten ym Geyst durch den Glawben der gerechtickeyt der man hoffen muss. (132)

Not Luther.

Summary.

Matthew (chapters II—VII).

Tindale agrees with

1. Erasmus in Nos. 5, 12, 23, 31, 34, 58, 60, 62, 67, 75, 77, 82, 84, 86, 98, 105, 108, 113, 122, 136, 143, 145, 167, 169, 170, 171, 179, 181, 185, 188, 189, 192, 193, 194. 34 passages.
2. Erasmus, Greek, in Nos. 6, 18, 21, 28, 32, 33, 35, 73, 95, 104, 129, 138, 149, 157, 163. 15 passages.
3. Erasmus, Latin, in Nos. 2, 7, 10, 25, 47, 54, 63, 69, 91, 106, 112, 130, 132, 135, 137, 139, 142, 150, 152, 156, 162, 172, 190. 23 passages.

4. Luther in Nos. 3, 13, 17, 24, 29, 36, 41, 43, 45, 55, 57, 68, 70, 79, 81, 85, 88, 94, 99, 100, 102, 115, 120, 123, 141, 154, 155, 159, 160, 178, 180, 184. 32 passages.
5. Wielif in Nos. 30, 168, 173, 182, 186. 5 "
6. Erasmus and Luther in Nos. 1, 39, 50, 53, 59, 65, 66, 72, 95, 109, 110, 111, 116, 117, 119, 121, 124, 126, 133, 149, 161, 196. 22 passages.
7. Erasmus and Vulgate in Nos. 80, 89. 2 "
8. Erasmus Greek and Luther in Nos. 37, 46, 71, 118, 127, 175, 177. 7 passages.
9. Erasmus Greek and Vulgate, in No. 125. 1 passage.
10. Eras. Grk. and Wie. in No. 9. 1 "
11. Eras. Grk., Vulg. and Wie. in Nos. 8, 48, 96. 3 passages.
12. Eras. Lat. and Lu. in Nos. 107, 158, 174. 3 "
13. Eras. Lat. and Vulg. in No. 165. 1 passage.
14. Eras. Lat., Vulg., Wie. in Nos. 74, 166. 2 passages.
15. Lu. and Wie. in No. 22. 1 passage.
16. Vulg. and Wie. in Nos. 14, 20, 38, 40, 83, 183. 6 passages.
17. Not Eras. (= Lu., Vulg., Wie.) in Nos. 27, 51, 64, 92, 114, 128, 144, 146, 147. 9 passages.
18. Not Luther (= Er., Vulg., Wie.) in Nos. 4, 15, 16, 26, 42, 44, 49, 61, 87, 90, 93, 101, 103, 131, 134, 153, 187, 191, 195. 19 passages.
24. Not Wie. (= Er., Lu., V.) in Nos. 19, 56, 149, 176. 4 passages.
- T's own rendering in Nos. 11, 52, 76, 78, 140, 164. 6 "

In 196 passages T. agrees alone with

Erasmus in 72,

Luther " 32,

Wielif " 5.

T. and Eras. agree in 137, disagree in 59 passages.

T. and Lu. " 78, " 118 "

T. and Vulg. " 47, " 149 "

T. and Wie. " 46, " 150 "

Galatians (chapters I—VI).

Tindale agrees with

1. Erasmus (Greek and Latin), alone, in Nos. 7, 32, 44, 52, 60, 63, 65, 77, 78, 83, 87, 94, 98, 118, 121, 122, 126, 127, 128, 130. 20 passages.

2. Erasmus (Greek), alone, in Nos. 3, 13, 19, 20, 26, 27, 30, 38, 39, 88, 100, 120. 12 passages.
3. Erasmus (Latin), alone, in Nos. 14, 17, 22, 43, 61, 74, 75, 80, 97, 99, 111, 113, 115, 117, 125. 15 passages.
4. Luther, alone, in Nos. 1, 2, 6, 7, 18, 24, 25, 28, 29, 34, 36, 40, 51, 58, 62, 66, 73, 85, 86, 89, 93, 114, 123, 129. 24 passages.
5. Wielif, alone, in No. 4. 1 passage.
6. Erasmus and Luther in Nos. 11, 12, 16, 37, 41, 45, 47, 48, 50, 54, 56, 57, 59, 64, 67, 68, 70, 71, 72, 76, 79, 81, 82, 91, 92, 95, 96, 102, 103, 104, 105, 106, 107, 108, 109, 116, 124. 37 passages.
7. Eras. and Vulg. in No. 119. 1 passage.
8. Eras. Grk. and Lu. in No. 21. 1 "
9. Eras. Grk., Vulg., Wie. in No. 31. 1 "
10. Eras. Lat. and Lu. in Nos. 46, 49. 2 passages.
11. Vulg. and Wie. in No. 69. 1 passage.
12. Not Luther in Nos. 5, 9, 15, 23, 33, 35, 42, 53, 55, 90, 101, 110, 132. 13 passages.
13. Not Wielif in Nos. 84, 131. 2 "
- T's own rendering in Nos. 10, 112. 2 "

In 132 passages.

Tindale agrees with Erasmus alone, in 47 passages.

" " " Luther " 24 "

" " " Wielif " " 1 passage.

Tindale and Erasmus agree in 104, disagree in 28 passages.

" " " Luther " " 66, " " 66 "

" " " Vulgate " " 18, " " 114 "

" " " Wielif " " 16, " " 116 "

	Matthew II—VII.	Romans I—VI.	Galatians I—VI.	Titus and Philem.	John's Revelation Epistles. I—VI.	
No. passages	196,	229,	132,	117,	153,	88 = 915.
T. agrees with						
Erasmus alone	72,	84,	47,	55,	40,	29 = 327.
Luther alone	32,	69,	24,	19,	20,	9 = 173.
Wielif alone	5,	4,	1,	2,	3,	1 = 16.
Erasmus	137,	145,	104,	95,	123,	75 = 679.
Luther	78,	112,	66,	47,	88,	55 = 446.
Wielif	46,	35,	16,	11,	27,	6 = 141.
Vulgate	47,	38,	18,	15,	32,	10 = 160.

Conclusion.

From these figures, it would seem to be manifest:

- First, That Tindale's Testaments show traces of the influence of the four versions, Wycliffe's, Vulgate, Luther's, Erasmus'.
- Second, That these traces of agreement, quite inconsiderable as regards Wycliffe and the Vulgate, show the influence of Erasmus far more than of Luther.
- Third, That of the versions by Erasmus¹, the Latin, as well as the Greek, was followed and the Latin, at times, preferred.

This general conclusion that Tindale's Testament was substantially an independent translation from the original, receives additional support from the fact that it is so fully retained in the Authorised Version. The best scholarship of later generations retains its renderings. The Revised Version of 1881, it is interesting to note, returns in several cases to the translation made by Tindale but altered by later revisions. But for the diligence, accuracy, and independent scholarship, found in Tindale's Testament, the poor scholar, fugitive, convict, martyr, would long since have been forgotten and his writings with him. But, as it is, we may say (quoting from Froude) of this translation, that, though since Tindale's time it has been many times revised and altered, it is substantially the Bible with which we are all familiar.

The peculiar genius — if such a word may be permitted — which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man — William Tindale (*History of England*, Vol. III, p. 84).

¹ Other than his first edition, of the use of which no trace appears.

L I F E.

I was born in Philadelphia, October 13, 1857. Studied in public schools of San Francisco and Boston, graduating at the Boston Latin School in 1873. Studied at Universities of Chicago and Rochester, receiving from Univ. of Rochester, the degree, Baccalaureus Artium, 1877, Magister Artium, 1881. Studied in Baptist Union Theological Seminary, Morgan Park, Chicago, Illinois, receiving degree, Baccalaureus Divinitatis, 1881. I have since studied in London, at the British Museum, and in Leipzig where I have devoted myself specially to Biblical Exegesis. I have heard the lectures of Profs. Delitzsch, Lechler, Luthardt, and other members of the Theological and Philosophical Faculties. I have been also a constant attendant upon the English Exegetical Society, conducted by Prof. Franz Delitzsch, to whom, as, indeed, to all these instructors, I hereby tender my sincere thanks. And especially would I desire here to express my gratitude to Prof. Wüleker, in charge of the department of English, for his oft-repeated words and deeds of assistance and of kindness.