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A table of contents for *Journal of Biblical Literature* can be found here:

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and *masá'* (Ethiop. *měsēt*; cf. Assy. *mûšitu*)<sup>1</sup> for *evening*. Heb. *ămš*, yesterday, is originally *in the evening* = Assy. *ina mûši*, at night, *i. e.* last night; the day was reckoned from sunset to sunset (*inter duos occasus*, Plin. 2, 188). In Assyrian the adverb *mûšu-ma*, at night, is used for *yesterday*. Shakespeare (*Merchant*, ii, 5, 21: *For I did dream of money-bags to-night*) uses *to-night* for *last night*; similarly Schiller (*Wallensteins Tod* 2619: *Ein starkes Schiessen war ja diesen Abend*) uses *diesen Abend* for *yesterday evening* (cf. the edition of the Bibliographische Institut, vol. 4, p. 358) just as Heb. *hal-láilá*, this night, may mean *last night* (1 S 15: 16).

The initial *ä* in Heb. *ămš* and *ätmól* is a remnant of the preposition *ina* which is common in Assyrian. I have shown in JSOR 1, 42<sup>2</sup> that Ethiop. *énta*, in the direction of, in the manner of, is a feminine form of the preposition *ina*, just as we have in Hebrew: *běli* and *bilti*. The masculine form appears in Ethiop. *en-bála*, *en-zá*, and *en-ká*. The final *i* in Arab. *ámsi*, yesterday, is the ending of the genitive depending on the prefixed preposition *ina* (contrast WdG 1, 290, A; ZA 11, 352). Assy. *amšát*, yesterday (HW 92<sup>b</sup>) is shortened from *ina mašáti*, the plural of a form like *amátu*, word, or Heb. *měnáti*, part, and *qěšáti*, end. The *ina* prefixed to *amšát* is pleonastic; cf. Arab. *bi-'l-ámsi* and Heb. *bi-běli* (AJSL 22, 259). For the significant difference in Assy. *ina mûši mašli* and Arab. *málta* we may also compare Assy. *šarru*, king, and *malku*, prince = Heb. *šar*, prince, and *mülk*, king, originally *counselor* (JBI 34, 54).

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#### THE SEPTUAGINTAL ADDITION TO HAGGAI 2:14

After Hag. 2: 14 **6**<sup>1</sup> has the addition *ἐνεκεν τῶν λημμάτων αὐτῶν τῶν ὀρθρινῶν, ὀδυνηθήσονται ἀπὸ προσώπου πόνων αὐτῶν, καὶ ἐμισεῖτε ἐν πύλαις ἐλέγχοντας, i. e.* according to Jerome: *propter munera eorum malitiosa dolebunt a facie laborum suorum et oderatis in*

<sup>1</sup> Dr. Ember has called my attention to the Egypt. *mšjt*, evening meal.

<sup>2</sup> For the abbreviations see above, p. 75.

<sup>3</sup> For the abbreviations see above, p. 75, n. 1.

*portis arguentem*; cf. Reinke's *Haggai* (Münster, 1868) pp. 24. 98. Wellhausen thinks that the last clause is derived from Am. 5:10, and that **6** read in the first clause: *ia'n liqhôtám šahr* instead of *ia'n lēqahtém šohd*, because ye have taken a bribe; the second clause, he thinks, may be a gloss on v. 14, whereas the first and third clauses have no connection with the text. Nowack and Marti follow<sup>2</sup> Wellhausen, even in reading *ἐγέγχοντα* instead of *ἐλέγχοντας* and *liqhôtám* (plur. of *lāqh?*) as well as in translating: *sie quälten sich ab mit ihren profanen Arbeiten*. The suggestion that the last clause, *καὶ ἐμισέετε ἐν πύλαις ἐλέγχοντας*, was derived from Am. 5:10 was made long ago by Drusius (Johannes van der Driesche, 1550-1616). But Am. 5:10, *ἐμίσησαν ἐν πύλαις ἐλέγχοντα* = Heb. *šānē'ū baš-ša'r mōkēih*, they hate (GK § 106, g) him who argues (a cause) at the gate, i. e. who pleads with a court in favor of a (poor) defendant, is a tertiary gloss to the last line of the pentastich Am. 5:11. 12, and this stanza is a secondary addition to Am. 8:4 (see JBL 35, 156; cf. also 287). The last clause of the addition to Hag. 2:14 in **6** is not derived from the tertiary gloss in Am. 5:10; both glosses are illustrative quotations (BL 26).

The Hebrew original of the first and third clauses of the addition to Hag. 2:14 in **6** was, it may be supposed, *ia'n miq-qahám šohd* (cf. 2 Chr. 19:7) and *uē-sin'atám baš-ša'r mōkēih*. The plural *πύλαις* is due to dittography of the initial *m* in *mōkēih*, and *πύλαις* is responsible for *ἐλέγχοντας* instead of *ἐλέγχοντα*. **6** also read *uē-šēnētém* for *uē-sin'a-tám* (GK § 115, d). The Hebrew text of the second clause may have been *uaj-iamérû mip-pēnē 'amalám*, and they were in bitterness because of their labor. **6** read *uē-iamérû*. We find *ὀδυνθήσονται* for *hamér* in Zech. 12:10; the emendation *hamû* (ZDMG 66, 401) is gratuitous. We might also read *uaj-iūgû* for *uaj-iamérû*; **6** has *ὀδύνη* for *iaḡôn* in Gen. 44:31; Pss. 13:3, 107:39. According to Geo. A. Smith the Hebrew text of the third clause was *it'annû mip-pēnē 'ašbēhém*.

This gloss belongs, not to v. 14, but to v. 16, and the two clauses *because of their acceptance of bribes* and *their hatred of pleaders at the gates* must be assigned to the final triplet of

<sup>2</sup> Wellhausen would say *sie patschen hinter*.

this poem in Zech. 8:16, 17 (JBL 32, 107; 33, 161). Hag. 2:3-9 and Zech. 8:9-17 may have been written in two parallel columns, and this gloss was inserted between them; afterwards it crept into the wrong column, just as the protest against Gen. 3:16<sup>b</sup> appears now in Gen. 4:7 where we must read *eláik* and *att timšéli* (CoE 508).

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### A PATRISTIC PARALLEL TO 1 COR. 7:18, 21

Attention has already been called to the parallel afforded in Tebtunis Papyri II, no. 421, to the syntax of 1 Cor. 7:18, 27. (American Journal of Theology, XII, pp. 249, 250). The papyrus is a letter about some clothes among other things: in particular a certain turquoise tunic; "You wish to sell it, sell it; you wish to let your daughter have it, let her." This is like Paul's "Thou art bound to a wife; seek not to be loosed; thou art loosed from a wife; seek not a wife." Similar alternative assertions doing the work of conditions occur in ver. 18 and James 5:13, 14.

A similar construction appears in Tatian's Address to the Greeks, 4:1. *προσάττει φόρους τελεῖν ὁ βασιλεὺς, ἕτοιμος παρέχειν, δουλεύειν ὁ δεσπότης καὶ ὑπηρετεῖν, τὴν δουλείαν γινώσκω.* "The emperor bids us pay taxes; I am ready to comply. My master bids me be a slave and serve him; I acknowledge my servitude." Tatian is perhaps influenced by Paul's construction in 1 Cor. 7:21: "Thou wast called while a slave; do not care about it." The translator of Tatian in the Ante-Nicene Library, vol. 22, very interestingly falls into something approaching this form of expression in translating two genuine conditional clauses in the Address to the Greeks, 11:1: "Am I a slave, I endure servitude; Am I free, I do not make a vaunt of my good birth" (p. 69). But this too may be due to a reminiscence of Paul's syntax in 1 Cor. 7:21. At any rate Tatian in 4:1 supplies a new instance of Paul's construction, in which a pair of crisp alternative affirmatives do the work of conditional clauses.

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