

*Behold my servant whom I chose, my Beloved in whom my soul is well-pleased.* Matthew's *my Beloved/only* has no justification against the LXX *my chosen*. Why then has he introduced it? Robinson suggested that the evangelist made the change to produce the phrasing *my servant . . . my Beloved/only* and thus to echo *my son the Beloved/only*. But as *my servant* and *my Beloved/only* are separate in Matthew, Robinson argued that this evangelist regarded them as separate in Mark also. This need not be. If the evangelist wished by re-writing the verse to show that he did not regard *the Beloved/only* as a distinct title at Mark 1: 11 and comparable passages, he would have had to break up the whole structure of the quotation and destroy the parallelism. By a relatively small change he has echoed Mark 1: 11. We cannot agree to Robinson's view that because the evangelist has refrained from making a much more drastic one he therefore understood Mark in the way that Robinson suggested.

Robinson in his argument showed no awareness of the Semitic background behind the word order of these Greek phrases. Had he done so, he might have argued otherwise.

Matt. 23: 35 *from the blood of Abel the righteous* has been reserved for special treatment. Grammatically *the righteous* can go with *from the blood* or with *Abel*. *Blood innocent, guiltless, righteous* (Prov. 6: 17 v. r.; Joel 3: 19; Jonah 1: 14; Lam. 4: 13) are Old Testament expressions, *blood righteous* occurs at Matt. 23: 35 *all blood righteous*, 27: 4 v. r. *blood righteous*, 24 v. r. *of the blood of the righteous this*. On the other hand *Abel* is nowhere described as *righteous* except at Heb. 11: 4 where the meaning is somewhat different. In view of this it seems probable that at Matt. 23: 35 we should translate 'the innocent blood of Abel' rather than 'the blood of the innocent Abel'.

If we read at 27: 24 *of the blood of the righteous this* we have a text which reproduces the Hebrew order: article, noun, article, adjective, demonstrative. The only difference is that in Hebrew the demonstrative has the article but not in Greek. There is a parallel at Mark 1: 27 v. r. *what the teaching the new this*. This is in favour of the rendering 'this innocent blood' rather than 'the blood of this innocent man'.

The treatment of this idiom is far from exhaustive. Careful reading will reveal many other passages where it occurs. We hope that we have noted the principal instances where the translators seem to have gone wrong. The passages which we have noted are sufficient to show that this word order for such phrases is widespread and not infrequent. As soon as we grasp its Semitic background the idiom becomes easy to understand.

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