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THERE are works of an absolutely higher order than material miracles, for, say you, 'I cannot open the eyes of the blind. My poor little girl comes and stands by my side, and lifts up her hand, and passes it over my hair and down my garments, and then says, "Oh, papa! I am sorry I cannot see you." I cannot do anything for her; she is blind—stone blind—and I cannot heal her.' No; God has not given you that power, but I will tell you what you can do. There, by the wayside, is a poor soul blinded by sin, with a dark, dark hand stretching forth its empty basket for alms. You can take that soul to Him, into His light, and bid him 'behold the Lamb of God, which taketh away the sin of the world!' and as he looks he lives. Which is the grander achievement—opening your dear child's eyes on your own face, or turning the gaze of that stone-blind sinner on Christ? Your poor boy carries in an almost empty sleeve a withered shrunken arm. Paralyzed, it hangs motionless and helpless. You tell him to stretch it out—he cannot do it. You make the attempt to restore the flesh, and to give elasticity to the sinews; but there hang those shrivelled helpless fingers. The mother never washed them that she did not baptize them with her tears. You cannot straighten them. No; but you can teach the boy, in his sin, to reach out the spirit-hand and clutch the Infinite; to lay hold on One mighty to save, and hold on there, even in his wrestling, crying—

'In vain thou strugglest to get free;
I never will unloose my hold;
Art Thou the Man that died for me?
The secret of Thy love unfold,
Wrestling, I will not let Thee go
Till I Thy name, Thy nature know.'

and clutching, holding there, until his glad soul sings out—

'Tis Love! 'tis Love! Thou diedst for me;
I hear Thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal Love Thou art.'

And you can send him over his Jabbok, to find the first real sunrise that he ever knew. Which is the greater of the two?—T. M. EDDY.

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Two Interesting Biblical Quotations in the 'Apostolic Constitutions.'

BY PROFESSOR EBERHARD NESTLE, PH.D., D.D., ULM.

II.

THE interest of the second quotation to which I wish to call attention lies in quite a different direction. It is found in the *Apostolic Constitutions*, ii. 22 (Lag. p. 42, ll. 12 ff.) = *Didascalía* Syriace, 27, 28ff. = *Didascalía* Lat. p. 18-20.

At the outset the introduction to the quotation claims our attention. In the *Constitutions* it runs:—

Γέγραπται γὰρ ἐν τῇ τετάρτῃ τῶν βασιλείων (sic) καὶ ἐν τῇ δευτέρᾳ τῶν παραλειπομένων τῇ (sic) τῶν ἡμερῶν οὕτως: Ὑἱὸς Μανασσῆς, etc. βασιλείων is of

course a mistake¹ for βασιλειῶν; what we are to think about τῇ will appear presently.

The Latin Text has:—Scriptum est in quarto libro Regnorum et in secundo Paralipomenum quod est prætermisssarum, sic: *In diebus filius erat duodecim annorum Manasses.*

Hauler comments on the spelling *Paralipomenum*,

¹ The spelling βασιλειων for βασιλειῶν is further found in de Lagarde's edition of the *Apostolic Constitutions*, ii. 34 (p. 61, l. 13), and ii. 57 (p. 85, l. 9). From the latter passage it is repeated in Brightman's *Eastern Liturgies* (Oxford, 1896), p. 29, l. 26.

p. 40; on the relative clause *quod est prætermis- sarum*, p. 31, and he remarks justly that this is an explanation added by the Latin translator, and that the feminine of the participle must not be altered, being a Grecism, caused by the feminine gender of ἐν τῇ δευτέρῃ (sc. βίβλῳ) τῶν παραλειπο- μένων. He does not, however, express any opinion on the gender of τῶν παραλειπομένων, and seems to take it as most people do, as neuter (from τὰ παραλειπόμενα). But this is not at all certain; on the contrary, we have clear proofs—though none of the biblical *Introductions* at my disposal mentions it—that these Books (of Chronicles) were called αἱ παραλειπούμεναι.

Compare the passage quoted by J. K. Zenner (*Die Chorgesänge im Buch der Psalmen*, t. 1896, p. 17), from Chrysostomus, ed. Montfaucon, v. 539 = *MSG*, lv. 531–534: Γεγράφθαι ἐν ταῖς παραλειπούμεναις τῶν βασιλείων οὕτως. Thus, then, we have in the present title of these books the converse of what has happened with the name *Biblia*, which from a neuter (plural) became a feminine.

I return to the Greek text, in which we ought to have read (even before the discovery of Latin 'Paralipomenum *quod est*'): Παραλειπομένων ἢ τῶν ἡμερῶν. Besides the Greek title of the Books, the *Constitutions* give us the Hebrew and Syriac title, (דברי הימים). By the Latin translator, or already by a copyist of the Greek text of the *Didascalia*, this τῶν ἡμερῶν was misunderstood. It thus came to be placed after the *sic*, and appeared to Hauler as the beginning of the *quotation*.

The same mistake had been made by the Syriac translator of the *Didascalia*, for there we read: 'It is written in the fourth Book of the Kingdoms

ואם בספרא דהרין דמלא דיומחא הכנא : דבהנן יומחא
אמלך מנשה בר חרתעשרא שנן

i.e., and also in the second book of the *Words of the Days*, as follows: *In those days* Manasseh became king when 12 years old,' etc.

So much for the *introduction* to the quotation. And now what interest has the *quotation itself*? A very great one for those who do not believe that our Pentateuch was made up from different sources, as critics show, one sentence or part of it being taken from one source, the next from another, the third again from the first, and so on. At first when I

compared the quotation with 4 Regn. [Eng. 2 Kings] xxi, 1 ff., I was struck at finding some sentences in it which I did not find in any of the Greek MSS. collated by Holmes-Parsons, but when I took the trouble to compare it also word for word with the text of 2 Chron. xxxiii. all was cleared up. In the most careful way the author has combined both texts, which Klostermann (*Bücher Samuelis und der Könige*, p. 472) has declared to be but two different editions of one and the same text, and which he has combined himself by the modern use of square and round brackets. By the use of different colours the state of the case would be exhibited even more impressively; but it is sufficient to use three different sets of type, one for the identical matter, one for that of Kings, one for that of Chronicles. For simplicity's sake we keep to the Latin text, and give only some examples.

Filius erat duodecim annorum Manasses cum regnasset et imperavit quinquaginta annos in Hierusalem. *Et nomen matris eius Epsiba*. Et fecit malignum coram Domino. . . . Et conversus est et ædificavit excelsa quæ distruxit Ezechias pater ipsius et constituit sculptilia **Bah- alim** et erexit altarem *Bahal* et fecit condensa sicut fecit Achab rex Istrahel et fecit altaria omni militiæ [et] cæli et adoravit omnem virtutem cæli et ædificavit altarem in domo domini in qua dixit dominus: In [domo] Hierusalem ponam nomen meum. Et serviit altaribus Manasses et dixit **Sit** nomen meum in æternum et ædificavit altaria omni militiæ cæli in utrisque atriis domus domini et ipse transponebat filios suos per ignem in **Gæ Bana Emon** et auguriabatur et **maleficia** faciebat et fecit sibi pitones et procantatores et præscios et multiplicavit facere malignum in oculis domini ut irritaret eum. Et posuit sculptilem et fusilem *condensi* imaginem quam fecit in domo domini, etc.

It is not necessary to go into the details; only a few remarks may be welcome:—

(1) Manasseh reigned only fifty years. (not 55, or 57, or 59, or 52, as is given in other MSS.) according to codd. A. XI. in Chronicles, and the Syriac *Didascalia*. In the *Constitutions* we have 55. This latter is probably due to the fact that the reviser chiefly followed the recension of Lucian. (2) The words 'et constituit sculptilia **Bahalim**,' 'et erexit altarem *Bahal*' are clearly duplicates, but our author places them conscientiously side by

side. (3) By a similar juxtaposition of the text of Kings, 'there will I place my name,' and of Chronicles, 'there shall be my name for ever,' arose the absurdity (already present also in the Syriac text) of making the latter words appear as spoken by Manasseh. (4) Even such an unimportant pronoun as αὐτός, *ipse*, which no Greek MSS. has in Kings, he takes over from Chronicles. From the latter book he took also in *Ge Bane Henom*, 'in the valley of the sons of Hinnom,' which in the Greek text of the *Constitutions* was corrupted to ἐν

Γεβανὲ ἐν ὀνόματι. It is strange that Hauler should ask whether the Latin may not be read 'in Gæbanæ monte.' (5) There are other points of interest in this quotation; for instance, the strange pronoun μου; οὐ προσθήσω τὸν πόδα μου σαλεύσαι ἀπὸ τῆς γῆς τοῦ Ἰσραήλ, which is confirmed by the Syriac, Greek, and Latin. I have, however, been already long enough, still it seems worth while to call attention to a branch of theological research which appears to be greatly neglected.

Requests and Replies.

The writer would be glad to know, through the columns of *The Expository Times*, whether there exists any synopsis of the subject-matter of St. Paul's Epistles, taken in a large sense and not in the manner of an index or concordance?—E. H.

I KNOW of no separate publication of the nature desired. The *Cambridge Companion to the Bible* furnishes an excellent *brief* outline of the several Epp., under the heading of 'Introductions to the several Books.' Weiss, *Introduction to the New Testament* (translated in 2 vols.), contains an extended and partly interpretative 'analysis' of each in turn, which is really a serviceable *digest* of the contents. In the more methodical recent commentaries each section of the interpretation is prefaced by a synopsis, e.g. in Sanday and Headlam's *Romans*, where the analyses and paraphrases heading the successive paragraphs form, when read continuously, a lucid and (for many purposes) entirely adequate exposition taken by themselves. The similar prefatory outlines in Lightfoot's three commentaries are perfect in their kind. Readers of German will find the same method applied to all the Epp., with varying degrees of success, by the writers in Strack and Zöckler's *Kurtzgefasstes Kommentar*. The standard works on 'Pauline Theology' and 'New Testament Theology,' or 'Biblical Theology of the New Testament,' digest the *doctrine* of the apostle under topical heads, but, of course, without the epistolary matter. G. G. FINDLAY.

Headingley College, Leeds.

A prospectus has been sent me of *The New Massoretico-Critical Text of the Hebrew Bible*, by Christian D. Ginsburg, LL.D. It is published by the Trinitarian Bible Society. Will some competent Hebrew scholar kindly give his opinion of the work?—R. M. S.

Better than any opinion of my own on Dr. Ginsburg's work is the *experto crede* of Professor Kautzsch, one of the most distinguished Hebrew scholars of the day. His opinion I enclose, and do not doubt that your correspondent will be satisfied with it.

W. WICKES.

Oxford.

Extract from preface to last edition of Gesenius' *Hebrew Grammatik*, by Professor Kautzsch; translation—

'Deserving of high commendation is the edition of the O.T. text, by Dr. Ginsburg (London, 1894, 2 vols.), which is grounded above all on the authority of the earliest prescribed texts (viz. on seven editions of the whole Bible, 1488-1525, and thirteen of separate parts of the Bible, 1477-1525). There are also given selections from the readings of the LXX, Peshitta, Targums, and Vulgata. I have learnt to value this edition more and more in the course of the preparation of the present work.'