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IV. (*By later hand.*) Deus qui exeunti ex egipto populo tuo maria diuisisti & suspensis utrinque marginibus in specie muri eregi<sup>1</sup> fluentia<sup>2</sup> iussisti, animas quoque nostras a diluuiio peccatorum liberare digneris ut transire viciorum gurgitem [ualeamus]<sup>3</sup> hoste contempto saluator mundi, qui<sup>4</sup> regnas<sup>4</sup> in s[ecula] s[eculorum]. Amen.

In *f* <sup>1</sup> *erigi f* <sup>2</sup> *fluentia f* <sup>3</sup> *ualeamus* <sup>4-4</sup> *cum eterno patre uinis dominaris ac regnas cum spiritu sancto f.*

We are thus able to reconstitute the typical and, perhaps, primitive Irish psalter as providing one prayer and a canticle or canticles at the end of each of the three books of the Psalter, thus :

After Ps. I Prayer i; Canticles i-iii.  
 „ „ c „ ii; „ iv-vi.  
 „ „ cl „ iii; Canticle vii.

The only exceptions to the above order are that *c* has the Canticles in different order; and that, the original scribe of *e* having omitted to copy in their proper places Prayers ii and iii, a corrector has inserted them in vacant spaces after the canticle which they should have preceded; and in order to fill up the last page of the MS has inserted Prayer iv which is only found in Irish MSS.

H. M. BANNISTER.

## THE SEVEN LETTERS AND THE REST OF THE APOCALYPSE.

IN his important work on the *Letters to the Seven Churches*, for which so many readers feel themselves his debtors, Sir W. Ramsay somewhat provokingly puts forward the theory (c. iv, &c.), that the Letters themselves have no organic connexion with the main portion of the Apocalypse which, he considers, 'is complete without them'. He looks upon them as forming a mere episode, attached loosely to a work of diverse character, as a kind of homiletic addition, the idea of which only occurred as an afterthought to the Sacred Writer during the process of penning the Apocalypse proper. Accordingly, though they are, as a matter of fact, found at the beginning of the book, he holds that there is no reason why they should have been given that position rather than any other, except perhaps for convenience' sake. The link of connexion, therefore, with the rest of the book is, in his view, but a slender, a mere formal one, an artificial bridge to unite the two—

'He that hath an ear, let him hear what the Spirit saith to the Churches.'

I venture to submit that this bold theory is a mistaken one; that in the mind of the Sacred Writer, the connexion between the two portions of the book is really organic, that the introductory part cannot be dispensed with and is in its right place; that the true link of connexion in fact is to be sought in what is the very object and aim of the book. Is that object and aim so difficult to ascertain? or is it patent to one who looks at any rate below the surface? It is no doubt true that in the Apocalyptic portion, the abundance of pictorial imagery, like the smoke that veils the general issue to an onlooker on a field of battle, may to some extent obscure the main object of the book, but surely only to a superficial reader. The real purport discloses itself from time to time with vivid, unmistakeable clearness and force. Curiously enough, Sir W. Ramsay himself in one place indicates the very life-breath of the purpose which animates both the Letters and the Sequel, when he describes the book as a 'vision of trial and triumph' (p. 37), while urging also—what in this connexion is much to the point—that the Seven Churches, in spite of their individual characteristics, are nevertheless regarded by the Sacred Writer as ideally representing the whole Catholic Church; so much so that the Letters were not to be sent separately to the several Churches, but collectively to all. The Churches are lost sight of in the Church. And what in the Apostle's mind is the Church but the Agent and Witness for Christ? 'The trial and the triumph'—of whom are they predicated but of the Church? The trial—was it not the trial of the Church, God's instrument in effecting the triumph? The triumph—by whom is it to be achieved but by the Church? only, of course, through living union with its unseen Head; but still by it. And it is then this victory of the Church that is foreshadowed in, and forms the subject of, the whole book. This is saliently brought out in one passage that may be mentioned (of course apparent in others also): viz. c. xvii 14 'The Lamb shall overcome . . . and they that are with him, called and chosen and faithful'. (If any word should be supplied, it should be, as Alf., *shall overcome*. The Lamb, and they that are with him, called, &c., shall overcome. Other supplements, whether of A.V. or of R.V., are unwarranted and injurious.) The vital connexion between the two portions of the book is thus made apparent. Christ's victory is to be achieved through His Church. But if so, then the Church must be 'faithful', must be purged from un-Christlikeness: else it will not be a fit instrument for the functions assigned to it. Hence, before the conflict is brought on the scene, the preparation of the Instrument by the warnings of the Seven Letters, addressed to the Ideal Church.

I suggest that the Book of the Revelation is in fact a missionary book; the counterpart from an ideal standpoint of the historic matter-of-fact record of the Acts of the Apostles. Both are descriptive of the conflict between Church and World, of 'the trial and the triumph'; the one in narrative of fact; the other in 'vision', the meaning wrapt up always in it, even where what is historical underlies, in the ideal and figurative.

Both books, it may be observed, start from the Ascension; the one, however, narrating the actual event, the other portraying an august ideal picture of the Ascended Lord. Both in the forefront make the purified Church to stand forth as the divinely selected Instrument; the one by the narrative of the event of Pentecost mainly, supplemented in other ways; the other by the figures of the seven lamps or of the seven stars in the hand of Christ; both go on to exhibit the conflict between Church and world; the one in fact of history; the other in figure and ideally. Both also lead up to a certain fulfilment, a stage, but only a stage, of victory. The end of the Acts leaves us with a world-wide spread of the Gospel; the field of the world (then known) occupied, but the obedience to the faith only partial. So the Apocalypse, whilst in idea it overleaps all obstacles and already embraces the end, yet after all exhibits an incomplete issue. It shews a Church established in the world, but the nations (the nations, not, of course, as in A.V., 'of them that are saved') still in need of the healing that comes from the Church, still outside. But it is ever the Church that is the means of making the truth to conquer; the triumph, partial or final, is attained through its trial; through the 'faith and patience of the saints'.

The Book of the Revelation thus regarded is seen to be one coherent whole, and the Letters an essential part of it, occupying their right place, the only suitable one for them.

C. H. PAREZ.

## THE GREEK VERSION OF ISAIAH: IS IT THE WORK OF A SINGLE TRANSLATOR?

IN his valuable contributions to this JOURNAL,<sup>1</sup> Mr St John Thackeray has adduced weighty reasons to shew that 'the task of translating the books of Jeremiah and Ezekiel into Greek was in each case divided between two translators'. He finds no evidence that a similar division

<sup>1</sup> Vol. iv 245 ff, 398 ff, 578 ff; cp. also x 301 ff and see now *Grammar of the Old Testament in Greek* i 10 ff.