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## TEXT.

18. But I say, Did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the ends of the world.
19. But I say, Did Israel not know? First Moses saith, I will provoke you to jealousy with that which is no nation, With a nation void of understanding will I anger, you.
20. And Isaiah is very bold, and saith, I was found of them that sought me not; I became manifest unto them that asked not of me.
21. But as to Israel he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.

## PARAPHRASE.

18. And did they not hear, i. e. have authorized preachers? Yes, the Apostles preached far and wide.
19. And did they not have the further requisite, namely Christ's word, knocking at their hearts? Yes, they have been warned that they were not the exclusively chosen people.
20. And Isaiah's words must have pricked their conscience.
21. And Messiah expressly says that He has appealed to their hearts.

After perusing the above, there may arise in many minds the feeling that this view supposes too stilted, too artificial, too nicely antithetical a style in this chapter.

This is not the place for examining the difficulty, but I feel assured that none who have been at the pains carefully to analyse the Epistle and trace out the Apostle's line of argument will give one moment's thought to such an objection.

HUGH POPE, O.P.

## NOTES ON THE BIBLICAL USE OF THE PRESENT AND AORIST IMPERATIVE.

It is necessary to state the distinctions of use, which are assumed in the third of the following notes.

The present is used for (1) present time (i. e. immediate future), (2) continued action, (3) general commands, (4) such as call up a less definite picture, especially those enjoining a mental state or activity.

The aorist for commands intended as definite; e. g. special commands (though not confined to them) more particularly those which have a material side.

I. For the general words of praise we have as a rule (anyhow in the 2nd person) *αἰνεῖτε, εὐλογεῖτε, ἐξομολογεῖσθε*; but for definite concrete methods almost always the aorist, *ᾄσατε, ψάλατε, ἀλαλάξατε, κροτήσατε χεῖρας*. A rare exception in Ps. Sol. iii 2 *ψάλλετε, ψάλλε*; and in the context the *αἰνεῖτε* of Ps. cl may need explaining. Perhaps we might infer that the aor. of general words *ἐπαινεῖσατε, εὐλογήσατε, κ.τ.λ.*, points to definite expression of praise in words. Sometimes this is evident, 1 Chron. xxix 20 *καὶ εἶπε Δαυεὶδ πάση τῇ ἐκκλησίᾳ, Εὐλογήσατε Κύριον, ἢ* Ps. xxxiv 3 *μεγαλύνετε σὺν ἐμοί*.

II. In addressing the Almighty only the aor. is used. This is the rule of LXX, N. T., the Greek in Hammond's Liturgies (except *συμπάρεσο* in St. Mark's), and is I believe still with rare exceptions observed by the Greek Church; the present being occasionally used to the Saints, especially in the word *πρέσβευε* (whether the rule is a recognised one is another matter; possibly as would be natural it is so to foreign students rather than native Greeks).

The exceptions in the Bible are very few.

(1) 1 Kings iii 9, 10 *Δάλει* not a request but acceptance of God's pleasure (cf. 1 Kings xxii 12; 3 Kings ii 15 (16)).

(2) Job x 2 *μή με ἀσεβείν διδάσκει*.

(3) Job xiii 21 *ἀπέχου*.

(4) Job xiv 15 *μή ἀποποιῶ*. An exceptional idiom in such a matter is not out of place in Job.

(5) Isa. lxiv 9 *μή ὀργίζου*. The pres. would be the ordinary tense for deprecating actual anger, Exod. xxxii 22. Here the *Pater Noster* of v. 8 may bring with it something of the *audemus dicere*.

(6) Sir. xxxiii 11 (13) *σύνυγε*. Possibly this word (apart from the variant *συνάγαγε*) might do duty for an aor. (v. below).

(7) In the N. T. most noticeably Luke xi 3 *δίδου*. The only question is was the writer breaking a rule purposely and consciously. It can hardly bear on the tense that *τὸν ἄρτον—δίδου* forms an iambic trimeter. In any case it bears out the *τὸ καθ' ἡμέραν* as opposed to *σήμερον* of St. Matthew.

III. In tenses so nearly convertible other causes than of tense may sometimes determine the choice.

Presents of a light handy form seem sometimes treated as aor. in meaning, especially those like 2nd aorists in ε.

*φέρει* Gen. xlvii 16; 2 Kings xvi 20; Matt. xvii 17.

*ἔχε* Esther iii 11; 2 Macc. iii 33; Luke xiv 18.

*λέγε* 3 Kings xviii 8; Sus. 58 (parallel 54 *εἶπον*); Isa. lvi 3: *συλλέγετε* Gen. xxxi 46.

*βλέπε* 1 Kings xxv 35; 3 Kings xvii 23.

*μεμέσθωσαν* Exod. xxxiv 3; Jonah iii 7.

Compounds of *στρέφω*:—*ἀνάστρεφε* 2 Kings iii 16; *ἀποστρέφετε* 2 Chron.

xi 4, Ezek. xxi 30; *ἐπίστρεψε* 2 Kings ii 23, Cant. vi 12 (unless these are presents of going, a special case of continued action. The aor. sometimes as a variant).

Conversely *μείνον*, *μείνατε* and compounds where presents would rather be expected.

In *α*—*ἄγω*, *πάραγε* Eccles. xi 10 (parallel to *ἀπόστησον*); *ἄγε* 2 Tim. iv 11.

Other short stems *χρῶ*, *χρᾶσθε* Gen. xvi 6; Esth. iii 11.

*ἔρχει* 4 Kings iv 41 (but following v. 40 imperfect *ἐνέχει*); *ἔκχεε* Judges vi 20; *ἐκχέετε* Ps. lxii 8 (unless these are aorists); *ἔατε* Luke xxii 50.

*κάθου* a present (*μὴ κάθου* 1 Kings xxii 5; Sir. ix 9). But where = take thy seat, the aorist seems generally more suitable; James ii 3 (parallel *στῆθι*).

IV. Perhaps when the root is repeated the present is preferred. Num. xxxi 2 *ἐδίκηει τὴν ἐδίκησιν*. The present is most frequent in this case, but the meaning will generally explain it.

V. *Be thou*, *ye* commonly (especially in narrative) = *γίνου*, *γίνεσθε*. *Be not* = *μὴ γίνου*, *μὴ γίνεσθε*. Without saying there is nothing of the *become* in it, or of the special force of the tense, *be* is the natural rendering of *γίνου*, and *γίνου* would be the most frequent rendering of *be* (2nd pers. imper.) in the style of LXX (except the prophets) and of N. T., and so with the negative.

E. g. Gen. xvii 1 *γίνου ἄμεμπτος*, 1 Tim. iv 12 *τύπος γίνου*, enjoin no change or modification of character, or none beyond what the mere fact of command sufficiently indicates.

There is often variety of reading (Job xiii 8, the Cambridge Manual differs from the Oxford LXX and HR Concordance). *Γίνου* or *γίνεσθε* occurs about forty times in O. T. and twenty-seven in N. T. (about thirteen in Sir., but only three in Prophets).

Equivalentents are less frequent.

*ἴσθι* Num. v 19 (in a formula), Prov. iii 5, vi 3 (*ἴσθι μὴ*), [vi 6], xxiii 17; Sir. v 10; Matt. ii 13, v 25; Mark v 34; Luke xix 17 (with participle and parallel to *γίνου* v. 19), 1 Tim. iv 15; *μὴ ἴσθι* Prov. iii 7, v 20, xxii 24, xxiii 20, xxiv 28; Sir. iv 30.

(Proverbs and Sirach stand apart from the rest of the O. T. in frequency of present imperatives.)

*ἔστε*, *μὴ ἔστε* no instance.

*γενοῦ* in prayer (v. note II) seven times (four of these *ἰλαως γενοῦ*); otherwise twelve times more (of which five have alternative readings). No instance in N. T.

*γένησθε* Isa. xxxii 11; Jerem. xxvii 8, and (with alternative *γίνεσθε*) Job xiii 8; Isa. i 16, xliii 10; 1 Macc. iii 58; and (with alternative *ἔσεσθε*), 1 Pet. i 16.

*μὴ γένη*, *μὴ γένησθε* no instance.

γενήθητε Judith xii 17; γενήθητε 1 Pet. i 15; μὴ γενηθῆς (prayer) Jer. xvii 17; μὴ γενήθητε<sup>1</sup> Josh. xxii 19.

(In the 3rd person ἔστω, γενέσθω, γενηθήτω are common.)

F. W. MOZLEY.

## THE XXXII CANON OF HIPPOLYTUS.

THE study of ancient Oriental Canon Law and of the relation between its different collections is made especially difficult by the fact that we have mainly to do with Latin, Syriac, Boheiric, Sahidic, Aethiopic, and Arabic translations. A minute and careful rendering of each text is almost a first requisite, lest difficulties and divergencies be seen where there are none. An instance in point is a passage in the XXXII Canon of Hippolytus.

اذا دفع قربان لتدفع الصدقة الى الفقراء يعطوا من قبل ان يغرب الشمس للفقراء  
من الشعب فاذا فضل شئ ضرورة فيدفعوا كالغد فاذا فضل منهم شئ اليوم الثالث فلا  
يُحسب شئ منهم بن هو في بيته بل الرحمة كلها تُحسب لصاحبها وحده الذي  
يدفع لا يتال لان خبز الفقراء بات في بيته بتوانا ♦

(Canones S. Hipp. ed. Haneberg. 1870, p. 56.)

Haneberg (*ibid.* p. 91) translates: 'Si distribuitur communio, distribuatur etiam eleemosyna pro pauperibus, haec autem dispertitur pauperibus ante occasum solis a populo; si quid de necessario reliquum est, distribuatur altera die; et si iterum quid restat, tertia die. Ab eo autem in cuius domo (eleemosyna distribuatur et reliquum) asservatur, nihil (ad compensationem laboris) computatur ex iis rebus (quae traditae sunt pro pauperibus); sola misericordia eaque tota afferat ei, qui eam exhibet, computatam mercedem. Qui distribuit, nihil inde obtineat, quando panis pauperum diutius moratur in domo eius per negligentiam.' H. Vielhaber (*Texte u. Unters.* VI 4, p. 104 ff.) substitutes 'oblatio' for 'communio,' omits 'pro' before 'pauperibus,' changes 'distribuatur altera die' into 'distribuant postero mane,' and omits all that Haneberg had put in brackets. W. Riedel (*Die Kirchenrechtsquellen des Patriarchats Alex.* 1900, p. 221) translates: 'Wenn ein Opfer gegeben wird, soll auch ein Almosen für die Armen gegeben werden: sie sollen es vor Sonnenuntergang den Armen der Gemeinde geben. Wenn etwas über

<sup>1</sup> This is the received accentuation, judging from a number of editions, from Walton's Polyglot to the Cambridge Manual and Oxford Concordance: but Chandler does not seem to explain.