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twenty-odd years of study. He has enhanced English scholarship and laid all N.T. students under deep obligation. We rejoice likewise in Professor Allo's notable contribution to Roman Catholic exegetical and critical science. He

demonstrates that it is a science and not a tradition, and that the results are well worth attention. Messrs. Clark and the Librairie V. Lecoffre, the respective publishers, deserve hearty congratulations.

Contributions and Comments.

Enoch and 2 Corinthians.

ALL students of the New Testament are aware that there is no book outside the Biblical Canon which has had so much influence upon the language and thought of the N.T. as the apocryphal Book of Enoch. It is quite superfluous to make over again the demonstration of the foregoing statement, but if we regard it as a fact about which every one can easily assure himself, we must also be prepared to find more traces of the book in Gospels, Epistles, and Apocalypse than have yet been pointed out. I propose to show that there is a passage in the Second Epistle to the Corinthians which will acquire luminosity (in the case to which we shall refer a much needed luminosity) by a comparison with a passage in the Book of Enoch. We have lately had an extraordinary stimulus to textual criticism in the renewed proofs which Harnack has given us of the dependence of Tertullian upon the actual Latin text of Marcion's New Testament. In the fourth and fifth books of Tertullian's treatise against Marcion, he is following Marcion step by step through his own 'Instrument': and, as Harnack points out, this raises the Latin text of the quotations made by Tertullian to the very front rank amongst our textual authorities. When Tertullian comes to the third chapter of 2 Co., with its account of the vail that Moses put upon his face to hide the irradiating splendour from the dazzled Israelites, he follows the Apostle in the demonstration that the vail which was once an external bar to vision has now become an internal vail, folded over the hearts of the Jews, who hear but do not understand. 'We are transfigured,' says he, 'in our contemplation of Christ by the same image by the glory, wherewith Moses was transfigured,' by the glory of the Lord into glory. Thus he sets forth the corporeal glory of Moses arising from his interview with the Lord,

and the corporeal vail required by the inability of the people to look upon it, and he sets over this the spiritual glory in Christ, as from the Lord of Spirits ('Tanquam a domino, inquit, spirituum').

The last clause is that we are accustomed to read as follows:

A.V., 'even as by the Spirit of the Lord';

R.V., 'even as from the Lord the Spirit';

the Authorized Version informing us that the literal Greek is:

'even as of the Lord the Spirit.'

Now, without discussing the *crux interpretum* furnished by the passage in the existing Greek text, we are struck by the fact that Marcion has quite a different reading. According to him the glory of the illuminated believer is a glory *as if from the Lord of Spirits*. He read in 2 Co 3¹⁸:

καθάπερ ἀπὸ Κυρίου πνευμάτων.

We must not put this aside hastily, for, in the first place, Marcion's text has the right of way, when it cannot be shown to be influenced by his own peculiar views: and in the next place, the expression *the Lord of Spirits* is one of the most common terms in the Book of Enoch, where it occurs, according to Charles's enumeration, 104 times. Is it possible, then, that St. Paul (like St. Peter and St. Jude) is under the influence of Enoch? Is there any passage in Enoch which speaks of an illumination of the saints by glory from the Lord of Spirits? In En 38 we have an account of the judgments that are coming upon the ungodly: it is said of them that:

They shall not be able to behold the face of the holy,
For the Lord of Spirits has caused his light to
appear

On the face of the holy, righteous and elect.

Upon which Charles notes :

His light transfigures His saints.

But this is precisely what the Apostle is saying in 2 Co., and even the reference to Moses is involved in the passage of Enoch in the words :

They shall not be able to behold the face of the holy ;

and here is the desired reference to the glory of the Lord of Spirits. Evidently, then, Marcion's text is the correct one, though it has no Greek attestation and no other Latin or Syriac attestation. It must be restored, and on the margin there must be added a reference to En 38.

RENDEL HARRIS.

Manchester.

A Manual Greek Lexicon of the New Testament.

PROFESSOR ABBOTT-SMITH'S *Manual Greek Lexicon of the New Testament*, recently published, supplies a much-felt need of our time. I do not know of any other Lexicon of the New Testament of so convenient a size, and at such a moderate cost, that compresses the same valuable material into the smallest possible space.

Professor Moulton examined part of the work in MS., and his commendation is of itself a sufficient guarantee of its usefulness to the working student.

A very interesting feature of the Lexicon is the constant reference to the usage of the Septuagint, the study of which has grown immensely of recent years, because the Vocabulary of this venerable version has a most important bearing on the diction of the New Testament. About 40 per cent. of the words of the Septuagint are to be found in this Lexicon alone. The Hebrew original for each word that occurs in the Septuagint is also given. One example out of many will illustrate what I mean. Take the rare word *γλωσσόκομον*.

† *γλωσσόκομον*, -ου, τό, vernac. form of cl. *γλωσσοκομῆιον* (*γλώσσα*, *κομῆω*), [in LXX for *ἰνῆρ*, 2 K 6¹¹, 2 Ch 24⁸. 10. 11* ;]

1. = cl.—*εἶον* (*v. supr.*), a case for holding the reeds or tongues of musical instruments.

2. As in LXX, π. (M.M., *s.v.*), a box, chest: Jn 12⁶ 13²⁰ †.

This is surely concise enough, yet there is no obscurity. We find that the word *γλωσσόκομον* occurs twice in the N.T. and four times in the O.T., and that in the latter it is the translation of the Heb. *יָרֵא*, a chest or box. *γλωσσόκομον* is the vernacular form of the classical *γλωσσοκομῆιον*, and reference is also made to Moulton and Milligan's *Vocabulary of the Greek Testament*. The † or dagger at the beginning denotes that the word is not found in Greek writers of the Classical period; while the dagger at the end denotes that all the instances of the word's occurrence in the N.T. have been cited.

The asterisk * after the list of passages from 2 Kings and 2 Chronicles signifies that the word occurs nowhere else in the Septuagint. One could give many other examples, all showing the usefulness of the work, its combination of clearness and conciseness, its thorough up-to-dateness, and its full recognition of the supreme importance of the study of the vernacular Greek, the language of the New Testament.

JOHN KELLAS.

Rathen Parish Church.

Christ's Diagnosis of Disease at Bethesda.

ὁ Ἰησοῦς . . . λέγει αὐτῷ, θέλεις ὑγιής γενέσθαι.—JOHN 5⁶.

'Jesus saith unto him, Wouldest thou be made whole?'—R.V.

'Do you want your health restored?'—MOFFATT.

'Do you wish to have health and strength?'—WEYMOUTH.

'Wouldst thou get well?'—CUNNINGTON.

THIS was the curious and abrupt inquiry with which Jesus introduced Himself to the invalid at Bethesda—surely the strangest question ever asked of a patient in a hospital? It violates the usual relationship between the patient and the physician. 'If thou wilt,' said the leper to Jesus, 'thou canst make me clean.'

Certainly Jesus, who was always saying unexpected things, never asked a more unexpected question. The words must have sounded rude and impertinent to those who lay in the next berths around the bath, waiting for its waters to bubble. Townsend, in his book on Europe