

This use of the part. to accompany and strengthen the kindred finite verb (equivalent therefore to the Hebrew infin. absolute which Seg. most commonly omits in the O.T.) adds emphasis and intensity to the verb, and its omission by Seg. ("j'ai vu") is to be regretted; but it does not introduce a new and distinct thought, and therefore Stapfer's "j'ai regardé et j'ai vu" is inaccurate. "I have seen, I have seen" is the felicitous rendering in our A.V. (by no means improved on in the R.V.), and French is no less tolerant than English of such an *epizeuxis*.

Both these translators give "ils firent nommer" for the *χειροτονήσαντες* of Acts xiv. 23. St. Luke is speaking of the appointment by the Apostles Paul and Barnabas of Elders in each of the newly formed Churches in Lystra, &c., and the word employed indicates a show of hands by the assembled Church, which is yet plainer (if possible) in the *Teaching of the Apostles*, § 15, *χειροτονήσατε ἑαυτοῖς ἐπισκόπους καὶ διακόνους*: of this "ils firent nommer" gives no hint.

Numerous other points invite remark, but my space is almost filled, and I can only comment briefly on one passage more.

The distinction in English between "he has died" (*ἀπέθανεν*) and "he is dead" (*τέθνηκεν*) unfortunately cannot be represented in French. The distinction however is very important. Christ "has died" for us, but He now no longer "is dead," but is "alive for evermore." It is then a defect in the language, but not the fault of the translators, if *ὁ ἀποθανών* in Rom. vi. 7 is rendered "celui qui est mort." The whole context shows that the thought is this, that the believer has died in Christ; therefore he has (in Christ) paid the penalty of his sin, and must now in simple equity be declared not guilty, and God "is faithful and righteous to forgive us our sins," the very justice of God being now enlisted on the sinner's side. *Δεδικαίωται* is therefore used in its proper forensic sense, and there is no warrant for the "est délivré" of De Saci and Ost., or the "is freed" of our A.V. Seg. in like manner is wrong in his "est libre du péché," and Stapf. in his expansion "est déclaré juste et est délivré du péché." Our Revisers have brought out the true sense of this short but important sentence. RICHARD FRANCIS WEYMOUTH, D. Lit. Lond.