

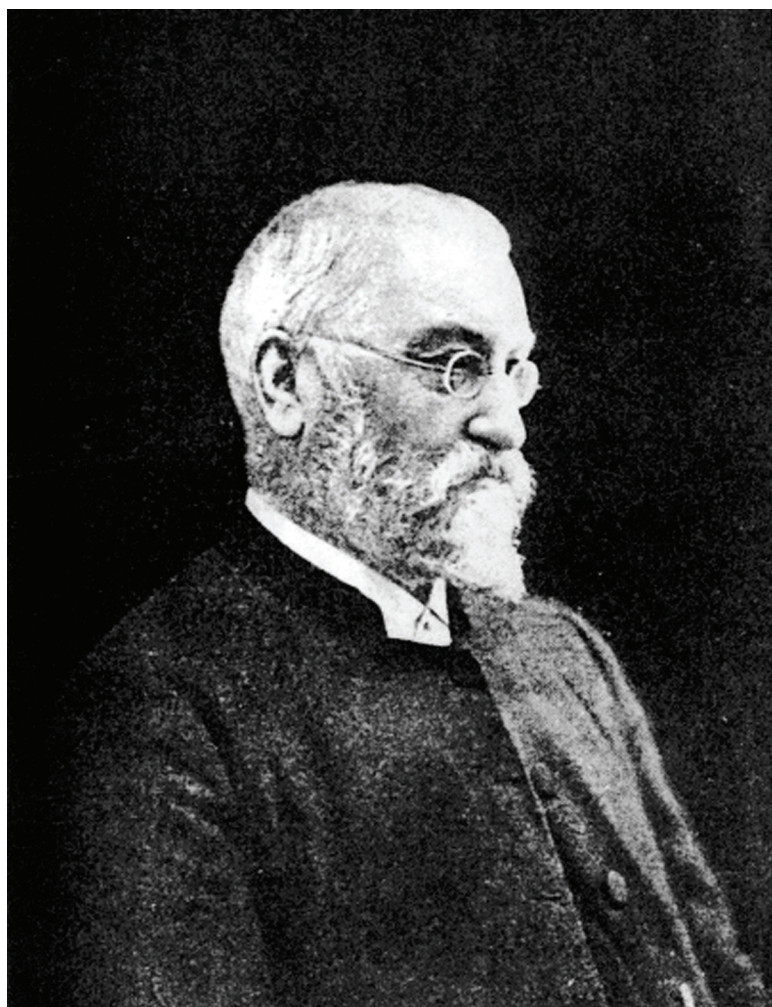
A BIBLICAL STUDY
AND USAGE OF

“ALSO”

BY E.W. BULLINGER

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ETHELBERT WILLIAM BULLINGER
DECEMBER 15, 1837 – JUNE 6, 1913

Foreword

The Word of God may, in one respect, be compared to the earth. All things necessary to life and sustenance may be obtained by scratching the surface of the earth: but there are treasures of beauty and wealth to be obtained by digging deeper into it. So it is with the Bible. “All things necessary to life and godliness” lie upon its surface for the humblest saint; but, beneath that surface are “great spoils” which are found only by those who seek after them as for “hid treasure.”

These words, written November, 1899 by E. W. Bullinger in his unparalleled research volume, *Figures of Speech Used in the Bible*, succinctly describe the priceless rewards discovered by the workman of God’s Word. Over a century later, seekers of truth continue to enjoy the great spoils extracted by one of history’s greatest workmen of the Word. The legacy of Ethelbert William Bullinger’s life of Biblical scholarship has left vast resources for the continued exploration of Godly treasures for generations to come. Yet, while recognized and referenced by many scholars, the full measure of Bullinger’s contribution to Christianity remains unknown or undervalued by most.

Born in Canterbury, Kent, England in 1837, E. W. Bullinger, descendent of noted Swiss reformer Heinrich Bullinger, lived through an era that witnessed a burgeoning age of skepticism. The battle between so-called science and religion exploded onto the landscape of learning with the publication of Charles Darwin’s, *On the Origin of Species*.

The impact of this iconoclastic belief alongside other growing unrest and controversies within the church at large introduced an atmosphere of uncertainty concerning the very foundation of Christian beliefs. A repudiation of the accuracy, authority, and even Divine inspiration of the Holy Bible spread over Christendom. Those attitudes, embodied in the field of “higher criticism” ascended to a position of dominance in universities and seminaries throughout the world.

This apostasy prevailed in 1860 as E. W. Bullinger entered his formal theological training. Nevertheless, King’s College in London, from which he received an associate’s degree the following year, provided Bullinger with a solid foundation for scriptural study and mastery of the primary Biblical languages of Hebrew and Greek. As he labored as a curate in his early parishes, Bullinger employed his exemplary skills in scriptural study to a monumental undertaking. After nine years of exhaustive research, Bullinger published his first major work, *A Critical Lexicon and Concordance to the English and Greek New Testament*. This remarkable addition to the field of Biblical research received widespread praise and earned Bullinger the highest distinction for his scholarship. In recognition of this contribution, on August 31, 1881, the degree of Doctor of Divinity was conferred upon the Rev. Mr. Ethelbert William Bullinger by order of the Archbishop of Canterbury and subsequently, officially recognized by Queen Victoria. The auspicious occasion of this invaluable publication also initiated the accomplishment of an astounding deluge of research works. As Juanita S. Carey notes in her biography of Bullinger:

The publication of the lexicon and concordance, a landmark achievement in its own right, also marked the commencement of the work for which Bullinger would

be best remembered in years to come. Thereafter, and with increasing frequency, he wrote small books and large books—books, pamphlets, poetry, and hymns—until his death thirty-six years later. The underlying principle of his later works was the same as that stated in the preface of the *Lexicon and Concordance*: to open the Bible so that all could study it for themselves.

A total of 171 published works have been verifiably attributed to Dr. Bullinger, including twenty books and twenty-seven pamphlets. His major works: *A Critical Lexicon and Concordance to the English and Greek New Testament*; *Figures of Speech Used in the Bible*; and *The Companion Bible* are exhaustive reference works indispensably utilized in Biblical research. The widely acclaimed *Figures of Speech Used in the Bible* was originally introduced as ten separate parts in Bullinger's monthly research journal, *Things to Come*; and in its entirety, it consists of over 1,000 pages. The complete volume published in the year of 1899 remains to this day a matchless research work identifying and classifying over 200 separate figures of speech used in the Bible. Many of Bullinger's other books are also unique in their field, such as *The Witness of the Stars* and *Numbers in Scripture*.

While E. W. Bullinger's work has been celebrated and acclaimed by many; like all whose enlightenment dares to challenge the dogma of tradition, the unique findings of his research have led others to criticize, and in some cases even revile him. Bullinger was never particularly surprised by the criticism of some. He understood the stagnancy of men's minds, and how tightly they held on to their traditions. As he wrote in his introduction to *How to Enjoy the Bible*:

The majority of mankind think that they think; they acquiesce, and suppose that they argue; they flatter themselves that they are holding their own, when they

have actually grown up to manhood, with scarcely a conviction that they can call their own. So it always was, and so it will ever be. The Divine things of the Word are no exception but rather an instance. The more difficult the subject, and the more serious the consequence of error, the more averse the majority are toward what is called “unsettling men’s minds”; as if truth could be held on any other tenure than the knight’s fee of holding its own against all comers.... But our object is to “Open the Book”; to let it speak; to hear its voice; to study it from within itself; and have regard to other objects and subjects, only from what it teaches about them.... Like Ezra of old, our desire is to “OPEN THE BOOK” and let it speak for itself, with the full conviction that if this can be done it can speak more loudly, and more effectively for itself, than any man can speak on its behalf.

It was not for the critic or the skeptic that Bullinger wrote; it was not the praise or approbation of men that was the aim of his research. As the Scripture found on his tombstone attests to, his purpose was to: “Study to show thyself approved unto God, a workman that needed not to be ashamed, rightly dividing the Word of truth.” (II Timothy 2:15). For over forty years, until his death on June 6, 1913, Dr. Bullinger faithfully carried out that command. Nearly 100 years later, his books continue to illuminate the Scriptures, and delight and aid the readers.

The legacy of Bullinger’s life extends beyond his published works, though. Throughout his life, E. W. Bullinger did not seek to simply inform students of certain truths; nor did he desire that anyone would accept and believe a point simply because he taught it. Rather, he instructed students in the method of Biblical interpretation that would enable them also to let the Bible speak for itself;

and in so doing, they too were equipped to stand approved before God as workmen of His Word. As one who builds a bridge for the benefit of those who shall come after him, E. W. Bullinger looked to the day when others might surpass the reaches of his own journey.

None are more cognizant of imperfection and failure than ourselves; and, after all we have done, there is still much left for others to do. We do not exhaust the book; and may, after all, have only laid out a road on which others may follow with far greater success. We claim only one thing—an earnest desire to believe God; and to receive what He has said, regardless alike of the praise a man or the fear of man; and quite apart from all traditional beliefs or interpretations.

—E. W. Bullinger

It may surprise some to learn that as highly regarded and widely studied as E. W. Bullinger is today, there was a time when his greatest contributions to Christendom were forgotten by most. By the mid 20th century, he was not remembered for his great contribution to the field of Biblical research, but ironically, he was instead most known for his music—something few today know about him. In the Foreword to Bullinger’s book, *Word Studies on the Holy Spirit*, Warren W. Wiersbe wrote the following:

He died in London on June 6, 1913. Most people remember him only for his beautiful tune for Frances Ridley Havergal’s hymn, “I am trusting Thee, Lord Jesus.” Serious students of the Bible remember him as one who dared to search into God’s truth and follow it wherever it led him. We may not agree with all that Dr. Bullinger has written, but we must confess that he stimulates us to give our very best to the study of the Word of God.

—September 1979

Many such serious students in the latter part of the 20th century were introduced to E. W. Bullinger by another great workman of God's Word, Victor Paul Wierwille.

Dr. Bullinger revealed remarkable Biblical truths through his utilization of certain keys or principles of Biblical research. He also widely promoted that same method of learning. Bullinger believed that just as different scientists would independently arrive at the identical result if they employed the same methodology, any two Biblical scholars would arrive at the same conclusion regarding a passage of Scripture if they employed the same principles of Biblical research.

This was demonstrated in the life of Dr. Victor Paul Wierwille. Having devoted his life to the study of God's Word, Wierwille reached many of the same conclusions Bullinger had arrived at nearly a century earlier, although initially unfamiliar with Bullinger's work. In fact, it was only as he began to share his findings in his classes that one enthusiastic student, Dr. E. E. Higgins, introduced Wierwille to Bullinger's writings. V. P. Wierwille thrilled at such books as *Figures of Speech*; *The Companion Bible*; and *How to Enjoy the Bible*, and he subsequently incorporated much of the material into his classes.

As a result of V. P. Wierwille's promotion of Bullinger's books, tens of thousands of his students were introduced to his work, which greatly contributed to a renewed interest in E. W. Bullinger in the late 20th century. In fact, the biographical information known and often quoted about Ethelbert William Bullinger is drawn from the well researched biography written by Juanita S. Carey, herself a student of Dr. Wierwille.

While Bullinger's noted works were frequent resources utilized and promoted by Dr. Wierwille, perhaps the greatest

legacy of E. W. Bullinger may be illustrated in another aspect of Wierwille's ministry. Against the skepticism of his day, against the widespread abandonment of the authority of the the Scriptures, E. W. Bullinger championed the Divine inspiration of the Bible. He heralded the call to Christians far and wide to return to that touchstone for truth, and he proved through the internal evidence of the Scriptures the inerrant accuracy of God's Word.

In like manner, Dr. V. P. Wierwille through his own noted works, such as *Are the Dead Alive Now?*; *Jesus Christ Our Promised Seed*; and *Jesus Christ Our Passover* exhibited the "great spoils" awaiting those who were willing to seek for hid treasures. Moreover, Wierwille also set before people the great keys to the Word of God's interpretation, so that they also could thrill to God's most wondrous work and join the ranks of men and women approved before God.

The great wealth of knowledge and understanding achieved through the in-depth study of the Bible is conspicuous in this short book, *A Biblical Study and Usage of ALSO*. In order for the Word of God to be perfect, the words in the Word must also be perfect. Beyond that axiom, as originally given, even the order of the words found within the Word of God were perfect. The importance of that postulate may be understood by the examination of this study. As the reader follows the detailed consideration of this one word throughout the New Testament, new vistas of understanding will shine.

“ALSO”

When the word “also” occurs in a sentence, the sense of the passage entirely depends on its position, and it is impossible to read (especially aloud) correctly and intelligently without knowing the particular word it is intended to emphasize.

In the Greek this is never in doubt, but in English literature, including both the Authorised and Revised Versions, there seems to be no definite law as to the position of the word “also,” and no uniformity as to its usage.

In the Greek the word *καί* (kai), when it means “also,” is placed always immediately *before* the word which it emphasizes; while in English usage it is placed either before or after the word.

In the Authorised and Revised Versions it is sometimes placed before and sometimes after the word, in which case it is ambiguous; but in many cases it is placed in connection with quite another word, in which case it is misleading.

The word *καί* in the sense of “also” occurs some 636 times in the New Testament.

In 258 of these it is placed (in A.V.) *after* the word.
In 275 it is placed either *before* the word or in connection with *another* word.

In 60 places it is not translated at all.

In 43 places it is rendered “even,” and placed *before* the word.

Sometimes the A.V. and R.V. agree in this, and sometimes they differ.

For the sake of clearness as well as of uniformity, we propose to use the word “also” always *after* the word, and to consider this the correct English usage.

As an illustration we may take Romans 5:3, where the A.V. reads, “We glory in tribulations also,” which means that though we glory in many things, we glory in *tribulations* as well. This is misleading.

The R.V. reads, “We also glory in tribulations,” which reads as though *others* glory in tribulations, but *we* do so as well as they. This is ambiguous.

But the Greek places the emphasis on *glory*, as much as to say: We not only have to *endure* the tribulations, but we GLORY as well in them.

As the word which the Holy Spirit would have us emphasize can be discovered only on reference to the Greek, it is necessary for us to give every passage in order and in full.

A list will be found at the end of the 258 passages where “also” correctly follows the word with which it stands connected.

We now give the 378 passages which are ambiguous or misleading in both the A.V. and R.V., printing the

emphatic word in capital letters, and placing the word “also” immediately after it.

MATTHEW

3:10: “And now also the axe is laid unto the root of the trees.” The R.V., “And even now is the axe laid,” omitting *καί* with Lach., Tis., Tre., Alf., Words., W. & H.¹ If *καί* be retained, it is the word “axe” which is emphasized, – “And now THE AXE also is laid.”

6:12: “As we forgive.” The *καί* is untranslated in the A.V. The R.V. “As WE also forgive.” The importance of this can hardly be overstated, especially taken in connection with the next example and with Luke 11:4, where it is correctly rendered, and in R.V. is rendered, “For we ourselves also.” The position of the *καί* shows us that our forgiveness by God is not conditioned on our forgiveness of others. The Greek, *καί ἡμεῖς*, should be rendered “Even WE,” and shows that “WE” is to be contrasted with “God” in the previous context. If WE, being evil, forgive our fellow creatures, how much more will GOD forgive us!

6:14: “For if ye forgive men their trespasses, your heavenly Father will also forgive you.” So the R.V. Here the “also” emphasizes the word “forgive,” and makes God’s forgiveness of us conditional on our forgiveness of others. But in the Greek the *καί* is prefixed to “you” (*καί ὑμῖν*), and thus emphasizes the word

¹ These are the Editors of Critical Texts of the Greek Testament, viz., Lachmann, Tischendorf, Tregelles, Alford, Wordsworth, and Westcott and Hort. We use their initial letters as abbreviations. A.V. denotes the Authorised Version: while R.V. denotes the Revised Version.

ALSO

“you,” and puts it in contrast to “men.” This is the more clear from the fact that there is no separate pronoun for “ye.” The Greek reads not, “If YE forgive men,” but “If ye forgive MEN their trespasses, your heavenly Father will forgive YOU also.” So that it is not the acts of forgiveness, nor the doers of those acts, but the *objects* of them, which we are to emphasize in this passage.

6:21: “Where your treasure is, there will your heart be also.” So R.V. Here it is not the verb which is emphasized, but the noun – *καί ἡ καρδία*: “Where your treasure is, there will your HEART also be.”

7:12: “Do ye even so to them.” R.V. correctly, “Even so do YE also.”

10:4: “Which also betrayed him.” So R.V. Read, “Which BETRAYED also.”

17:12: “Likewise shall also the Son of man suffer of them.” Here the R.V. corrects it, “Even so shall the SON OF MAN also suffer of them” (*καί ὁ υἱὸς*, etc.).

18:17: “If he neglect to hear the Church.” R.V. correctly, “to hear THE CHURCH also.”

18:33: “Even as I.” So R.V. Greek, “as I also.”

18:35: “So likewise shall my heavenly Father do also unto you.” R.V., “So shall also.” Both are wrong. The Greek is, “So likewise shall MY HEAVENLY FATHER also do unto you.”

20:14: “Even as unto thee.” So R.V. Greek, “as unto THEE also.”

23:26: “Thou blind Pharisee, cleanse first that which

is within the cup and platter, that the outside of them may be clean also.” R.V., “clean also.” Here the word to be emphasized is “outside” – *καί το εκτος*: “That the OUTSIDE also of them may be clean.”

24:33: “So likewise ye.” R.V. correctly, “Even so YE also.” The “also” in Matt. 24:27, 37, and 39 should be omitted, according to the most ancient authorities.

25:11: Should be, “The OTHER VIRGINS also.”

25:24: “Then he which had received the one talent.” R.V. correctly, “And HE also.”

25:41: “Then shall he say also unto them on the left hand” (*καί τοῖς*). “Then shall he say unto THEM also,” etc.

26:13: “There shall also this, that this woman hath done, be told for a memorial of her” (*καί ὁ*). Here the R.V. is correct, “THAT also which this woman hath done.” This dispenses with the supply of the word “there.”

26:35: “Likewise also said all the disciples.” So the R.V. But neither “likewise” or “said” are the words to be emphasized. The word is “all.” “Likewise said ALL THE DISCIPLES also.” So Mark 14:31.

26:71: “This fellow was also with Jesus of Nazareth.” R.V. correctly, “THIS MAN also was with Jesus,” etc. *καί οὗτος*.

27:41: “Likewise also the chief-priests.” So the R.V. *καί οἱ ἀρχιερεῖς*. “Likewise the CHIEF PRIESTS also.”

27:57: “Who also himself.” “Who HIMSELF also.”

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MARK

2:28: "Therefore the Son of man is Lord also of the Sabbath." R.V., "Even of the Sabbath." *καί τοῦ σαββάτου* "Lord of THE SABBATH also." So Luke 6:5.

3:19: "BETRAYED" is the emphasized word.

4:36: "OTHER also." The R.V. avoids the difficulty of expressing this by translating the second *καί* "and."

7:18: "Are ye so without understanding also?" So R.V., but this emphasizes quite the wrong word. The Greek is *καί ὑμεῖς*. "Are YE also thus without understanding?"

8:38: "Of him also shall the Son of man be ashamed." Here the R.V. is correct, "the SON OF MAN also shall be ashamed of him."

9:22: "It hath cast him into the fire." Here it is ignored in A.V., but restored in R.V., "both into the fire," or it may be, "into THE FIRE also."

12:22: "The woman died also." The R.V. is correct, "the WOMAN also died." So Luke 20:32.

15:31: "The CHIEF PRIESTS also."

15:40: "WOMEN also."

15:43: "Which also waited," R.V., "Who also himself was looking." Greek, *καί αὐτὸς*. "Who HIMSELF also was waiting for the Kingdom of God."

LUKE

1:35: "Wherefore also that holy thing which shall be born of thee shall be called the Son of God." R.V., "Wherefore also that which is to be born shall be called

holy, the Son of God.” Both versions miss the point, that the emphasized word is the verb “born,” – “that holy thing which shall be BORN also.”

1:36: “Thy cousin Elisabeth, she hath also conceived.” The R.V. corrects it, “SHE also hath conceived.”

3:9: “And now also the axe is laid.” The R.V. is correct, “And even now is THE AXE also.”

3:12: “There came also publicans.” So R.V. Greek, “There came PUBLICANS also.”

3:20: “Added yet this.” So R.V. Greek, “added THIS also.”

4:23: “Do also here.” So the R.V.; but it is “do HERE also.”

5:10: Should be “JAMES also.”

5:36: Should be “a PARABLE also.”

6:4: “Gave also to them.” So the R.V. Should be, “gave to THEM also.”

6:5: See Mark 2:28.

6:6: This “also” is omitted by the ancient authorities.

6:13: “Whom also he named apostles.” R.V., “whom he also named.” “Whom he named APOSTLES also.” In the next verse it is the naming which is emphatic.

6:14: Not “whom he also named,” but “whom he NAMED also.” In verse 16 it should be omitted.

6:29: Here it occurs twice, and both versions agree in rendering each differently. The latter is correct. The first should be, “THE OTHER also.”

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7:8: “For I also am a man,” etc., should be, “For I myself am a man, a subaltern.” So A.V. in Matt. 8:9 (though not R.V.). The point is, that he was *unlike*, not like, Christ.

10:39: “And she had a sister called Mary, which also sat at Jesus’ feet.” So R.V. It should be, “which SAT also at the Lord’s feet.” This was the “one thing needful,” – “the better part,” for she not only thus took Jesus for her Saviour, but as her Master and Teacher. ”Lord” is the reading of R.V. and of all the ancient authorities.

11:11: “Or if he ask a fish.” Here both A.V. and R.V. ignore the force of the *καί*. “Or A FISH also.”

11:12: “Or if he shall ask an egg.” So R.V. “Or IF also he shall ask.”

11:30: “As Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.” So R.V. Greek, *καί ὁ υἱὸς*. “So the SON OF MAN also shall be.”

13:7: “Why doth it cumber the ground.” R.V., “Why doth it also cumber the ground.” Both are wrong. “Why doth it CUMBER THE GROUND also.”

14:12: “Then said he also to him that bade him.” R.V. correctly, “He said to HIM also that bade him.” The second is correct in both versions – “lest THEY also.”

16:1: “And He said also unto his disciples.” So R.V. Greek, *καί πρὸς τοὺς μαθητάς*. “And He said UNTO HIS DISCIPLES also.”

16:10: “Also in much,” should in each of the two clauses (in both versions) be, “IN MUCH also.”

17:10: "So likewise ye." R.V. correctly, "Even so YE also."

17:24: "So shall be THE SON OF MAN also in his day." R.V. omits "also."

17:26: "As it was in the days of Noah, so shall it be also in the days of the Son of man." So R.V. Greek, *καί ἐν ταῖς ἡμέραις*. "IN THE DAYS also of the Son of man."

17:28: "Likewise also as it was in the days of Lot." Here T., Tr., A., W. & H., and R.V. with the ancient MSS. read *καθ ὥς*, even as, instead of *καί ὥς*, also as. The R.V., "Likewise even as it came to pass in the days of Lot," etc.

18:15: "And they brought unto him also infants." So R.V. Greek, *καί τὰ βρέφη*. "INFANTS also." R.V., "their babes."

19:19: "And he said likewise to him." R.V. correctly, "UNTO HIM also."

21:2: "And he saw also a certain poor widow casting in," etc. "He saw A CERTAIN POOR WIDOW also." R.V. omits "also."

21:31: "So likewise ye." R.V. correctly, "Even so YE also."

22:20: "Likewise also the cup after supper." R.V., "And the cup in like manner." Greek, *καί τὸ ποτήριον*, "In like manner THE CUP also."

22:24: "And there was also a strife." So R.V. Greek, *καί φιλονεικία*. "There was a STRIFE also."

22:56: "This man was also with him." R.V. correctly, "THIS MAN also."

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22:58: “Thou art also of them.” R.V. correctly, “THOU also art one of them.”

22:68: “And if I also ask you.” R.V. omits *καί*, and translates, “If I tell you, ye will not believe.”

23:27: R.V. omits “also.”

23:32: “And there were also two other, malefactors.” So R.V. Greek, *καί ἄλλοι*. “And there were OTHERS also, two malefactors led with him.”

23:51, 55: R.V. omits “also.”

24:23: “Saying that they had also seen a vision of angels.” So R.V. Greek, *καί ὀπτασιαν*. “Saying that they had seen A VISION also of angels.”

JOHN

5:18: “But said also that God was His Father.” R.V., “but also called God his own Father.” Here it should be “but called God His own FATHER also.”

5:19: “For what things soever he doeth, these also doeth the Son likewise.” The R.V. correctly translates, “these THE SON also doeth in like manner.”

5:21: “Even so the Son,” should be, “so THE SON also.”

5:26: “So hath he given to the Son.” R.V. correctly, “Even so gave he TO THE SON also.”

6:36: “But I said unto you, That ye also have seen me, and believe not.” The R.V. simply leaves the *καί* untranslated. The Greek is, “But I said unto you that YE HAVE also SEEN me, and yet ye believe not.”²

² Here the English idiom does not allow us to put the “also” after the verb which it emphasizes.

8:17: “It is also written in your law that the testimony of two men is true.” R.V., “Yea, and in your law it is written.” But the emphasis is on the word “law.” “And in THE LAW also, your [*law*], it is written.”

8:25: “Even the same that I said unto you.” R.V., “Even that which I have also spoken.” Greek, “which I have SPOKEN also.”

9:40: “Are we blind also?” The R.V. correctly, “Are WE also blind?”

11:52: “And not for that nation only, but that also He should gather together in one the children of God that are scattered abroad.” R.V., “But that He might also gather together.” Both are wrong. The emphasis is not on the gathering or on the gatherer, but on the gathered – “but that THE CHILDREN OF GOD also, who have been scattered abroad, He might gather together into one [*flock*].”³ The emphatic word in the former clause is therefore “nation.”

12:18: “For this cause the people also met him.” R.V., “For this cause also the people went and met him.” Here both are wrong. The emphasis is on the verb, but the English idiom compels us to put it as in the A.V., “also MET.”

12:26: “There shall also my servant be.” So the R.V. But it should be, “there shall MY SERVANT also be.”

13:9: “But also my hands.” So R.V. Greek, “but MY HANDS also.”

³ εἰς ἓν [ποίμνιον]

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13:32: "If God be glorified in him, God shall also glorify him in Himself." The R.V. omits the first clause altogether. L., T., and Tr. put it in brackets as of questionable authority. In this case the "also" must be translated "and"; otherwise it is "GOD also."

14:3: "There ye may be also." So R.V. But both are wrong. The emphasis is on the pronoun – "There YE also may be."

14:19: "Ye shall live also." So R.V. and margin, "*and ye shall live.*" But the emphasis is on the pronoun – "YE also shall live."

15:20: Here it occurs twice, but both versions have the first incorrect, the second correct. In each case the emphasis is on the pronoun – "YOURS also."

19:39: "And there came also Nicodemus." So R.V., but it must be "there came NICODEMUS also."

20:8: "Then went in also that other disciple." The R.V. corrects it – "THE OTHER DISCIPLE also."

21:20: "Which also leaned on his breast at supper." So R.V. But "which RECLINED also, at the supper, upon his breast."

21:25: "And there are also many other things which Jesus did." So R.V. But "there are MANY OTHER THINGS also."

ACTS

1:3: "To whom also he shewed himself." R.V., "to whom he also shewed himself." Greek, "to whom he SHEWED also himself."

1:11: "Which also said." So R.V., but Greek, "which SAID also."

2:26: "Moreover also my flesh." R.V. correctly, "MY FLESH also."

3:17: "As did also your rulers." So R.V., but Greek, "as YOUR RULERS also did."

3:24: "Have likewise foretold." R.V., "they also told."⁴ Both are wrong. It should be, "they TOLD also."

5:16: "There came also a multitude." R.V., "there also came together the multitude." The Greek is, "there came together A MULTITUDE also."

7:45: "Which also our fathers that came after brought in with Jesus into the possession of the Gentiles." So R.V. But the Greek is, "Which our fathers, that came after (or as R.V. 'in their turn') BROUGHT IN also with Joshua," etc.

8:13: "Then Simon himself believed also." R.V., "Then Simon also himself believed." But both are wrong. The Greek is, "Then Simon HIMSELF also believed."

10:29: "Therefore came I unto you without gain-saying." R.V., "Wherefore also I came." Greek, "Wherefore, WITHOUT GAINSAYING also, I came."

11:15: "As on us at the beginning." R.V., "even as on us." Both A.V. and R.V. ignore the *καί*. "Even as ON US also at the beginning."

⁴ R.V. reads *κατήγγειλαν*, *announced* or *told*, with G., L., T., Tr., Alf., Words., W. & H.

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11:17: “As *he did* unto us.” R.V., “as *he did* also unto us.” Greek, “as he did TO US also.”

11:18: “Then hath God also to the Gentiles granted repentance unto life.” The A.V., after having in 10:45 and 11:1 translated, “THE GENTILES also” here breaks the rule. The R.V. is consistent in these three passages.

11:28: “Which came to pass.” The Received Text has “which CAME TO PASS also.” But R.V. omits the *καί*, with L., T., Tr., A^b, W. & H.

11:30: “Which also they did.” So R.V., but it should be, “which they DID also.”

12:25: “And took with them John.” The Received Text has *καί* (“JOHN also,”), which R.V. omits with L., T., Tr., A^b, W. & H.

13:5: “And they had also John to their minister.” So R.V. The Greek is “they had JOHN also.”

13:9: “Then Saul (who also is called Paul).” R.V., “who is also called.” Both are wrong. It is “who is called PAUL also.”

13:33: “As it is also written in the second Psalm.” R.V., “as also it is written.” But both are wrong. It is not the question of its being written, but the fact that, besides being written in other Scriptures, “it is written IN THE SECOND PSALM also.”

13:35: “Wherefore he saith also in another *Psalm*.” So R.V. But it is “IN ANOTHER *PSALM* also.”

15:8: “Even as he did unto us.” So R.V. Greek, “as he did TO US also.”

15:27: “Who shall also tell you.” R.V. correctly, “who THEMSELVES also.”

15:32: "And Judas and Silas being prophets also themselves." Here the R.V. corrects the A.V., "being THEMSELVES also prophets."

15:35: "Paul also and Barnabas." R.V., "But Paul and Barnabas," which is doubtless correct. If, however, "also" is used, it must be "Paul and BARNABAS also."

17:13: "At Berea." R.V. correctly, "AT BEREa also."

17:23: "I found an altar." R.V., "I found also an altar." Greek, "I found AN ALTAR also."

17:28: Here the word occurs twice. The first is correct, but the second is incorrect. "As CERTAIN also of your own poets have said, For we are also his offspring." So R.V. Greek, "We are his OFFSPRING also."

17:34: "*Was* Dionysius." R.V., "among whom also was Dionysius." Greek, "among whom was DIONYSIUS also."

19:12: "So that from his body were brought unto the sick." R.V., "insomuch that unto the sick were carried away from his body." Both versions leave *καί* untranslated. It should be, "so that UNTO THE SICK also," etc.

19:21: "I must also see Rome." So R.V. The Greek is, "I must see ROME also."

19:27: "But also that the temple of the great goddess Diana should be despised." So R.V. "But that THE TEMPLE OF THE GREAT GODDESS DIANA also."

20:30: "Also of your own selves shall men arise," etc. "OF YOUR OWN SELVES also."

21:13: "But also to die." So R.V. Greek, "to DIE also."

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21:16: “And there went with us also *certain* of the disciples of Caesarea.” So R.V. Here the ellipsis is the emphatic word. “There went with us *CERTAIN* also.”

22:5: “As also the high priest.” So R.V. Greek, “as THE HIGH PRIEST also.” The second *καί* in this verse is correct – “from WHOM also” – but the third is left untranslated in the A.V. The R.V. gives it correctly, “to bring THEM THAT WERE THERE also in bonds unto Jerusalem.”

22:28: Here again the *καί* is not translated either in A.V. or R.V. – “But I was *free* born.” The position of the *καί* throws all the emphasis on the word “born,” even if the English idiom does not require it – “But I was even BORN *a Roman*.”

23:11: “So must thou bear witness also at Rome.” So R.V. But it should be, “So must thou bear witness AT ROME also.”

23:35: “When thine accusers are also come.” Here the R.V. is consistent with the rendering of verse 30, “When THINE ACCUSERS also are come.”

24:6: “Who also hath gone about to profane the temple.” R.V., “Who moreover,” etc. Both are wrong. It should be, “Who hath assayed to profane THE TEMPLE also.” The second *καί* in this verse is untranslated in the A.V. – “whom we took.” R.V., “on whom also we laid hold.” Both are wrong. It should be, “whom we SEIZED also,” *i.e.* as well as finding him, we seized him.

24:26: Here *καί* occurs twice. The first is correct: “he HOPED also.” But the second is left untranslated:

“wherefore he sent for him the oftener.” The R.V. is, “wherefore also”; but this is wrong. It should be, “wherefore he sent for him THE OFTENER also.”

25:10: “As thou very well knowest.” Here it is un-translated in A.V. The R.V. correctly, “as THOU also.”

25:22: “I would also hear the man myself.” The R.V. is correct, “I also would hear.” The emphasis is on the pronoun and is literally: “I was desiring MYSELF also.”

25:27: “And not withal (*καί*) to signify the crimes *laid* against him.” So R.V. But it should be, “and not to signify THE CHARGES also against him.”

26:10: “Which thing I also did.” R.V., “and this I also did.” Both are wrong, and quite inconsistent with 25:22, “I also.” The emphasis is on the verb, “which I DID also”; *i.e.* I not only thought that I ought to do this thing, but I actually DID it!

26:12: “Whereupon as I went to Damascus.” The A.V. omits the *καί* in translation. It should be, “as I WENT also.” But the R.V. omits it from the text, with Lach., Tis., Tr., Alf., W. & H.

26:26: “Before whom also I speak freely.” So R.V. But it is, “to whom I speak, USING BOLDNESS also.” *i.e.* he not only spoke, but spoke “FREELY also.”

26:29: “But also all that hear me this day.” So R.V. It should be, “but ALL also that hear me.”

27:10: “But also of our lives.” So R.V. Greek, “but OF OUR LIVES also.”

28:10: While 28:9 is correct, both versions are incorrect in 28:10 – “Who also honoured us with many

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honours.” The Greek is, “who honoured us with MANY HONOURS also.”

ROMANS

1:15: “I am ready to preach the Gospel to you that are at Rome also.” Here the R.V. is correct, but is thus inconsistent with Acts 19:21 and 23:11. It should be, “TO YOU also.”

1:24: “Wherefore God also gave them up.” Here the R.V. correctly omits the “also,” with L., T., Tr. [A.], W. & H.

1:27: “And likewise also the men.” So R.V. It is “and likewise THE MEN also.”

1:32: “Not only do the same, but have pleasure in them that do them.” R.V., “but also consent.” The A.V. does not translate *καί*. The R.V. misplaces it. It should be “But CONSENT also.”

2:10: “To the Jew first, and also to the Gentile.” So R.V. Greek, “and to the GENTILE also.”

2:12: “Shall also perish without law.” So R.V. It is, “SHALL PERISH also.”

2:15: For this see the rendering of the R.V.

3:29: “*Is he* not also of the Gentiles? Yes, of the Gentiles also.” Here the second is correct, but the first is incorrect. The R.V. is consistent, viz., “GENTILES also” in each case.

In chapter 4, six examples are correct, viz., 4:6, 9, 11, 12, 16, and 24, while 4:21 is inconsistent – “he was able also to perform.” So R.V. Greek, “he was able TO PERFORM also.”

5:2: “By whom also we have access.” So R.V. But the point is that we not only have “peace with God,” but “we have ACCESS also.”

5:3: “We glory in tribulations also.” R.V. “we also glory,” which is better, but not consistent. We not only endure the tribulations but “we GLORY also in them.”

5:11: “We also joy in God.” So R.V. Greek, “WE JOY also in God.” Not only are we reconciled to God, but we shall be saved; and not only shall we be saved, but we REJOICE also in the blessed knowledge of this glorious truth.

5:15: “So also *is* the free gift.” So R.V. Greek, “so *is* THE FREE GIFT also.”

5:18: Here the *καί* is left untranslated in both versions! “Even so by the righteousness OF ONE also.”

5:19: Here again *καί* is untranslated in A.V. In the R.V. it is “even so.” It should be “so BY THE OBEDIENCE also of one.”

5:21: Here both versions render the *οὕτως καί*, “*even so* might grace reign.” Uniformity requires the emphasis to be shown thus: “so might GRACE also reign.”

6:5: “If we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection.” So R.V.; but the emphasis is not on the verb, or on the likeness, but on the resurrection in contrast to death: “We shall be in the likeness of his RESURRECTION also.”

6:8: “If we be dead with him, we believe that we shall also live with him.” So R.V. Greek, “WE SHALL LIVE also with him.” Verse 11 is correct in both versions.

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8:11: "He that raised up Christ from the dead, shall also quicken your mortal bodies by His spirit that dwelleth in you." R.V., "shall quicken also." But both are wrong. It is not the verb which is emphatic, but the verse reads, "shall quicken YOUR MORTAL BODIES also."

8:17: "If children, then heirs." So R.V. Greek, "If children, HEIRS also."

8:17: "If so be that we suffer with *him*, that we may be also glorified together." So R.V. as to the position of "also." The verse reads, "that we may be GLORIFIED WITH *HIM* also." Verses 21, 23, and 26 correct, but not verse 29:

8:29: "He also did predestinate." So R.V. But it is "He PREDESTINATED also."

8:30: "Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." So R.V. But all the emphasis is on the verbs: "them HE CALLED also . . . them HE JUSTIFIED also . . . them HE GLORIFIED also." Verse 32 is correct.

8:34: "Who is even" should be "who IS also." R.V. omits.

8:34: "Who also maketh intercession for us." So R.V. The verse reads, "who INTERCEDES also for us."

9:24: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles." So R.V. But it should be, "Whom HE HATH CALLED also, not of the Jews only, but OF THE GENTILES also."

9:25: "As he saith also in Osee." So R.V. But the emphasis is on Hosea; *i.e.*, not only doth the Spirit say this now by me, Paul, but it is "as he saith IN HOSEA also."

11:16: "If the first fruit *be* holy, the lump *is* also *holy*." R.V., "so is the lump." But it is "THE LUMP also is holy."

11:16: "So are the branches" should be "THE BRANCHES also *are holy*."⁵

13:5: "Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake." So R.V. The verse reads, "Not only on account of wrath, but ON ACCOUNT OF CONSCIENCE also."

14:10: "Or why dost thou set at naught thy brother?" R.V., "or thou again." Greek, "or THOU also, why dost thou set at naught thy brother?"

15:22: "For which cause also I have been much hindered from coming to you." R.V., "Wherefore also I was hindered these many times," etc. The verse reads, "Wherefore I WAS HINDERED also these many times."

15:27: "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." So R.V. But the emphasis is not on the "duty" or on the "ministering." The verse reads, "their duty is to minister unto them IN CARNAL THINGS also."

16:4: "Unto whom not only I give thanks, but also all the churches of the Gentiles." So R.V. But it is,

⁵ In 11:30 the *καί* is left untranslated by A.V., and is omitted by R.V. and G., L., T., Tr., A., W., W. & H.

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“but ALL THE CHURCHES OF THE GENTILES also.”

16:7: “Who also were in Christ Jesus before me.” So R.V. The verse reads, “Who BEFORE ME also were in Christ.”

I CORINTHIANS

1:8: “Who shall also confirm you unto the end.” So R.V. But it is, “Who SHALL CONFIRM YOU also unto the end.”

1:16: “And I baptized also the household of Stephanas.” So R.V. It should be, “and I baptized THE HOUSE also of Stephanas.”

2:11: “Even so the things of God.” So R.V. Greek, “Even so THE THINGS also of God.”

2:13: “which things also we speak.” So R.V. But it is, “which things WE SPEAK also.”

7:3: “And likewise also the wife.” So R.V. “Likewise THE WIFE also.” So 7:4, “likewise THE HUSBAND also.”

7:22: “Likewise also he that is free.” The “also” is omitted by G., L., T., Tr., A., W. & H., and R.V.

7:38: “So then he that giveth *her* in marriage doeth well.” R.V. correctly, “So then BOTH he,” etc.

9:8: “Say I these things as a man? or saith not the law the same also?” Here the R.V. corrects the A.V., “saith not THE LAW also the same.”

9:14: “Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel.”

I Corinthians

So R.V. Both versions translate *καί*, *even*. If we give it the force of “also,” the verse reads, “so THE LORD also did ordain.”

10:13: “But will with the temptation also make a way of escape.” R.V., “make also.” Greek, “make A WAY OF ESCAPE also.”

11:6: “Let her also be shorn.” So R.V. Should be “let her be SHORN also.”

11:19: “For there must be also heresies among you.” So R.V. The verse reads, “For there must be HERESIES also among you”; *i.e.*, the divisions (*σχισμὰτα*) of 11:18 were the result of the heresies here spoken of. The word *σῖρεσις* means *the act of taking*, especially of an opinion or choice, then *that which is chosen, a chosen course of opinion or action*. These are declared to be necessary for the purpose stated.

11:23: “For I received of the Lord Jesus that which also I delivered unto you.” So R.V. But it is, “that which I DELIVERED also unto you,” emphasizing the word “received” in the former clause.

11:25: “After the same manner also *he took* the cup.” So R.V. It reads, “In like manner *he took* THE CUP also.”

12:12: “So also *is* Christ.” So R.V. It reads, “So is CHRIST also.”

13:12: “Even as also I am known.” So R.V. The Greek reads, “Even as I HAVE BEEN KNOWN also.”

14:9: “So likewise ye.” R.V., “So also ye.” Greek, “So YE also.”

ALSO

14:12: “Even so ye.” R.V., “So also ye.” Greek, “So YE also.”

14:34: “As also saith the law.” So R.V. Greek, “as THE LAW also saith.”

15:1: “Which also ye have received.” So the R.V. The Greek reads, “which YE RECEIVED also,” emphasizing the verb “preached.”

The verse goes on, “in which YE STAND also,” and in 15:2: “By which YE ARE SAVED also.”

15:3: “That which I also received.” The R.V. is worse – “which also I received.” The Greek is, “that which I RECEIVED also,” emphasizing the word “delivered.”

15:6: “But some are fallen asleep.” So R.V. Greek, “but some ARE FALLEN ASLEEP also.” This “also” ought to be omitted, as in A.V., R.V., L., T., Tr., A^b.

15:14: “Your faith *is* also vain.” Here the R.V. corrects it – “your FAITH also *is* vain.” Verse 18 is correct.

15:21: “By man *came* also the resurrection of the dead.” So R.V. But it is, “BY MAN also *came*.”

15:22: “For as in Adam all die, even so in Christ shall all be made alive.” R.V., “so also in Christ.” Greek, “so IN CHRIST also.” The “all” here is all without exception, but it refers to “them that have fallen asleep” (τῶν κεκοιμημένων) mentioned in 15:20, of whom Christ is “become the first fruits,” and of whose resurrection the Holy Spirit is now speaking – “they that are Christ’s,” 15:23. So in 15:51.

15:28: “Then shall the Son also himself.” So R.V. Greek, “then shall the Son HIMSELF also.”

I Corinthians/II Corinthians

15:29: “Why are they then baptized?” R.V., “why then are they baptized?” which is not so correct as A.V. Greek, “why are they BAPTIZED also for the dead?”⁶

15:30: “And why stand we in jeopardy every hour?” R.V. correctly, “Why do WE also stand,” etc.?

15:42: “So also is the resurrection of the dead.” So R.V. The verse reads, “so THE RESURRECTION also of the dead [*is with a different body*]” (ellipsis supplied from 15:37, 41)].

15:45: “And so it is written.” R.V., “so also it is written.” But it reads, “so IT IS WRITTEN also”; *i.e.*, besides all these proofs from nature and analogy, we have the express testimony of the written Word.

15:49: “As we have borne the image of the earthly, we shall also bear the image of the heavenly.” So R.V. Greek, “we shall bear THE IMAGE also of the heavenly.”

16:1: “Even so do ye.” R.V., “So also do ye.” Greek, “So do YE also.”

16:16: “That ye submit.” R.V. correctly, “that YE also submit.”

II CORINTHIANS

1:7: “Knowing, that as ye are partakers of the suffer-

⁶ The emphasis is on the word *baptized* here – not on the word “dead.” We would suggest that the meaning of the verse is brought out by treating it as Rom. 8:34, and supplying the ellipsis as is there done. We all know that the punctuation is solely of *human* authority, so that we are quite justified in pointing it thus: – “Else what shall they do who are being baptized? *It is* for the dead, if the dead rise not at all. Why then are they baptized also for the dead.”

ALSO

ings, *so shall ye be* also of the consolation.” R.V., “so also *are ye*.” The verse reads, “so *are ye* OF THE COMFORT also.”

1:10: Omitted. R.V., “that he will also still deliver us”; should be “STILL also.”

1:14: “As also ye.” So R.V. Greek, “as YE also.”

1:22: “Who hath also sealed us.” So R.V. Greek, “who SEALED also.”

2:9: “For to this end also did I write.” So R.V. Greek, “for to this end DID I WRITE also.”

2:10: “To whom ye *forgive* any thing, I forgive also.” So R.V. Here the emphasis is not on the verb, but on the persons, “I also.”

3:6: “Who also hath made us able ministers of the New Testament” (*i.e.* Covenant). So R.V. Greek, “who MADE us SUFFICIENT also.”

4:3: Here it is untranslated. “But if our gospel be hid.” R.V., “but and if.” Greek, “but if our gospel be HID also.”

5:5: “Who hath also given unto us the earnest of the Spirit.” Here the “also” is omitted by R.V. and G., L., T., Tr., A., W. & H.

5:9: “Wherefore we labour.” R.V., “wherefore also.” Greek, “wherefore we LABOUR also.”

5:11: “And I trust also are made manifest in your consciences.” R.V., “made manifest also in your consciences.” Neither are correct. The verse reads, “but we have been manifested to God, and I hope IN YOUR CONSCIENCES also we have been manifested.”

II Corinthians

6:1: “We then, *as* workers together *with him*, beseech *you* also.” R.V. correctly, “we INTREAT also.” There is no ellipsis here. It is not that we are fellow workers *with him*, but “we then as fellow workers *with you*.”

7:7: “And not by his coming only, but by the consolation wherewith he was comforted in you.” R.V., “and not by his coming only, but also by the comfort,” etc. Both are wrong. The A.V. ignores the *καί*, and the R.V. misplaces it. It should be, “and not only by his coming, but BY THE ENCOURAGEMENT also,” etc.

7:14: “Even so our boasting.” The R.V. corrects it: “so OUR GLORYING also.”

8:6: Here the *καί* occurs twice. Both versions have the second *καί* correctly, but not the first – “We desired Titus, that as he had begun, so he would also finish in you the same grace also.” It should be, “so he would FINISH also in you THE SAME GRACE also.”

8:10: “But also to be forward.” So R.V. Greek, “but TO BE FORWARD also.”

8:11: “Now therefore perform the doing *of it*.” R.V. correctly, “but now complete THE DOING also.”

8:19: “Who was also chosen.” So R.V. Greek, “having been CHOSEN also.”

8:21: “Providing for honest things, not only in the sight of the Lord, but also in the sight of men.” So R.V. The A.V. ed. of 1611 omitted “also.” It should however be, “but IN THE SIGHT OF MEN also.”

10:7: “Even so *are* we Christ’s.” R.V., “so also are we.” Greek, “so *are* WE also Christ’s.”

10:13: “Even unto you.” So R.V. Greek, “unto YOU also.”

ALSO

13:9: “This also we wish.” R.V., “this we also pray.” It should be, “this WE PRAY FOR also.”

GALATIANS

2:1: “And took Titus with *me* also.” Here the R.V. corrects it, “taking TITUS also with me.”

2:10: “The same which I also was forward to do.” R.V., “which very thing I was also zealous to do.” The true emphasis is: “which very thing I was ZEALOUS also to do.”

2:16: “Even we have believed in Jesus Christ.” So R.V. The emphasis is on the we – “WE also believed.”

4:3: “Even so we.” R.V. correctly, “so WE also.”

4:7: “And if a son, then an heir of God.” So R.V. Greek, “and if a son, AN HEIR also.” R.V. reads, “through God,” instead of “of God through Christ,” with L., T., Tr., A., W. & H.

4:29: “But as then, he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is now*.” So R.V. It is, “so it is NOW also,” throwing the emphasis on “then.”

5:21: “As I have also told *you* in time past.” R.V., “even as I did forewarn you.” The verse reads, “as I TOLD YOU BEFORE also.” The “also” is omitted by L^b, T., Tr., W. & H., R.V.

5:25: “If we live in the Spirit, let us also walk in the Spirit.” So R.V. The emphasis is on walk – “WE SHOULD WALK also in the Spirit.”

6:7: “That shall he also reap.” So R.V. Greek, “that shall he REAP also.”

EPHESIANS

1:11: "In whom also we have obtained an inheritance." So R.V. The emphasis, however, is not on the persons who obtained the inheritance, or on him in whom it is obtained, but on the inheritance which is obtained: – "In whom WE OBTAINED AN INHERITANCE also."

1:13: Here "also" occurs twice. The first is correct, but the second is incorrect. The R.V. improves on the A.V. in the second. "In whom YE also trusted..... in whom HAVING BELIEVED also, ye were sealed."

1:21: "But also in that which is to come." So R.V. "But IN THAT WHICH IS TO COME also."

2:3: "Among whom also we all had our conversation." Here the R.V. is correct – "Amongst whom WE also."

4:4: "Even as ye were called." R.V., "Even as also ye were called." Greek, "Even as ye were CALLED also."

4:9: "What is it but that he also descended first," etc. So R.V. But it should be, "he DESCENDED also."

4:10: "Is the same also that ascended." So R.V. Greek, "is the same that ASCENDED also."

4:17: "Not as other Gentiles walk." R.V. correctly, "as THE GENTILES also walk."

4:32: "Even as God for Christ's sake hath forgiven you." The R.V. corrects it – "Even as GOD also in Christ, forgave you."

5:24: "So *let* the wives *be*." R.V. correctly, "so *let* THE WIVES also *be*."

ALSO

5:33: "Let every one of you." R.V. correctly "nevertheless do YE also."

PHILIPPIANS

1:15: "Some indeed preach Christ even of envy and strife; and some also of good-will." So R.V., but it reads – "and some OF GOOD WILL also"; thus showing that "envy and strife" are the emphatic words in the former clause.

1:29: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." So R.V. It should be, "but TO SUFFER FOR HIS SAKE also."

2:4: "Look not every man on his own things, but every man also on the things of others." R.V., "but each of you also." Greek, "but every man on THE THINGS OF OTHERS also."

2:5: "Which was also in Christ Jesus." So R.V. The emphasis is not on the verb, but on the person – "which was IN CHRIST JESUS also."

2:18: "For the same cause also do ye joy." Here the R.V. corrects it – "do YE also joy."

3:4: "Though I might also have confidence in the flesh." R.V., "even in the flesh." Greek, "IN THE FLESH also."

3:12: The first *καί* is untranslated both in A.V. and R.V. It is "if that I MAY APPREHEND also." The second is, "for which also I am apprehended of Christ Jesus." So R.V. But it should be "for which I WAS APPREHENDED also."

Philippians/Colossians

3:20: “From whence also we look for the Saviour.” So the R.V. But the emphasis is neither on the *place* nor on the *looking*, but on the character of him for whom we look. The Greek is “from whence we look for A SAVIOUR also – the Lord Jesus Christ.”

4:10: “Wherein ye were also careful.” R.V., “Wherein ye did indeed take thought.” Greek, “Wherein ye were MINDFUL also.”

4:15: “Now ye Philippians know also.” R.V., “and ye yourselves also know, ye Philippians.” Greek, “now YE also, O Philippians, know.”

4:16: “For even in Thessalonica ye sent.” So R.V. Here we must supply the ellipsis and then take the *καί* in the sense of *also* – “For *when I was* IN THESSALONICA also.”

COLOSSIANS

1:6: “Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you.”⁷ The R.V. corrects it – “as it doth IN YOU also.”

1:7: “As ye also learned of Epaphras.” R.V., “even as ye learned of Epaphras.”⁸ Here the emphasis is on the verb – “as ye LEARNED also of Epaphras.”

1:8: “Who also declared unto us your love.” So R.V. But it is “who DECLARED also.”

1:9: The “also” is correct.

⁷ The A.V. omits it in the first clause. The R.V. inserts it, but incorrectly. It should be “as it is IN ALL THE WORLD also.”

⁸ Omitting the *καί*, with L., T., Tr., Alf., Wordsworth, W. & H.

ALSO

1:29: "Whereunto I also labour." R.V. corrects it – "I LABOUR also."

2:11: "In whom also ye are circumcised." R.V., "in whom ye were also circumcised." But it is "in whom ye were CIRCUMCISED also."

2:12: "Buried with him in baptism, wherein also ye are risen with *him*." R.V., "wherein ye were also raised." Greek, "wherein ye were RAISED also."

3:13: In 3:4, 7, 8, it is correct; but in 3:13 it occurs twice. Both versions fail to render the first, and miss the force of the second. "Even as CHRIST⁹ also forgave you, so do YE also."

3:15: "And let the peace of God rule in your hearts, to the which also ye are called in one body." So R.V. But it is "to the which ye were CALLED also."

4:3: Verse 1 is correct; and here it occurs twice. The first is wrong in the A.V., but correct in the R.V. – "praying FOR US also"; but the second is wrong in both versions – "for which I am also in bonds." The Greek is "for which I am in BONDS also." Lit. "for which I have been BOUND also."

4:16: "Cause that it be read also in the church of the Laodiceans." So the R.V. But it is "cause that IN THE CHURCH OF THE LAODICEANS also it may be read."

I THESSALONIANS

1:5: "Our gospel came not unto you in word only, but also in power." So R.V. Greek, "but IN POWER also."

⁹ L., Tr., Alf. W. & H., and R.V. read "the Lord" instead of Christ.

I Thessalonians

1:8: "But also in every place." The word "also" is omitted by L., T., Tr., Alf., Wordsworth, W. & H., and R.V. If it is retained, it must be "IN EVERY PLACE also."

2:8: "But also our own souls." So R.V. Greek, "but OUR OWN LIVES also."

2:13: "For this cause also thank we God." Here the R.V., correctly, "WE also." But the second occurrence in the same verse, the A.V. is correct and R.V. is wrong!

2:14: Here it occurs twice. Both versions have the first correctly, but both omit the second, which should be "even as THEY also from the Jews."

3:4: "Even as it came to pass." So R.V. Greek, "Even as IT CAME TO PASS also."

3:12: "Even as we *do* toward you." R.V. correctly, "Even as WE also do," etc.

4:5: "Even as the Gentiles." So R.V. Greek, "Even as THE GENTILES also."

4:6: "As we also have forewarned you." R.V., "as also we forewarned you." But it is "as we FOREWARNED also and testified to you."

4:8: "God, who hath also given us his holy Spirit." The R.V. omits *καί* and reads *διδόντα*, *giveth*, instead of *δόντα*, *gave*, with L., T., Tr., W. & H.

4:13: "Even as others." So R.V. Greek, "Even as OTHERS also."

4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God

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bring with him.” R.V., “Even so them also that are fallen asleep in Jesus will God bring with him.” (Marg., Greek: *through*, or *will God through Jesus*.)

As the English stands, the emphatic word is “them,” but according to the Greek, it is “God.” But neither of these yields any intelligible meaning. The verse is evidently intended to be perfectly balanced. Three facts stated in the first half are the condition of three others in the second half. But there are only *two* facts actually stated in the second half. The question is, What is the *third*? We submit that there is an *ellipsis* in the second half, and the omitted word must be supplied by repeating it from the first half.

In the first half we have –

- a | Faith.
- b | The death of Jesus.
- c | His resurrection.

So what we require in the second half to correspond with this, is –

- a | Faith.
- b | The death of the Saints.
- c | Their resurrection.

And so we must repeat the word “believe” from the first half of the verse; thus –

- a | Since we believe
- b | that Jesus died
- c | and rose again.
- a | In like manner [*WE BELIEVE*] also
- b | that them which are asleep
- c | will God, by Jesus, bring with him [*from the dead*]

I Thessalonians/II Thessalonians

Here, in the explanatory parenthesis “by Jesus,” it is revealed to us that the Lord Jesus will be the agent (see John 5:21; 11:25, 43). It was God who brought Jesus again from the dead (Hebrews 13:20). In like manner will He, by Jesus, bring His people from the dead.

In this instance, the word “also” is complicated by being associated with an *ellipsis*, as it belongs to and emphasizes a word which has to be supplied from the previous context. Hence, the verse will read: “If we believe that Jesus died and rose again, so *WE BELIEVE* also that God will, through Jesus, bring with Him them that are fallen asleep.”

The one subject of the passage is *resurrection*, which is the great and blessed hope of the Lord’s people; and the passage immediately goes on to explain how this will be accomplished. Resurrection and Advent are the only hope of mourning saints. See the same hope presented in a similar manner in Romans 6:5; 8:11; II Corinthians 4:14.

I Thessalonians 5:11: “Edify one another, even as also ye do.” So R.V. Greek, “even as ye are DOING also.”

5:24: “Faithful *is* he that calleth you, who also will do *it*.” R.V., “who will also do it.” Greek, “who will PERFORM it also.”

II THESSALONIANS

1:5: “For which ye also suffer.” So R.V. Greek, “for which ye SUFFER also.”

1:11: “Wherefore also we pray.” R.V., “we also pray.” Greek, “WE PRAY also.”

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3:1: “Even as *it is* with you.” R.V., “even as also it is with you.” Greek, “even as it is WITH YOU also.”

I TIMOTHY

2:9: “In like manner also, that women adorn themselves in modest apparel.” The R.V. omits it, with Lach., Tis., [Tr.], W. & H. If it be retained, it should be “In like manner THE WOMEN also.”

3:7: “Moreover he must have a good report.” So R.V. Greek, “But it behoves him to have A GOOD TESTIMONY also from those without.”

5:13: “And withal they learn *to be* idle.” Here the A.V. omits it! The R.V. inserts it – “And withal they learn also to be idle”; as though the emphasis were on the learning. But the emphasis is on “idle” – “And withal they learn to be IDLE also.”

5:24: “Some *men* they follow after.” R.V., “some men also.” But it is “some men they FOLLOW AFTER also.”

5:25: “Likewise also the good works *of some* are manifest beforehand.” So R.V. Greek, “In like manner THE GOOD WORKS also *of some*.”

II TIMOTHY

1:12: “For the which cause I also suffer these things.” R.V., “For which cause I suffer also these things.” Both are wrong. It should be, “For which cause I suffer THESE *THINGS* also.”

2:5: “And if a man also strive for masteries.” R.V.,

II Timothy/Philemon/Hebrews

“And if also a man contend in the games.” Both are wrong. It should be “and if a man **CONTENT IN THE GAMES** also.”

2:10: “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus.” The R.V. corrects it, “that **THEY** also.”

2:11: “If we be dead with *him*, we shall also live with *him*.” So R.V. Greek, “**WE SHALL LIVE TOGETHER** also with him.” So –

2:12: Should be “**WE SHALL REIGN TOGETHER** also...” and “**HE** also will deny us.”

2:20: “But also of wood.” So R.V. Greek, “but **WOODEN** also.”

4:15: “Of whom be thou ware also.” So R.V. Greek, “Of whom be **THOU** also ware.”

PHILEMON

v. 9: “And now also a prisoner.” The R.V. corrects it – “and now a **PRISONER** also.”

v. 21: “I wrote unto thee, knowing that thou wilt also do more than I say.” R.V., “do even beyond.” Greek, “That thou wilt do **MORE** also.”

v. 22: “But withal prepare me also a lodging.” So R.V. “**PREPARE** also a lodging for me.”

HEBREWS

1:2: “By whom also he made the worlds.” So R.V. Greek, “By whom he made **THE WORLDS** also,” or as R.V. margin, “**THE AGES** also.” But the order of

ALSO

the words is inverted by L., T., Tr., Alf., Words., W. & H., and R.V. Thus: “by whom HE MADE also the ages.”

3:2: “As also Moses.” So R.V. Greek, “As MOSES also.”

5:3: “So also for himself.” So R.V. It should be “so FOR HIMSELF also.”

5:4: “As *was* Aaron.” So R.V. But is “as AARON also *was*.”

5:5: “So also Christ.” Here the R.V. is correct – “So CHRIST also.”

5:6: “As he saith also in another *place*.” So R.V. Greek, “as he saith IN ANOTHER PLACE also.”

6:7: “For them by whom it is dressed.” R.V., “for whose sake it is also tilled.” Greek, “it is TILLED also.”

7:2: “To whom also Abraham gave a tenth part of all.” So R.V. Greek, “To whom Abraham gave A TENTH PART also of all.” So in 7:4.

7:2: “And after that also King of Salem.” So R.V. “And after that KING also of Salem.”

7:12: “For the priesthood being changed, there is made of necessity a change also of the law.” So R.V. But it is “a change of THE LAW also.”

7:25: “Wherefore he is able also to save.” R.V., “Wherefore also he is able to save.” Both are wrong. It should be “Wherefore he is able TO SAVE also.”

8:3: “Wherefore *it is* of necessity that this man have somewhat also to offer.” Here the R.V. is correct –

“Wherefore it is necessary that THIS *HIGH PRIEST* also.”

8:6: “But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant.” So R.V. Greek, “by how much he is the mediator of A BETTER COVENANT also,” or “by how much he is the mediator even of a better covenant.”

9:1: “Then verily the first *covenant* had also ordinances of divine service.” The R.V., correctly, “Now even THE FIRST *covenant*.”

11:11: “Through faith also Sara herself received strength to conceive seed,” etc. Greek, “Sara HERSELF also.” But R.V., correctly, “Even Sarah herself,” as A.V., v. 12.

11:19: Here *καί* occurs twice – “Even FROM THE DEAD, from whence also he received him in a figure.” R.V., “he did also in a parable receive him back.” Greek, “he did even in a figure receive him back,” or “IN A FIGURE also.”

12:17: “How that afterward.” R.V., “even when he afterward.” Greek, “when he AFTERWARD also.”

12:26: “I shake not the earth only, but also heaven.” So R.V. “But HEAVEN also.”

JAMES

1:11: “So also shall the rich man fade away in his ways.” So R.V. But it should be, “So shall THE RICH MAN also fade away in his ways.”

2:2: “And there come in also a poor man.” So R.V. But it is “And there come in A POOR MAN also.”

ALSO

2:11: “For he that said, Do not commit adultery, said also, Do not kill.” So R.V. But the emphasis is not on the verb or the speaker, but on something additional which he said – “For he that said, Do not commit adultery, said DO NOT KILL also.”

2:17: “Even so faith.” So R.V. “Even so FAITH also.”

2:25: “Likewise also was not Rahab the harlot justified by works.” R.V., “was not also Rahab.” But correctly, it should be “was not RAHAB also.”

2:26: “So faith without works is dead also.” Here it is not “dead” which is the emphatic word, but it is “faith,” and by implication the word “body” in the first clause – “for as THE BODY without the Spirit is dead, so FAITH also without works is dead.” The R.V. reads “Even so faith apart from works is dead.”

3:2: “The same...is able also to bridle the whole body.” Here the R.V. corrects it: “able to bridle THE WHOLE BODY also.”

3:4: “Behold also the ships.” R.V. correctly, “Behold THE SHIPS also.”

3:5: “Even so the tongue.” R.V. correctly, “so THE TONGUE also.”

I PETER

1:15: “So be ye holy.” R.V. correctly, “Be YE YOURSELVES also.”

2:6: “Wherefore also it is contained in the scripture.” G., L., T., Tr., Alf., Words., W. & H., and R.V. read *διότι*, *because*, instead of *διὸ καί*, *wherefore also*.

The A.V. ed. of 1611 also reads *διότι*, “wherefore,” but it was changed in the ed. of 1638 to *διὸ καί*, “wherefore also.”

2:8: “Whereunto also they were appointed.” So R.V. But it should be “whereunto THEY WERE APPOINTED also.”

2:18: “But also to the froward.” So R.V. “But TO THE FROWARD also” (*σκολιοῖς, to the crooked!*).

3:1: “If any obey not the word, they also may without the word be won by the conversation of the wives.” Here the *καί* emphasizes the “if any.” It is better, therefore, to read as with the R.V., “Even if any,” etc.

3:19: “By which also he went.” So R.V. But *καί* emphasizes here not the subject or the verb, but the object, and should be rendered “Even TO THE IN-PRISON-SPIRITS,” *i.e.*, the disobedient angels.¹⁰

3:21: “The like figure whereunto *even* baptism doth also now save us.” R.V., “which also after a true likeness doth now save you.”¹¹ But the *καί* here emphasizes the “you,” thus: “doth now save YOU also.”

4:1: “Arm yourselves likewise with the same mind.” The R.V. corrects this: “Arm YE YOURSELVES also.”

4:6: “For for this cause was the gospel preached also to them that are dead.” This should be “preached TO THEM THAT ARE DEAD also.”¹² R.V., “even to the dead.”

¹⁰ See *The Spirits in Prison*, by the same author.

¹¹ The R.V. reads *ὑμᾶς, you*, instead of *ἡμᾶς, us*, with L., T., Tr., A., W. & H.

¹² See *The Spirits in Prison*, by the same author.

ALSO

4:13: “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” Here it is not that they were to be “glad” as well as something else, but the *καί* contrasts Christ’s sufferings with his glory – “that AT THE REVELATION also of his glory.” R.V., incorrectly, “That at the revelation of his glory also.”

4:19: “Let them that suffer.” R.V., “let them also that suffer.” But it should be, “let THEM THAT SUFFER also.”

5:1: “Who am also an elder . . . and also a partaker,” should be, “Who am a fellow-elder . . . and WHO also am a partaker,” etc.

II PETER

1:14: “Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.” So R.V. But it should be “even as OUR LORD JESUS CHRIST also hath showed me.”

2:1: Here we have *καί* three times. The A.V. has only the first right! The R.V. is correct in each case; thus: “But there arose FALSE PROPHETS also among the people, as AMONG YOU also there shall be false teachers who shall privily bring in destructive heresies, denying even THE MASTER that bought them.”

2:19: “Of the same is he brought in bondage.” R.V., “Of the same is he also.” But it is “of the same is he BROUGHT IN BONDAGE also.”

3:16: “As also in all *his* epistles.” So R.V. But it is “as IN ALL HIS EPISTLES also.”

II Peter/I John/II John

3:16: “Wrest, as *they do* also the other scriptures.” So R.V. But it is “wrest as *they do* THE OTHER SCRIPTURES also.”

I JOHN

2:2: “And not for ours only, but also for *the sins of* the whole world.” So R.V. But it should be “FOR THE WHOLE WORLD also,” emphasizing by contrast the pronoun “ours.”¹³

3:4: “Whosoever committeth sin transgresseth also the law.” This is idiomatically correct. The R.V. translates it literally, and departs from the letter by misplacing the *καί* – “doeth also lawlessness.”

4:11: “If God so loved us, we ought also to love one another.” The R.V. correctly, “WE also ought to love,” etc.

II JOHN

v. 1: “But also all.” So R.V. But it should be, “but ALL also,” etc.

¹³ The word “ours” is not the same as “our” in the former part of the verse. The first “our” is *ἡμεῶν* (*heemōn*), the ordinary personal pronoun. But the second “ours” is a special word, *ἡμετέρων* (*heemeterōn*), and is very emphatic, meaning ours as distinct from others; *i.e.*, ours as Jews, as distinct from Gentiles. See Acts 2:11, “our tongues”; 24:6, “our law”; 26:5, “our religion”; Romans 15:4, “our learning”; II Timothy 4:15, “our words”; Titus 3:14, “ours”; I John 1:3, “our fellowship.”

The meaning here is that whereas the propitiation was, under the Law, for the Jewish nation only, henceforward it was to be for all without any such distinction, so that a people might be taken out for the Lord from all peoples and nations.

ALSO

JUDE

v. 8: “Likewise also these *filthy* dreamers.” R.V. correctly, “THESE also in their dreamings.”

v. 14: “And Enoch also, the seventh from Adam, prophesied of these.” R.V. correctly, “And TO THESE also, Enoch, the seventh from Adam, prophesied.”

REVELATION

6:11: “Killed as they *were*.” R.V., “Killed even as they were,” or it may be, “killed as THEY also *were*.” (The first “also” is correct.)

10:7: “The mystery of God should be finished.” R.V., “Then is finished the mystery of God.” But it is, “The mystery of God WAS FINISHED also” (ἐτελέσθη, *was finished*, G., L., T., Tr., A., W., W. & H., and R.V.).

11:8 “Where also our Lord was crucified.” So R.V. But it is, “Where our LORD also was crucified.” The R.V., with G., L., T., Tr., A., Words., and W. & H., reads “THEIR LORD.”

13:13: “He maketh fire come down.” R.V., “He should even make fire to come down.” But it is, “That he should make FIRE also to come down.”

14:10: “The same shall drink.” R.V. correctly, “HE also shall drink.”

LIST OF CORRECT PASSAGES

The following is a list of the 258 passages where the word *καί* (“also” or “even”) is correctly placed after the words which it emphasizes:

- | | |
|---|--|
| <p>Matt. 5:39, 40, 46 (even), 47 (even).</p> <ul style="list-style-type: none"> – 8:27 (even). – 12:8 (even). R.V. omits. – 13:12 (even), 26. – 15:3, 16. – 18:33. – 19:28. – 20:4, 7, 10 (likewise). – 22:26 (but not v. 27, which R.V. omits). – 24:44. – 25:22, 29 (even), 44. – 26:69, 73 (but not v. 71). – 27:44. <p>Mark 1:19, 27 (even), 38.</p> <ul style="list-style-type: none"> – 2:26. – 4:25 (even). – 6:2 (even). – 8:7. – 11:25. – 12:6 (which R.V. omits). – 13:22 (even). – 13:29 (in like manner); R.V. “also.” – 14:9, 67. <p>Luke 2:4.</p> <ul style="list-style-type: none"> – 3:14 (likewise). – 4:41, 43. – 6:29 (the 2nd, but not the 1st) 31, 32, 33, 36 (which R.V. omits). – 7:49. – 8:18 (even), 25 (even), 36 (which R.V. omits). – 9:54 (even), 61. – 10:1 (which R.V. omits), 11 (even). – 11:1, 4, 34 (twice), 41 (even). – 13:8. | <ul style="list-style-type: none"> – 14:12 (the 2nd, but not the 1st; in R.V. both correct). – 16:14 (which R.V. omits). 22, 28. – 18:11 (even). – 19:9, 26 (even), 42 (even). – 20:12, 31, 37 (even). – 22:39, 59. – 23:7, 35, 36. – 24:22, 24 (even). <p>John 3:23.</p> <ul style="list-style-type: none"> – 4:45. – 5:21 (even), 27. – 6:24. – 7:3, 10, 47, 52. – 8:19. – 9:15, 27 (but not v. 40). – 11:16, 22 (even), 33, 37 (even). – 12:9, 10, 42. – 13:14, 34. – 14:7. – 15:20 (the 2nd, but not the 1st), 23. – 18:2, 5, 17, 25. – 20:21 (and also). – 21:3. <p>Acts 2:22 (which R.V. omits).</p> <ul style="list-style-type: none"> – 5:2, 39 (even). – 9:32. – 10:45. – 11:1 (but not v. 18). – 12:3. – 14:1 (and also), 5 (and also), 15. – 17:6. – 21:24, 28 (the 1st, but not the 2nd). |
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Acts (cont'd)

- 22:5 (the 2nd, but not the 1st, or the 3rd, which is left untranslated), 20.
- 23:30, 33.
- 24:6, 9, 15, 26.
- 26:11 (even).
- 27:36 (and also).
- 28:9 (but not v. 10).

Rom. 1:6, 13 (1st), 13 (2nd, even).

- 3:29 (the 2nd, but not the 1st).
- 4:6, 9, 11, 12, 16, 24 (but not v. 21).
- 5:14 (even).
- 6:4, 11.
- 7:4.
- 8:21, 23 (1st), 23 (2nd, even), 26, 32 (but not vv. 29, 30, 34).
- 9:10.
- 11:1, 5, 22, 31 (twice).
- 13:6 (but not 5).
- 15:3 (even), 7, 14 (twice).

I Cor. 4:8.

- 5:12 (which R.V. omits).
- 7:7 (even).
- 10:9 (which R.V. omits), 10 (which R.V. omits).
- 14:15 (twice).
- 15:18, 48 (twice).
- 16:1 (even: R.V. so also), 10.

II Cor. 1:5, 6, 8 (even), 11, 13 (even; R.V. omits), 14 (the 2nd, but not the 1st).

- 4:10, 11, 13.
- 6:13.
- 7:14 (even).
- 8:6 (the 2nd, but not the 1st), 7, 11, 14 (but not vv. 6, 10, 19).
- 9:6 (twice, both omitted in ed. of 1611), 12, 14.
- 11:12 (even), 15.
- 13:4.
- Gal. 2:13, 16 (even), 17.
- 5:12 (even).
- 6:1.

Eph. 1:13 (the 1st, but not the 2nd).

- 2:3 (even), 22.
- 5:2, 11 (R.V. even), 12 (even), 25.
- 6:9, 21.

Phil. 1:20.

- 2:9, 24.
- 3:15 (even), 18 (even).
- 4:3, 16 (even).

Col. 1:9 (but not 6, 7, 8, 29).

- 3:4, 7, 8.
- 4:1.

I Thess. 2:13 (the 2nd, but not the 1st; R.V. the 1st, but not the 2nd), 19 (even).

- 3:6.

I Tim. 5:20.

II Tim. 1:5.

- 2:2.
- 3:8, 9.
- 4:8.

Titus 3:3, 14.

Philem. 19 (even).

Heb. 2:14.

- 4:10.
- 5:2.
- 10:15.
- 12:1.
- 13:3, 12.

James 2:19.

- 5:8.

I Peter 2:5, 21.

- 3:5, 18.

II Pet. 1:14 (even).

I John 1:3, 5 (then).

- 2:6, 24.
- 3:4.
- 4:21.
- 5:1.

Jude 23 (even).

Rev. 2:13 (even), 15.

- 6:11.
- 17:11 (even).
- 18:6 (even).



BULLINGER'S STUDY WITH DESK
MADE ESPECIALLY FOR HIM.