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teenth century, it has an excellent text, reading *e.g.* in i. 6, ἐποίησεν ἡμᾶς βασιλείαν, ἱερεῖς; and in v. 10,<sup>1</sup> βασιλεύουσι. It is however rather carelessly written; and we cannot suspect the scribe himself of having made such a brilliant conjecture as this would be; he doubtless derived it, as other readings are derived, from a tradition of probably great antiquity.

I do not, however, venture to suppose that its antiquity was absolutely primordial. Even if the reading be right, it is likelier (in Dr. Hort's words)<sup>2</sup> to be "due only to a" [perhaps hardly] "casual and unconscious emendation of the erroneous current reading" than' to have been "transmitted from the autograph, and preserved by some rare accident of mixture, notwithstanding the otherwise complete extinction of the line of transmission by which it had been conveyed." Nor, tempting as the reading is, is even the internal evidence unmixedly in its favour. The seven words are exactly the same as in St. Matt. xxviii. 3, which would explain their occurring "casually and unconsciously" to the mind of a scribe: and the "pure wool" of Daniel is possibly a reason for accepting as genuine the epithet here. But, true or not, the reading is at any rate interesting and worthy of record.

WILLIAM HENRY SIMCOX.

**Notes and News.**—Prof. Cheyne of Oxford will publish in the autumn a new book on the Wisdom-literature of the Old Testament, entitled *Job and Solomon*. Unlike his *Prophecies of Isaiah*, this work does not profess in any degree a suspense of judgment on the critical problems of date and origin. Its leading principle, however, is one advocated in that earlier work, viz. the necessity of a thorough study of the exegesis of the Old Testament as a preliminary to a fruitful study of its criticism.

<sup>1</sup> In the limited time that I had available for work in the Chigi Library, I was able only to collate the first four chapters of the Revelation in this and Cod. 72. But I looked at the place cited, and a few farther on. I may take this opportunity of stating that Cod. Apoc. 68 in the Vatican Library contains c. i. 11–ii. 20; iii. 16–vi. 9; vii. 17–ix. 5—a good deal more than (I suppose) Scholz stated (I take as his the statement from Scrivener's *Introduction*). On the other hand, either the MS. does not contain xx. 1–xxi. 17, or I missed seeing it: the last passage, as far as I observed, begins καθαρόν, ὁμοιον ἰαλω̄ καθαρω̄.

<sup>2</sup> Westcott and Hort's *New Testament in Greek*, Introduction, § 367, cf. § 360.

Attempts have not been wanting to popularize so-called results of criticism, without any but a superficial and biassed representation of the contents of the books criticised. Prof. Cheyne opens each section of his work with a sympathetic sketch of the contents, which he follows up with a survey of the present state of the criticism, of the book under consideration. It is thus an introduction to the criticism and exegesis of the Wisdom-literature that he offers both to the special student and to the intelligent Bible-reader. The books dealt with are Job, Proverbs, Ecclesiastes, and Ecclesiasticus. The first and third of these are naturally dealt with on a larger scale than the others; indeed, Ecclesiasticus is primarily regarded as a kind of appendix to the Book of Proverbs. The question of the permanent religious value of these, until lately, rather neglected books is by no means left out of consideration. The publishers will be Messrs. Kegan Paul, Trench & Co.

. . . . Mr. G. J. Spurrell, of Balliol College, Oxford, has in preparation a volume of notes—chiefly philological—on the Hebrew text of Genesis. It will be adapted for the use of students at the university, and will supply a want that has long been felt of a suitable introduction to the philological study of the Old Testament. It will be published by the Clarendon Press, and may be expected early in the coming year.

. . . . The Bishop of Durham is engaged on a new edition of his work, *St. Clement of Rome*.

. . . . A new Hebrew-English Lexicon is in preparation by Prof. Brown of New York, with contributions from Prof. Briggs of New York, and Prof. Driver of Oxford. When ready it will be published at the Clarendon Press and simultaneously in America. This will be based avowedly on Mühlau-Volck's (9th) edition of Gesenius; but that is in many respects so unsatisfactory that it will be virtually a new work. At present English students are mainly dependent on Tregelles' edition of Gesenius.

. . . . New editions of the late Dr. Edward Robinson's Hebrew and Greek Lexicons are being prepared, under the supervision of pupils of his own.

. . . . Prof. Bredenkamp, the conservative scholar who succeeded Prof. Wellhausen in Greifswald, has been laid aside for a lengthened period by severe illness. This gave rise to a widespread report of his death which happily proves false. Dr. Breden-

kamp has returned to work, and has just issued the first part of his *Commentary on Isaiah*. He has been engaged on the study of Messianic Prophecy, and some of his more important results will be contributed by him to THE EXPOSITOR.

. . . . Prof. Brieger of Marburg has been appointed successor to Prof. Kahnis in Leipzig, and Prof. Harnack of Giessen takes his place at Marburg.

. . . . Prof. Harnack contributes a paper to the *Theologische Literaturzeitung*, on the recent works of Lightfoot, Hilgenfeld, and Völter on Ignatius and Polycarp. For his opinion of Lightfoot he refers to his articles in THE EXPOSITOR. He points out that Hilgenfeld, while now maintaining the interpolation theory of the Epistle of Polycarp, fails to support it by convincing reasons, and is evidently wavering under the influence of Lightfoot's arguments, which he is not able to confute. Complete unanimity on this subject seems not far distant. Völter maintains that the Epistle to the Romans is not genuine, and that six of the epistles are by an Ignatius of Antioch, who had nothing to do with the bishop of Trajan's reign, and was not himself a bishop. Harnack contemptuously rejects this solution of the problem, considers that Völter is not master of the literature of the period, and regards his arguments as hardly worth discussing. But he considers it significant that even Völter is impressed by the weight of the arguments for the genuineness of the epistles.

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