

published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be un-superseded for many a year. That for Philippians, if we can use the Greek, would do very well. But there are now two excellent commentaries on Philippians that work upon the Greek text. They are Bishop Lightfoot's (Macmillan, 12s.) and Professor Vincent's (T. & T. Clark, 8s. 6d.). The latter is just out. It seems a fine piece of scholarship, and it had the advantage of Lightfoot going before it. Of smaller commentaries on Philippians the best is Principal Moule's in *The Cambridge Bible*. It is published at 2s. 6d., and there is a Greek edition at the same price.

As for the Book of Judges, the one great commentary in the English language is Moore's. Forward enough for the foremost of us, it is nevertheless the work of a most accomplished scholar, and brimful of literary and religious interest. It is also one of the volumes of *The International Critical Commentary*. It is published at 12s. Of smaller books on Judges the best is Sutherland Black's. It is one of the *Smaller Cambridge Bibles*, and costs no more than one shilling.

Black and Moule will do very well for the easy-minded; but we hope that many of our members will be serious enough to enter upon the study thoroughly, and to master either Moore or Vincent.

Two Interesting Biblical Quotations in the 'Apostolic Constitutions.'

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IN the Chapter Library of Verona, Mr. Edmund Hauler, of Vienna, deciphered a very ancient Latin palimpsest, which turned out to contain a translation of the *Didascalia Apostolorum*, i.e. of the original work on which the present *Apostolic Constitutions* are based. The original Greek of the *Didascalia*, which is supposed to belong to the beginning of the third century, is not yet recovered; it is known to us only, and to very few indeed, through the Syriac translation, published anonymously by P. de Lagarde (Lipsiæ, 1854, *L'ouvrage n'a été tiré qu'à cent exemplaires*), and by his retranslation of it into Greek, hidden in the sixth volume of Bunsen's *Christianity and Mankind* (London, 1854, 'Analecta Ante-Nicæna,' vol. ii.). As this early work of de Lagarde has proved not quite satisfactory, the heartier is our welcome to the new discovery. The 'find' is the more surprising, as no trace had hitherto been found of any knowledge of this work, either in its original or in its later form, in the whole Western Church before the sixteenth century, when Capellius published a fragmentary Latin translation in 1546, and Turrianus the Greek text in 1563. Under the title *Didascalia Apostolorum Latine reddite fragmenta Veronensia*,

E. Hauler will publish the whole at Leipzig through B. G. Teubner (see *Mitteilungen* of B. G. Teubner, 1897, n. 2, p. 51 f.). In the meantime, he has given a specimen of twelve pages, with some introductory and explanatory remarks, in the 'Sitzungsberichte der Kais. Akademie der Wissenschaften' of Vienna (Philosophisch-historische Classe, cxxxv. Band, Jahrgang 1895; Wien. 1896; xi. Abh., 54 pp.), under the odd title, *Eine Lateinische Palimpsestübersetzung der Didascalia Apostolorum*. Odd I call this title, because of course it is not the translation that is palimpsest, but the MS. which has preserved it. But this by the bye.

In this essay, as well as in his previous announcement in the *Mitteilungen* just quoted, Hauler calls attention to the importance which the biblical quotations of this version will have. They are both numerous and extensive; and thus we get, he says, a large stock of continuous passages wanting as yet in the works of Sabatier and his followers, 'from one of the old Ante-Hieronymic Bible Versions.' Whether this be so, we must wait to decide till his edition appears, for it is just as possible, or even more likely, that the translator of the *Didascalia* did not refer

for these quotations to the version or one of the versions already extant in Latin in his day, but himself translated, *ad hoc*, the biblical quotations from the Greek just as he did with the text of the *Didascalía*, in which they are embedded. But the interest of the two quotations to which I wish to call the attention of the readers of THE EXPOSITORY TIMES is independent of this question.

I.

The first quotation is found three times in the *Apostolic Constitutions* (Book I. chap. x.; III. chap. v.; VII. chap. cciv.; p. 13, l. 8, ed. de Lagarde, 1862; p. 100, l. 21; and p. 208, l. 12). In the Syriac *Didascalía* only the first passage is preserved (p. 9, l. 18), and so, too, in the Latin version, as hitherto published (p. 13, l. 25). In the Greek text the first two passages are the same *verbatim*. If a Christian woman—this is the context—does not live as a true Christian, her husband, if he be a believer or a heathen, may be scandalised and blaspheme God, and she will be found out before God as an inheritor of the Woe (σὺ τοῦ Ὀυαὶ κληρονόμος εὑρεθήσῃ παρὰ Θεῷ. Οὐαὶ γάρ, φησί, δι' οὗ τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν. In the second instance (p. 100, l. 21), the context is similar; the case supposed is that not of a married woman, but of a widow, who does not behave as she ought: Ἐνοχος ἔσται τῆς προπερείας ἢ πρεσβύτις καὶ τῆς βλασφημίας καὶ τὸ Οὐαὶ κληρονόμησει. Οὐαὶ γάρ, φησὶν, etc. For both passages de Lagarde quotes Isa. lii. 5. In the third instance (p. 208, l. 12) there can be no doubt that this passage of the prophet is in view. There Christians are admonished not to incur the reproach which Israel of old had to bear (Mal. i. 6); for the glory of the fathers is the piety of the children, and the honour of the lords the fear of the slaves, as their contrary is disobedience and from thence blasphemy, καθάπερ ὁ Κύριος ἔφη. Δι' ὑμᾶς γάρ, φησί, βλασφημεῖται τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν (thus, according to Codd. yz, the little difference as to the way in which the quotation is introduced—καθάπερ ὁ Κύριος ἔφη and φησί are omitted by Lagarde—does not concern us). That here Isa. lii. 5 is quoted everybody will admit, though even this form does not quite agree with our present Greek or Hebrew text. In the latter we have nothing to correspond to δι' ὑμᾶς nor to ἐν τοῖς ἔθνεσιν, but at the beginning

וְתִמְיֵד בְּלִיּוֹם. In the printed text of the Septuagint we have διὰ παντὸς after δι' ὑμᾶς, in two Codices (109, 302) after τὸ ὄνομά μου; these words, as in our quotation, are omitted in three quotations of Justin, Chrysostom, and Isidore of Pelusium; one Greek Codex finally omits ἐν τοῖς ἔθνεσιν (23). But there is no trace at all in Isaiah of the οὐαὶ, which is the turning-point in the first two quotations, and which is corroborated for the first instance by the Latin as well as the Syriac version. In the latter it runs—I spell it with Hebrew letters—

וְתִקְבְּלִין וְיֵא מִן אֱלֹהֵא וְיִ לְהֹן גִּיר לְאִילִין דְּמַטְלְהֹן מִתְגַּדְרָא
שְׂמֹה דְאֱלֹהֵא בֵית עַמְמָא

'lest thou receivest the Woe from God, for "woe to those on account of whom the name of God is blasphemed among the heathen."' The newly-found Latin comes even nearer to the Greek: 'Et tu væ hereditaris apud dñm. Væ, inquit, per quem nomen dī blasphemetur inter gentes.'

If we look for other quotations of the same saying, we find it quoted already by Holmes-Parsons: *Ign. ep. interp. ad Trall.* sec. 8. Now it is well known that there is a close connexion between the interpolated Epistles of Ignatius and the *Apostolic Constitutions*; nay, it may even be taken as certain that the interpolator of Ignatius and the redactor of the *Apostolic Constitutions* are one and the same person. And not only does the quotation occur in the interpolated letter *ad Trallianus*, and in the (later) *Constitutions*, but it was found in the original form of both—in the *Didascalía*, as the Latin and Syriac show; and in the original letter of Ignatius (see the edition of Zahn, *Patrum Apostolicorum opera*, ii. p. 50): Μὴ ἀφορμὰς δίδοτε τοῖς ἔθνεσιν, ἵνα μὴ δι' ὀλίγου ἀφρονᾶς τὸ ἐν Θεῷ πλήθος βλασφημεῖται. Οὐαὶ γάρ, δι' οὗ ἐπὶ ματαιότητι τὸ ὄνομά μου ἐπὶ τινῶν βλασφημεῖται. Zahn remarks: 'Locum e Jes. 52, 5 (cf. Ezek. xxxvi. 22; Rom. ii. 24), sumptum satis libere tractavit Ignatius, neque ullus dubito, quin præmittendi vocabuli οὐαὶ ipse auctor exstiterit et Polycarpo (x. 3) et scriptori *Didascalíæ*, pp. 9, 18, cf. *const. ap.* i. 10, iii. 5.' The quotation in Polycarp (p. 126) is ἵνα . . . ὁ Κύριος ἐν ὑμῖν μὴ βλασφημῆται. Οὐαὶ δέ, δι' οὗ τὸ ὄνομα Κυρίου βλασφημεῖται. Ἐν τοῖς ἔθνεσιν, which is missing here, occurs immediately before (l. 4). In the interpolated epistle *ad Trallianus* (p. 188) the quotation agrees *verbatim* with that of the

Didascalia or *Constitutions*; only the introduction is a little fuller: Οὐαὶ γάρ,¹ φησὶν ὁ προφήτης ὡς ἐκ προσώπου τοῦ θεοῦ, δι' οὗ, etc.

But we have to cite one more passage for this οὐαὶ, and perhaps the most interesting. In the so-called Second Epistle of Clement, we read (xiii. 1, 2, in the edition of Gebhardt-Harnack², 1876, i. p. 130): "Ἴνα τὸ ὄνομα δι' ἡμᾶς μὴ βλασφημῆται. Λέγει γάρ ὁ Κύριος· ΔΙΑ ΠΑΝΤΟΣ τὸ ὄνομά μου βλασφημεῖται ἐν ΠΑΣΙ τοῖς ἔθνεσι, καὶ διὰ βλασφημεῖται τὸ ὄνομά μου. Ἐν τίνι βλασφημεῖται; ἐν τῷ μὴ ποιεῖν ὑμᾶς ὁ βούλομαι. Gebhardt-Harnack print all the words from διὰ down to βούλομαι in the type used for quotations, and after quoting Isa. lii. 5 (Ezek. xxxvi. 20), Rom. ii. 24, for the first quotation, remark on the other διὰ βλασφ. 'Hæc in bibliis desunt.'

But now turn to the Syriac version of 2 Clement, and we shall have no doubt that for καὶ διὰ—which reading is still followed in the additional volume of the *Ante-Nicene Christian Library*, 1897, p. 254—we ought to read καὶ [πάλι]· οὐαὶ δι' οὗ and afterwards ἡμᾶς ἃ λέγομεν for ὑμᾶς ἃ βούλομαι. The words ἐν τίνι βλασφημεῖται are not any longer part of the quotation, but are words of the preacher. If this be so, the quotation introduced by οὐαὶ is at once distinguished from Isa. lii. 5. *But where is it then taken from?* I cannot say as yet; I have only to add, that

¹ In the edition of Zahn this γάρ ought not to be printed in the type which indicates a quotation. It belongs to the author who quotes, not to the quotation.

Chrysostom (iv. 49) also quotes the passage of the prophet with an introductory οὐαὶ, namely, οὐαὶ ὑμῖν, ὅτι δι' ὑμᾶς τὸ ὄνομά μου, etc. Can we suppose with Zahn, that the form of the saying with οὐαὶ was given to it by Ignatius, and that from him Polycarp, from Polycarp the author of the *Didascalia*, from him the writer who worked over the latter and the Epistles of Ignatius, and finally the author of 2 Clement took it, and that all these argued from this οὐαὶ as from a word of Scripture?

So much on the history of this quotation, now one word only on its text. Is the reading οὐαὶ δι' οὗ . . . βλασφημεῖται correct? διὰ with genitive = *per*, 'through,' but the context of the first and second quotations demands διὰ with accusative = *propter*, 'on account of.' A Christian incurs the Divine Woe when on his account God's name is blasphemed by others. The Syriac *Didascalia* seems to have read the accusative δι' οὗς, like Chrysostom, who has οὐαὶ ὑμῖν, ὅτι δι' ὑμᾶς. Shall we insert this single letter s? I am not sure; it is just as possible that the genitive sing. is used under the influence of such well-known passages as Matt. xxvi. 24; Mark xiv. 21; Luke xxii. 22, οὐαὶ τῷ ἀνθρώπῳ, δι' οὗ; Luke xvii. 1, οὐαὶ δὲ δι' οὗ ἔρχεται.

I should be very glad if any reader of THE EXPOSITORY TIMES could offer some further contributions on this passage. Perhaps I should find some in the *Clemens* of Bishop Lightfoot, but unfortunately this book is not at my command.

The Curse of the Law.

AN EXPOSITORY SERMON.

Gal. iii. 13: 'Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree.'—(R. V.)

ONE of the characteristics of St. Paul was his tact. The late Dean Howson, who wrote a book on the character of St. Paul, devoted a whole chapter to the illustration of the apostle's tact. There was certainly nothing in St. Paul's tact of that worldly wisdom which subordinates truth to convenience. He spoke the truth always and at all hazards. But he spoke it in love. And

especially he was careful, when he had a new and untried audience before him, not to say anything that would prematurely and needlessly offend. His burning passion for his hearers was that they might be saved, and he used unwearied wisdom and tact in all his addresses that he might win them to look unto Jesus, in whom was their salvation, even the forgiveness of their sins.

Now there was one subject that was more offensive to St. Paul's audiences than any other. It was the subject of crucifixion. Whether his