

give the same meaning as *because*? or is the word *that* a pronoun, and do the words *for that* yield the same meaning as *instead of that*? The chances are that scholars looking at the original Greek will differ as to the meaning intended to be conveyed by the translators. It is a very curious thing that the two words occur in this passage in all the following revised translations: Tyndale, 1534; Cranmer, 1539; Geneva, 1557; Rheimes, 1582; Douay, 1609; Authorized, 1611. Wiclif, in 1380, had "Therefor that ye saye," which is a little more difficult. There can be no doubt about the meaning of the original; it is to be taken with the verse next but one preceding. "Go to, now, ye that say, to-day or to-morrow we will go, . . . *instead of saying*, If the Lord will." This is the translation of Gilbert Wakefield, in 1791. The revisers have not altered the text, where indeed a little alteration was called for, but have put "instead of your saying" into the margin. It is very puzzling indeed to say whether the authorized version means "for that (a conjunction meaning *because*) ye ought to say," or "For that (that is, *instead of that saying*) ye ought to say." Nor does it help to look at the version of Beza, which seems to have biassed our translation, though perhaps not in this point, for his Latin is as ambiguous as our English. On the whole we incline to the opinion that the meaning intended is that the two words *for that* are to be regarded as a conjunction and to be taken as equivalent to *because*.

Another similar passage is in the mysterious saying of Hebrews v. 7: "Was heard in that he feared." Some readers have been known to pronounce these words as meaning "in the matter about which he feared," as if *that* was a pronoun. But there is no question here that it only means "because he feared." The word *that* should therefore be pronounced as lightly as possible.

It is difficult to tell beforehand what mistake may be made in reading, but the ambiguity of the word *that* often forms a snare when it might least be expected. Thus in the cry of the shipmaster some have been led into error, as we can testify: "What meanest thou, O sleeper? Arise, call upon thy God, if so be *that* God will think upon us that we perish not." (Jonah i. 6). We heard a reader wrongly emphasize the word *that*, and

stoutly maintained that he was right, because "each man cried unto his god," hoping that one or other of them might help; so Jonah might succeed in calling on his God, because *that* God might be the one to help. We need not enter further upon the question than to say that no such idea is to be found in the Hebrew, and the meaning is only conjunctive — "If so be that." No emphasis, therefore, should be laid on the word *that* in this passage.

One more instance of this deceptive ambiguity must be referred to, since it is hardly ever read properly, and there can be no doubt as to its meaning. It occurs in the Epistle to the Ephesians (Eph. iv. 9): "Now that he ascended, what is it that he also descended first." Probably not one per cent. of readers have so emphasized the first *that* as to lead their hearers to see that St. Paul is arguing from an expression in the text that he had just cited. It would have been an immense advantage if an English word could have been introduced, as elsewhere, to make the sense plainer. It should be, "Now this phrase, *ascended*, what does it mean but that he first *descended*." The revisers have "Now this, *He ascended*," which is a halting step in the right direction. This use of a Greek expression is almost confined to St. Luke and St. Paul in the New Testament. Once indeed it occurs in St. Matthew and in a doubtful instance in St. Mark, though it may perhaps be the right reading. But St. Luke has the turn of speech *ten times* and St. Paul *seven times*. This is one of those little coincidences of idiom that mark the intimacy of those two great saints. When two men become great friends each readily and rapidly picks up some little peculiarity of expression which his friend is in the habit of using constantly.

In the matter of pronouns there is a difficulty in use in distinguishing between the nearer and the more remote antecedent, especially when it is the personal pronoun that is employed. Even in the demonstrative pronouns the distinction between *this* and *that*, *these* and *those*, often seems pedantic and archaic. It is important to remember that sometimes a pronoun is referring to a remote antecedent. It is important to remember it because sometimes an infidel will confuse and perplex a believer with some superficial and