

Isaiah, or even those significant words of Jeremiah himself, "I was like a lamb that is brought to the slaughter." The idea that a man, and not a beast, is the true sin-bearer is struggling into the prophetic consciousness. If the sun of this great doctrine is not yet risen, its dawn may be discerned on the eastern sky.

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BIBLICAL NOTES.

ADDITIONAL NOTE ON ST. PAUL'S USE OF ΘΡΙΑΜΒΕΩ.—A friend has pointed out an omission in my Paper on this subject in THE EXPOSITOR for December last, which may possibly have the appearance of a *suppressio veri*.

I have said (pp. 412, 414) that θριαμβέω is not found in any Greek author of an earlier date than St. Paul, and that "the classical usage on which our translation is based is confined to Plutarch, Appian, and Herodian." This statement refers, of course, to the classical usage of *the verb itself*, and, if correct, is a fact that perhaps deserves distinctly stating. Such a use of the derivative verb is, however, obviously dependent on a preëstablished use of *the noun* θρίαμβος in a corresponding sense, and this I have subsequently implied and taken for granted. It would have been better to have explicitly stated at the outset that the use of θρίαμβος as equivalent to *triumphus* dates as far back as Polybius (167 B.C.), in whose Books of Roman History it naturally occurs pretty frequently.¹ I do not see that this fact, which I had kept in view all along, in any way militates against the position taken up in my Paper. Unquestionably every Greek writer of St. Paul's time who had occasion to speak of the Roman triumph (as Josephus, for instance) used this word and no other; and unquestionably the Roman triumph was known by report, and spoken of under this name throughout the wide Greek-speaking regions of the Empire. It may also be freely allowed that the period of time that elapsed between Polybius and St. Paul was long enough for *triumphus* to have become naturalized in Greek. What I ventured to argue was, that there is no proof of such a

¹ For *triumpho* this writer has θρίαμβον ἄγειν, and for the *passive*, ἐν θρίαμβῳ ἄγεσθαι. See Polybius xvi. 23. 5, 6; xxii. 7. 17; as well as vi. 15. 8, previously referred to.

naturalization having actually taken place, no evidence of *θρίαμβος* and *θριαμβεΐω*, in their Latin connotation, having entered into the general current of Greek thought and speech. The idiom appears to have remained a pure Latinism up to this time, belonging only to Roman historians and biographers as such.

On the other hand, *θρίαμβος* had a very distinct, primitive, and popular sense of its own in Greek, antecedent to, and independent of, the exotic Latinist use, and on which the latter was evidently grafted. The passage quoted from Plutarch's *Marcellus* goes far to prove, if I mistake not, that this native sense of the word was *living* in the Greek of St. Paul's day, and that, as the general relation of the languages would lead one to expect, instead of being displaced by the foreign idiom, it most decidedly trenched upon it.

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NOTE ON ST. MARK ix. 33-50.—The latter half of this Chapter seems to be a concise report of all that passed between our Lord and his disciples upon this occasion; for the concluding words, "Have salt in yourselves, and have peace with one another," evidently refer to the contention which gave rise to the conversation. This connection has not been sufficiently regarded in any exposition that has come under my notice. Yet it is of the first importance, because it shews that the governing aim of our Lord's whole strain of remark was to check the personal ambition and rivalry which had betrayed his disciples into an angry dispute. I propose in this Note to submit to the judgment of the readers of the EXPOSITOR an exposition worked out upon this line.

When Jesus found himself alone with the Twelve in the house which He usually occupied at Capernaum, He asked them, "*What was it that ye disputed among yourselves by the way?*" Shame held them silent, for they had been contending as to which of them was the greatest. Then He sat down (the signal of his having something important to say); and, as they drew around Him, He said to them, "*If any man desire to be first, the same shall be last of all, and servant of all;*" meaning either that his ambition and contentiousness would degrade him to the lowest place and least spiritual form of service, or that, if he desired the only preëminence worth seeking, he should be content to occupy the humblest position, and make himself more useful and necessary to his brethren than any one else. Then He called a child, and set him in the midst of the Twelve, and, having folded his arms about him, said to them, "*Whosoever shall*