published a new concordance to the Greek New Testament by Moulton and Geden. It is likely to supersede every other, and be unsurpassed 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.

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**Two Interesting Biblical Quotations in the 'Apostolic Constitutions.'**

**By Professor Eberhard Nestle, Ph.D., D.D., Ulm.**

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 (Lipsiae, 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-Nicæa,' 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. Abb., 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 Didascalia, 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 Didascalia 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 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 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 ἐφη. Δὲ ὁμᾶς γὰρ, φησὶ, βλασφημεῖται ὁ δῶμα μου ἐν τοῖς ἔθεσιν (thus, according to Codd. y z, the little difference as to the way in which the quotation is introduced—καθάπερ ὁ Κύριος ἐφη and φησὶ 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 δὲ ὁμᾶς nor to ἐν τοῖς ἔθεσιν, but at the beginning

In the printed text of the Septuagint we have δὲ παρτός after δὲ ὁμᾶς, in two Codices (109, 302) after τὸ δῶμα 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 ἔθεσι (23). But there is no trace at all in Isaiah of the oματ, 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—

τοποκλῆται א 米 מ אשת א י לא תב נ ע ליאלא דומשחתה ימער

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 vae hereditaris aput dēm. Vae, iniquō, per quem nomen di blasphemat 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 Trallianos, and in the (later) Constitutions, but it was found in the original form of both—in the Didascalia, as the Latin and Syriac show; and in the original letter of Ignatius (see the edition of Zahn, Patrum Apostolorum opera, ii. p. 50): Μη ἀδικομάσ διὸ ἔρχοται τοῖς ἔθεσιν, ἵνα μὴ δὲ ἔλγους ἀδίκως τὸ ἐν Θεῷ πλῆθος βλασφημεῖται. Οὕς γὰρ, δὲ ὁ ἐπὶ μανధοτι γὰρ τὸ δῶμα μου ἐπὶ τῶν βλασφημεῖται. Zahn remarks: 'Locum e Jes. 52, 5 (cf. Ezek. xxxvi. 22; Rom. ii. 24), sumptum satis liberé tractavit Ignatius, neque ullus dubito, quin præmitteri vocabuli οὗδι ipse auctor existerit et Polycarp (x. 3) et scriptori Didascalia, pp. 9, 18, cf. const. ap. i. ro, iii. 5.' The quotation in Polycarp (p. 126) is ινα ... ὁ Κύριος ἐν ὑμῖν μὴ βλασφημεῖται. Οὔτι δὲ, δὲ ὁ δῶμα Κυρίου βλασφημεῖται. 'Ἐν τοῖς ἔθεσιν, which is missing here, occurs immediately before (l. 4). In the interpolated epistle ad Trallianos (p. 188) the quotation agrees verbatim with that of the
Didascalia or Constitutions; only the introduction is a little fuller: ὁδία γάρ, ὁ προφήτης ὁς ἐκ προσώπου τοῦ θεοῦ, δι' οὗ, etc.

But we have to cite one more passage for this ὁδία, and perhaps the most interesting. In the so-called Second Epistle of Clement, we read (xiii. 1, 2, in the edition of Gebhardt-Harnack, 1876, p. 120): 'Ἰδιὰ τὸ ὅρμα δὲ ἡμᾶς μὴ βλασφημήσω. Λέγει γάρ ὁ Κύριος, ΔΙΑ ΠΑΝΤΟΣ τὸ ὅρμα μου βλασφημεῖται. Εν τίνι βλασφημεῖται; ἐν τῷ μὴ ποιεῖν ὑμᾶς δ' βουλομαι. Gebhardt-Harnack print all the words from Διὰ down to βουλομαι 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 βλασφήμεται. 'Ἡσύς 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 which is followed in the additional volume of the Ante-Nicene Christian Library, 1897, p. 254—we ought to read καὶ τάλω: ὁδία δὲ οὗ and afterwards ὡς δ' ἀλγομεν ὃς ὑμᾶς δ' βουλομαι. The words έν τίνι βλασφημεῖται are not any longer part of the quotation, but are words of the preacher. If this be so, the quotation introduced by ὁδία 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 ὁδία, namely, ὁδία ὡς, δὲ ὡς τὸ ὅρμα μου, etc. Can we suppose with Zahn, that the form of the saying with ὁδία 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 ὁδία as from a word of Scripture?

So much on the history of this quotation, now one word only on its text. Is the reading ὁδία 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 Woew when on his account God's name is blasphemed by others. The Syriac Didascalia seems to have read the accusative δὲ οὗς, and Chrysostom, who has ὁδία ὡς, δὲ ὡς. Shall we insert this single letter? 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, ὁδία τῷ ἀνθρώπῳ, δι' οὗ; Luke xvii. 1, ὁδία δὲ δι' οὗ ἐξήρθα τι.

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 untired 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 unwearying 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