

A NEWLY DISCOVERED HEBREW MANUSCRIPT

We publish here below for the first time an English translation of one of the recently discovered Hebrew manuscripts, spoken of in the Editorial, page 2.

COMBAT BETWEEN THE CHILDREN OF LIGHT AND THE SONS OF DARKNESS

ORDER OF BATTLE

To direct the warriors armed with slings, the trumpets sound until they have cast their stones seven times. Then the priests will call them back, blowing their "Trumpets for the Return" and (these warriors) will assemble near the place where the whole host was deployed before the battle, in order to take up again their former positions. Then the priests will blow their "Trumpets of the Call" and the three ensign-bearers will go forward from the middle, out of the gates [of the camp], and they will stand between the two armies drawn up in order of battle; and near them will stand the horsemen, on their right and on their left. At this moment the priests will blow their trumpets again, giving out a low sound, which is a signal for battle.

Then the officers will separate, each going to the post which has been allotted to him. As soon as all the warriors have arranged themselves in three lines, the priests will sound the trumpets for them a second time, giving out a grave and sustained note which is the signal for advance, towards the enemy line, until they come near it. [The warriors] will then take hold of their weapons, and the priests will blow the "Six Trumpets of the Slain" giving out a sharp and violent sound which dominates the battle. The Levites and others who possess horns will blow warlike blasts on them so that the heart of the enemy may melt away. When this great sound of war is heard the warriors armed with spears will go forward to slay the enemy. The horns will then blow louder and the priests will sound their trumpets so as to dominate the battle, emitting a sharp and violent blast, until the warriors have cast their spears seven times at the host of the enemy. Then the priests will blow the "Trumpets for the Return" giving out a grave, low and sustained call.

Now this is the way the priests will recall the ensign-bearers: When the last spear has been cast [the Levites and priests] will blow their trumpets loudly, in order to dominate the war [till the last spear has been cast]. Then the priests will blow the "Trumpets for the Return" emitting a grave, low and sustained sound until the ensign-bearers [have returned] to their places.

Note by Père Bauchet. The passages in brackets have been supplied by myself, according to the context and the number of letters. They are missing in the original text. Professor Sukenik, whom I have consulted on the matter, has qualified my suggestions as "probable."

English Version by V. de M.

J.-M. Paul Bauchet, O.D.C.
Jerusalem, 25th November 1948.

QUESTIONS AND ANSWERS

What does St. John mean by "grace" when he speaks of our Blessed Lord as "full of grace and truth" (Jn. i, 14).

Christ in His human nature certainly possessed sanctifying grace, but it is unlikely that St. John in this passage specially wished to stress Christ's endowments as man. No possession of sanctifying grace would constitute our Lord the only-begotten Son of the Father. The uniqueness of Christ's Sonship consists in the fact that He Himself is in His Person the very source of all grace and truth, for He is God, the Word who dwelt amongst us. In Him the fullness of the Godhead dwells corporally, hence He possesses all divine perfection as God-Incarnate and is thus full of grace and truth as a spring is said to be full of water. Hence in the following verse St. John wrote "from His fullness we have all received and grace upon grace; the Law was given by Moses, but grace and truth came by Jesus Christ." We receive sanctifying grace not because Christ in His human nature possessed it, but because in His Person He is the source of all graces bestowed on us.

J. P. ARENZEN.

How do you account for the lack of direct quotations in the epistles from our Lord's actual sayings?

The above is (I think) the chief point in an enquiry far too long to be printed in full in SCRIPTURE; but in my answer I have tried to bear in mind the enquiry as a whole. If some point presents a further difficulty, it may perhaps be dealt with separately later on. In order to keep the answer reasonably short, I have broken it up into short headings, and have confined it to St. Paul. Much of what is written applies to all the epistles, in which however there are also some special features. Thus, I John i, 3 seems to be introducing St. John's gospel, rather than the rest of the epistle, and I may add that Hebrews is largely concerned with the *Old Testament*.

(1) St. Paul presupposes a careful oral instruction: see, for example, Acts xx, 20, 31. The Christians might be supposed to know well at