

Upon which Charles notes :

His light transfigures His saints.

But this is precisely what the Apostle is saying in 2 Co., and even the reference to Moses is involved in the passage of Enoch in the words :

They shall not be able to behold the face of the holy ;

and here is the desired reference to the glory of the Lord of Spirits. Evidently, then, Marcion's text is the correct one, though it has no Greek attestation and no other Latin or Syriac attestation. It must be restored, and on the margin there must be added a reference to En 38.

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A Manual Greek Lexicon of the New Testament.

PROFESSOR ABBOTT-SMITH'S *Manual Greek Lexicon of the New Testament*, recently published, supplies a much-felt need of our time. I do not know of any other Lexicon of the New Testament of so convenient a size, and at such a moderate cost, that compresses the same valuable material into the smallest possible space.

Professor Moulton examined part of the work in MS., and his commendation is of itself a sufficient guarantee of its usefulness to the working student.

A very interesting feature of the Lexicon is the constant reference to the usage of the Septuagint, the study of which has grown immensely of recent years, because the Vocabulary of this venerable version has a most important bearing on the diction of the New Testament. About 40 per cent. of the words of the Septuagint are to be found in this Lexicon alone. The Hebrew original for each word that occurs in the Septuagint is also given. One example out of many will illustrate what I mean. Take the rare word *γλωσσόκομον*.

† *γλωσσόκομον*, -ου, τό, vernac. form of cl. *γλωσσοκομείον* (*γλώσσα*, *κομείω*), [in LXX for *רָבָן*, 2 K 6¹¹, 2 Ch 24^{8, 10, 11*} ;]

1. = cl—*είον* (*v. supr.*), a case for holding the reeds or tongues of musical instruments.

2. As in LXX, π. (M.M., *s.v.*), a box, chest: Jn 12⁶ 13^{21†}.

This is surely concise enough, yet there is no obscurity. We find that the word *γλωσσόκομον* occurs twice in the N.T. and four times in the O.T., and that in the latter it is the translation of the Heb. *רָבָן*, a chest or box. *γλωσσοκομείον* is the vernacular form of the classical *γλωσσοκομείον*, and reference is also made to Moulton and Milligan's *Vocabulary of the Greek Testament*. The † or dagger at the beginning denotes that the word is not found in Greek writers of the Classical period; while the dagger at the end denotes that all the instances of the word's occurrence in the N.T. have been cited.

The asterisk * after the list of passages from 2 Kings and 2 Chronicles signifies that the word occurs nowhere else in the Septuagint. One could give many other examples, all showing the usefulness of the work, its combination of clearness and conciseness, its thorough up-to-dateness, and its full recognition of the supreme importance of the study of the vernacular Greek, the language of the New Testament.

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Christ's Diagnosis of Disease at Bethesda.

ὁ Ἰησοῦς . . . λέγει αὐτῷ, θέλεις ὑγιὴς γενέσθαι.—JOHN 5⁶.

'Jesus saith unto him, Wouldest thou be made whole?'—R.V.

'Do you want your health restored?'—MOFFATT.

'Do you wish to have health and strength?'—WEYMOUTH.

'Wouldst thou get well?'—CUNNINGTON.

THIS was the curious and abrupt inquiry with which Jesus introduced Himself to the invalid at Bethesda—surely the strangest question ever asked of a patient in a hospital? It violates the usual relationship between the patient and the physician. 'If thou wilt,' said the leper to Jesus, 'thou canst make me clean.'

Certainly Jesus, who was always saying unexpected things, never asked a more unexpected question. The words must have sounded rude and impertinent to those who lay in the next berths around the bath, waiting for its waters to bubble. Townsend, in his book on Europe

and Asia, points out that the West is pitiful and the East callous. But we think at first that this question is more than callous; it is cruel! and that the old man who lay sickly on his mattress grave might reasonably have replied: 'Young man, my presence here is a proof of my desire to be cured. Every one here knows that I am the father of the house, for I have been coming here since before you were born!'

But the patient did not so answer the question of Jesus. Instead of doing so, he rattled off an oft-repeated explanation of why his turn never came for healing, whilst countless others of this great brotherhood of the bandage had recovered. For Jesus by His first question had diagnosed the case correctly.

1. This man is the classic instance in the New Testament of one who suffered from the malady of not wanting, who came to the right place in the wrong spirit.

'Wilt thou be made whole?' *i.e.* 'hast thou the will? The question was suggested by the circumstances of the man's case. It might seem that he acquiesced in his condition, and was unwilling to make any vigorous effort to gain relief. The words of Jesus were fitted to awaken attention, hope, effort, in one who had fallen into apathy. Cf. Acts iii. 4' (Westcott).

The condition of cure, often in the case of physical, and always in the case of spiritual ailments, is willingness to be made whole.

'I doubt if the sorrowful gates of illness behold anything more entirely pitiable than the spectacle of a will upon crutches.'—*The Corner of Harley Street.*

"But you are hopeful? Yes or no." The doctor looked at Prince Aribert. "No!" he said shortly. "I am not. I am never hopeful when the patient is not on my side."—ARNOLD BENNETT, *The Grand Babylon Hotel.*

'She's made up her mind to die, and the doctor can't argue her out of the notion. Her heart is weak, and if it begins flutterin' it may stop for ever just because the poor old dear won't will it to go on wigglin'.'—H. A. VACHELL, *Quinneys.*

'A chronicler relates that the body of St. Martin of Tours had in 887 been secretly

transported to some remote hiding-place for fear of Danish invasion. When the time came for bringing it home again, there were in Touraine two impotent men who, thanks to their infirmity, gained large sums by begging. They were thrown into great terror by the tidings that the relics were brought back. St. Martin would certainly heal them and take away their means of livelihood.'—P. SABATIER, *Life of St. Francis.*

2. The impotent man may probably have been in such a morbid condition that not only was he reconciled to his disease and weakness, but was also actually proud of his condition. Such pride is not uncommon in the pervert, and is a worse thing than the malady of not wanting. To the Japanese there is beauty in a certain kind of blemish in the work of the potter—a beauty unintelligible to a European. There are those who, by taking thought, have tried to mend a fault which marred their character, and, having failed, appear to find a certain beauty and a cause of boasting in the blemish.

'There are people who look upon some disease, either of the body or of the soul, as the best and most precious thing in life. They nurse it all their lives, and only in it do they live at all. Though they suffer by it, yet they live upon it. They complain of it to other people, and by means of it attract to themselves the attention of their neighbours. They use it as a means of obtaining sympathy, and without it—they are nothing at all. Take away from them this disease, cure them, and they will be unhappy, because they are deprived of the only means of living—there they stand empty.'—MAXIM GORKY, *Twenty-Six of Us and One Other.*

'They discuss their maladies at length, with egotistic enjoyment, sometimes in disgusting detail. Unfailingly, each wishes to persuade the rest that no one else can possibly have such extraordinary complications of cruel suffering. Here illness is a cause of pride and rivalry, a fantastic warrant for an odd self-respect, a sort of decoration in a way.'—A. I. KUPIN, *A Sentimental Romance.*

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