ver. 1 is an introduction announcing a challenge to judgement or rather to a trial by combat. Two great facts balancing one another on the stage of history become at once apparent, each expressed by a perfect tense in Hebrew, and each attended by results which are for the most part expressed in imperfects. On the eastern side Jehovah has stirred up (ירש) His champion to perform His will (ver. 2). On the western side fear has seized (תוקם פרא) even the dwellers on the distant Mediterranean coastlands (ver. 5). Without human aid the champion wins his triumphs, Jehovah alone upholding him (vers. 3, 4). With mutual encouragements and preparations for war his enemies hope to stand against him (vers. 6, 7). Surely there is literary unity in Isa. xli 1-7!

W. EMERY BARNES.

ON THE LXX OF ISAIAH v 14, 17, 18.

In verse 14 b, the Hebrew text has: 'and her glory, and her abundance, and her uproar, and he that rejoiceth, shall descend into her' (or, 'he that rejoiceth in her shall descend').

The LXX, keeping as usual closely to the order of the Hebrew words, has καὶ καταβήσονται οἱ ένδοξοι καὶ οἱ μεγάλοι καὶ οἱ πλούσιοι καὶ οἱ λουμοί αὐτής. The first part of this presents no great discrepancy. οἱ πλούσιοι (cf. xxxii 9 γυναικεῖς πλούσια) points to הכנאש as the reading of the LXX; but with οἱ λουμοί the difficulty becomes more acute, and the idea of paraphrase is absolutely excluded.

I suggest that for ἶςυ the LXX here read σιήν, which is rendered by λουμοί several times in Ezekiel; xxviii 7, xxx 11, &c. (The O. L. in Ezekiel has πεστες; see Mr. F. C. Burkitt's Τυνωνις, pp. 44, 77, 79.) Compare the use of λουμοί in 1 Macc. xv 21; Acts xxiv 5.

In verse 17, 'the waste places of the fat ones ( Allocator) shall strangers eat,' appears in the LXX as τῶν ἀπελημμένων δρῶν φάγονται. Ἀρνη probably represents κυρὶς for κυνῆς (so Ewald, though Prof. Cheyne, in the fourth edition of The Prophecies of Isaiah, appears to lean towards κυνῆς). But the error in ἀπελημμένων is of another kind, and has not, I think, been previously pointed out. What the Greek translator must have written is ἀπηλλημμένων (or ἀπηλλημμένων) from ἀπαλλεῖφω, taking ημν from απαλλεῖφω, wipe or blot out: as in 2 Kings xxi 13, where the word is rendered three times by ἀπαλλεῖφω. The corruption to ἀπελημμένων would be very natural, and has apparently affected all known MSS; the only variants recorded being ἀπελημμένων ΝQ* (αιελ. Κα) and ἐπελημμένων in the cursive 239, 306 (Holmes and Parsons).

Incidentally, this confirms the present Hebrew text, in which the נ and the division of the words have been suspected: see Prof. Cheyne's

In verse 18, 'cords of vanity,' is represented by σχοινίῳ μακρῷ. It was pointed out by Lowth that the Peshitta also has 'long'; and he suggested that for מָשָׁה the LXX read יִרְשׁ (Lev. xx i 18, xxii 23, 'prolonged,' ‘overgrown,' A.V. 'superfluous'). It is, however, possible that αἰσχρῷ is a corruption of αἰσχρῷ, the oblique strokes of the Α having been misread with the upright of ι into ι. The rendering of מָשָׁה is vouched for by Exod. xx 7 מָשָׁה, אֶתְנַ μַעַרְו; and in fact Symmachus renders the present passage ὡς σχοινίῳ μακαμότητος.

R. R. Ottley.

THE PURPOSE OF THE TRANSFIGURATION.

The attempts to explain the mystery of our Lord's Transfiguration have been innumerable. And many of these, no doubt, have been valuable contributions towards its solution. As a rule, however, they have dealt mainly with one side of the solemn occurrence. The question usually investigated has been, What did the Transfiguration mean for our Lord? what bearing had it on His earthly career? was it intended to be, in some marvellous way, a solace to Him in the dark hours when He began to go forward unflinchingly to the agony of the Cross? Many answers can be given to such questions as these. But they will always be, in the highest degree, provisional. It will ever lie beyond the bounds of our limited penetration to discover the hidden movements of the consciousness of Jesus. That falls within the scope of the unique fellowship between Him and His Father. But there is another side on which we can approach the Transfiguration. And it lies nearer to us, at least in the light of the New Testament. What was the meaning of the Transfiguration for the disciples? Obviously this was a scene intended to impress their minds. The three Synoptists detail the fact that Jesus took Peter, James and John apart to be witnesses of the extraordinary event. There was a purpose in His action. Had the Transfiguration been only an intensified condition of spiritual exaltation for our Lord, or an experience given to encourage and strengthen Him for the awful ordeal through which He had to pass, it would be by no means needful that the disciples should be spectators. Jesus had no partiality for spectacular demonstrations. He avoided them. Unless there was some important discipline for them

1 [The Peshitta in Isaiah contains several instances of borrowing from the LXX, e.g. for מְשָׁה עַבְרָי in xxx 7 Pesh. has vain is this your confidence!—a rendering very like ματαιόν ἐπάραζεν ὑμῶν αὐτή.—Edd.]