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ver. 1 is an introduction announcing a challenge to judgement or rather to a trial by combat. Two great facts balancing one another on the stage of history become at once apparent, each expressed by a perfect tense in Hebrew, and each attended by results which are for the most part expressed in imperfects. On the eastern side Jehovah has stirred up (חֶעִיר) His champion to perform His will (ver. 2). On the western side fear has seized (רָא וַיִּירָא) even the dwellers on the distant Mediterranean coastlands (ver. 5). Without human aid the champion wins his triumphs, Jehovah alone upholding him (vers. 3, 4). With mutual encouragements and preparations for war his enemies hope to stand against him (vers. 6, 7). Surely there is literary unity in Isa. xli 1-7 !

W. EMERY BARNES.

### ON THE LXX OF ISAIAH v 14, 17, 18.

IN verse 14 b, the Hebrew text has : 'and her glory, and her abundance, and *her uproar*, and *he that rejoiceth*, shall descend into her' (or, 'he that rejoiceth in her shall descend').

The LXX, keeping as usual closely to the order of the Hebrew words, has *καὶ καταβήσονται οἱ ἔνδοξοι καὶ οἱ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ λοιμοὶ αὐτῆς*. The first part of this presents no great discrepancy. *Οἱ πλούσιοι* (cf. xxxii 9 *γυναῖκες πλούσιαι*) points to שְׂאֵנָה for שְׂאֵנָה as the reading of the LXX; but with *οἱ λοιμοί* the difficulty becomes more acute, and the idea of paraphrase is absolutely excluded.

I suggest that for עלִי the LXX here read עַיִן, which is rendered by *λοιμοί* several times in Ezekiel; xxviii 7, xxx 11, &c. (The O. L. in Ezekiel has *pestes*: see Mr. F. C. Burkitt's *Tyconius*, pp. 44, 77, 79.) Compare the use of *λοιμός* in 1 Macc. xv 21; Acts xxiv 5.

In verse 17, 'the waste places of the fat ones (מִחִים) shall strangers eat,' appears in the LXX as *τῶν ἀπειλημμένων ἄρνες φάγονται*. *Ἄρνες* probably represents נִרְיִים for נִרְיִים (so Ewald, though Prof. Cheyne, in the fourth edition of *The Prophecies of Isaiah*, appears to lean towards כְּרִים). But the error in *ἀπειλημμένων* is of another kind, and has not, I think, been previously pointed out. What the Greek translator must have written is *ἀπηλειμμένων* (or *ἀπηλιμμένων*) from *ἀπαλείφω*, taking מִחִים from *מַחֵה*, *wipe* or *blot out*: as in 2 Kings xxi 13, where the word is rendered three times by *ἀπαλείφω*. The corruption to *ἀπειλημμένων* would be very natural, and has apparently affected all known MSS; the only variants recorded being *ἀπιλημμένων* BQ\* (*ἀπειλ.* Q<sup>a</sup>) and *επειλημμένων* in the cursives 239, 306 (Holmes and Parsons).

Incidentally, this confirms the present Hebrew text, in which the *ח* and the division of the words have been suspected: see Prof. Cheyne's

critical note on the passage : vol. II, pp. 138, 139, of the edition referred to above.

In verse 18, 'cords of vanity,' is represented by *σχονίῳ μακρῷ*. It was pointed out by Lowth that the Peshitta also has 'long'; and he suggested that for *שׁוּי* the LXX read *שׁרע* (Lev. xxi 18, xxii 23, 'prolonged,' 'overgrown,' A.V. 'superfluous'). It is, however, possible that *μακρῷ* is a corruption of *ματαίῳ*, the oblique strokes of the *α* having been misread with the upright of *τ* into *κ*. The rendering of *שׁוּי* is vouched for by Exod. xx 7 *שׁוּי ל*, *ἐπὶ ματαίῳ*; and in fact Symmachus renders the present passage *ὡς σχονίῳ ματαιότητος*<sup>1</sup>.

R. R. OTTLEY.

### THE PURPOSE OF THE TRANSFIGURATION.

THE attempts to explain the mystery of our Lord's Transfiguration have been innumerable. And many of these, no doubt, have been valuable contributions towards its solution. As a rule, however, they have dealt mainly with one side of the solemn occurrence. The question usually investigated has been, What did the Transfiguration mean for our Lord? what bearing had it on His earthly career? was it intended to be, in some marvellous way, a solace to Him in the dark hours when He began to go forward unflinchingly to the agony of the Cross? Many answers can be given to such questions as these. But they will always be, in the highest degree, provisional. It will ever lie beyond the bounds of our limited penetration to discover the hidden movements of the consciousness of Jesus. That falls within the scope of the unique fellowship between Him and His Father. But there is another side on which we can approach the Transfiguration. And it lies nearer to us, at least in the light of the New Testament. What was the meaning of the Transfiguration for the disciples? Obviously this was a scene intended to impress their minds. The three Synoptists detail the fact that Jesus took Peter, James and John apart to be witnesses of the extraordinary event. There was a purpose in His action. Had the Transfiguration been only an intensified condition of spiritual exaltation for our Lord, or an experience given to encourage and strengthen Him for the awful ordeal through which He had to pass, it would be by no means needful that the disciples should be spectators. Jesus had no partiality for spectacular demonstrations. He avoided them. Unless there was some important discipline for them

<sup>1</sup> [The Peshitta in Isaiah contains several instances of borrowing from the LXX, e. g. for *דבר דם שׁב* in xxx 7 Pesh. has *vain is this your confidence!*—a rendering very like *ματαία ἡ παράκλησις ὑμῶν αὐτῆ*.—EDD.]