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particular occasions on which they were used in Temple or synagogue, while some of the latest in the collection may have been wholly composed with a view to a particular feast and to fill a gap in the cycle arrangement. I hope to return to this subject on another occasion and to submit some notes on the lessons and psalms for Rosh Hashanah (New Year's Day). Here I need only remark that the services for that day were dominated by the thoughts contained in the Song of Hannah (the New Year Day Haphtarah); that the Jewish civil New Year's Day came just before the Feast of Tabernacles in the middle of the ecclesiastical year; and that Psalm lxxv, both by its position in the middle of the Psalter immediately before the Psalm for Tabernacles which I have taken as the text of this paper, and by its parallels to 1 Sam. ii 1-10, is marked out by this internal evidence, though tradition is here silent, as the Psalm which was at one time proper to the New Year season in the second year of the triennial cycle.

H. ST J. THACKERAY.

MR THACKERAY'S note is most interesting, and will (I hope) be fully considered by Old Testament students. His explanation of the reading of the Septuagint is surely right.

But the reading of the Masoretic text is not so hard as it looks. The first clause

‘For the wrath of man shall praise thee’

may claim the support of LXX. In the second clause the Greek translators read the Hebrew verb as תְּרוֹנָה, as Mr Thackeray points out, but the Masoretic תְּרַנֵּן cannot be rejected as giving unsatisfactory sense. We may translate literally,

‘The remnant of wraths shalt thou gird on.’

Now the Hebrew שְׂאֲרִית ‘remnant’ means usually a remnant of a *people* or of *peoples*, and the phrase ‘thou shalt gird on the remnant’ means in Eastern language, ‘thou shalt make a slaughter of thy foes, and obtain complete mastery over those who survive’. The same thought expressed in somewhat different language is found in Jer. xliii 12 ‘[Nebuchadrezzar] shall array himself with the land of Egypt, as a shepherd arrayeth himself with his garment’. ‘Putting on’ or ‘girding on’ is a phrase meaning to *take possession of* or to *treat as, personal property*, thus in Jer. xiii 11, JEHOVAH is represented as saying, ‘As the girdle (Heb. אֲוֶר) cleaveth to the loins of a man, so have I caused to cleave to me the whole house of Israel and the whole house of Judah’.

Finally, it may be said that the phrase ‘the remnant of wraths’ can

be justified as an Eastern phrase for 'the remnant of wrathful peoples'. In the first clause the term 'the wrath of man' stands for 'wrathful men' by the same figure of speech. By the same figure the writer of Ps. cix 4 says 'I am prayer', and another Psalmist 'I am peace' (cxx 7, quoted by Kirkpatrick). We may therefore paraphrase Ps. lxxvi 11 (10) as follows:—

'Surely wrathful Gentiles shall learn to praise thee at Zion;
The remnant of the wrathful nations thou shalt take as thine own.'

With this agrees the second half of the following verse in which prediction passes into invitation:—

'Let all that are round about him bring presents unto him that ought to be feared.'

W. EMERY BARNES.

THE PATRISTIC *TESTIMONIA* OF TIMOTHEUS AELURUS.

(IRENÆUS, ATHANASIUS, DIONYSIUS.)

I

IN the following pages I discuss certain pieces which occur in what we may call the Patristic *dossier* of the patriarch of Alexandria Timotheus, nicknamed Aelurus or the Cat. Next to nothing remains in Greek of his works, because he was in conflict with the form of belief which triumphed in the great churches of the west and the east at the Council of Chalcedon.

Four years ago, however, there was published at Leipzig a lengthy treatise of Timotheus in old Armenian by two archimandrites of Edschmiadsin. It is a work which seems to have been written by him when he was banished to Gangra in the year 460; his method in it is to state his own views, together with those of his opponents, and then to give select passages from fathers whose orthodoxy was considered above doubt and dispute, to shew that his opinion was old and catholic; and these are followed by passages from recognized heretics like Paul of Samosata, Nestorius, and Theodoret, and it is argued that the decisions of the Council of Chalcedon were in agreement with the latter. We should expect a patriarch of Alexandria writing in the middle of the fifth century to preserve to us passages from many Christian authors now lost; and this expectation is not wholly disappointed when