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## AD I COR. XIII.

DE hoc capite quamquam multa a viris doctis acute scripta sunt,<sup>1</sup> tamen id dicendi genus, quod in eo nemo non facile animadvertat, usque adhuc nondum iuste illustratum esse ego opinor.

Solent interpretores hanc epistolae partem eximia laude ornare, cum et res, quam explicat auctor, sanctissima esse et verborum compositio rei accommodata sermonem sublimem efficere videatur. Scribit autem apostolus de amore Christiano, quem carmine quodam celebrare eum plerique putant. Nam ΑΓΑΠΗ ita interpretantur, ut ei verbo vim mysticam attribuant; affectum enim intelligunt intimi pectoris, quo perfusi benignitate erga homines et desiderio Dei commoveamur, quique se per calamum apostoli in hymnum elatum, divino Spiritu inflatum, effundat.

At ego verba Paulina alia ratione interpretanda suspicor. EDWARDVS LEHMANN, vir ille acerrimus, in libro qui inscribitur STÄLLET OCH VÄGEN (Stockholmiae MCMXVIII) doctrinam de amore, quam explicat apostolus I Cor. xiii, stoico ingenio imbutam esse breviter contendit. Monet enim amorem ab apostolo laudatum praecipue virtutem negativam esse, cum id semper spectet, ut homo Christianus, ut se ab omni iniuria absteineat, ita omne incommodum aequo animo sustineat. Quod ad praecepta stoicorum (ἀπέχου, ἀνέχου) mire quadrare. Quam sententiam viribus iunctis excussimus, fructumque communis laboris mox in lucem edere cogitamus. His autem perspectis ad investigandam rationem, qua verba composita sunt, me res ipsa provexit meque impulit, ut in stoicorum scriptis si quid cum sermone Paulino conferre liceat quaerem. En quae repperi.

Epict. *Diss.* ii 12. 14.

τὸ πρῶτον δὲ τοῦτο καὶ μάλιστα ἴδιον Σωκράτους μηδέποτε παροξυνθῆναι ἐν λόγῳ, μηδέποτε λοιδοροῦν προενέγκασθαι μηδέν, μηδέποτε ὑβριστικόν . . .

Epict. *Ench.* i 3:

ἐὰν δὲ τὸ σὸν μόνον οἰηθῆς σὸν εἶναι, τὸ δὲ ἀλλότριον, ὥσπερ ἐστίν, ἀλλότριον, οὐδεὶς σε ἀναγκάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμνη οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδεὶς σε βλάψει, ἐχθρὸν οὐχ ἐξεῖς οὐδὲ γὰρ βλαβερόν τι πείσῃ.

Epict. *Diss.* iii 2. 14.

θέλεις σοι εἶπω, τίνα ἡμῖν εἰδείξας; ἄνθρωπον . . . μεψίμοιρον, ὀξύθυμον,

<sup>1</sup> J. Weiss *Der erste Brief an die Korinther*, 1911; A. Harnack *Sitzungsberichte der Berliner Akademie*, 1911, p. 132; H. Mosbech *Dansk teologisk tidsskrift*, 3 Række v. Bind, p. 193; R. Reitzenstein *Historia Monachorum*, Göttingen, 1916, pp. 100 ff, 239, 272 ff, *Nachrichten von der kgl. Gesellschaft zu Göttingen*, Philologisch-historische Klasse, 1916; *Historische Zeitschrift*, 3. Folge 20. Bd.; A. Harnack *Preussische Jahrbücher*, Band 164 (1916), Heft 1; H. Kurfess *Sokrates* vi 11-12; P. Corsen *ibid.*

δειλόν, πάντα μεμφόμενον, πᾶσιν ἐγκαλοῦντα, μηδέποτε ἡσυχίαν ἄγοντα, πέρπερον.

*Maximi Tyrii Philosophumena* ed. Hobein xx 2 περὶ τῆς Σωκράτους ἐρωτικῆς γ'.

Ὁ δὲ ἔρως οὐδενὶ οὕτως πολεμεῖ ὡς ἀνάγκη καὶ δέει καὶ ἐστὶν χρῆμα γαῦρον καὶ δεινῶς ἐλεύθερον, καὶ τῆς Σπάρτης αὐτῆς ἐλευθερώτερον. Μόνον γάρ τοι τῶν ἐν ἀνθρώποις ἔρως, ἐπειδὴν τῷ καθαρῶς συγγένηται, οὐ πλοῦτον τέθηπεν, οὐ τύραννον δέδιεν, οὐ βασιλεία ἐκπλήττεται,

οὐ δικαστήριον φυλάττεται, οὐ φεύγει θάνατον  
οὐ θηρίον αὐτῷ δεινόν, οὐ πῦρ, οὐ κρημνός, οὐ θάλαττα,  
οὐ ξίφος, οὐ βρόχος, ἀλλὰ καὶ

τὰ ἄπορα αὐτῷ εὐπορώτατα, καὶ τὰ δεινὰ εὐμαχώτατα,  
καὶ τὰ φοβερὰ εὐπετέστατα, καὶ τὰ χαλεπὰ εὐκολώτατα.

Ποταμοὶ πάντες περάσιμοι, χεῖμῶνες πλοϊμώτατοι, ὄρη εὐδρομώτατα· πανταχοῦ θαρσεῖ, πάντων ὑπερορᾷ, πάντων κρατεῖ.

Cum his conferendum illud apostoli Pauli 1 Cor. xiii 4-6.

ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη,  
οὐ ζηλοῖ ἡ ἀγάπη, οὐ περπερεύεται, οὐ φυσιοῦται,  
οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζέται τὸ κακόν,  
οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·  
πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

Apud Maximum Tyrium Platonem cum philosopho stoico in unum corpus coaluisse credo. Neque enim dubium est, Maximum ad Platonis Symposium (p. 197) respicere; sed eadem verba doctrinam genusque dicendi, in quo versabatur stoica Διατριβή, redolent. Doctrina enim stoica praeceptorum duo genera amplectitur: 'ne feceris' et 'patiaris'. Quae leges cum sine exceptione in omnibus rebus diligenter servandae sint, frequenter magistro opus est his verbis: 'ne' sive 'nunquam' (οὐ, οὐδέποτε) et 'omnia' (πάντα), et ita quidem, ut studio inculcandae doctrinae flagrans eadem verba saepius iteret praeceptor (οὐ . . . οὐ . . . οὐ . . . , πάντα . . . πάντα . . . πάντα . . .). Quem dicendi modum Communi usu atque consuetudine in sermonem philosophicum receptum apostolus suum fecisse videtur. Quae cum ita sint, eum non hymnum sed admonitionem gravem ad Corinthios scripsisse constat.

Neque abest suspicio, quin et versus 1-5 eiusdem capituli genus quoddam orationis imitentur ab aliis institutum. Scribit autem apostolus:

ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω,  
γέγονα χαλκὸς ἤχων ἢ κύμβαλον ἀλαλάζον. καὶ  
ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνώσιν, καὶ  
ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι,  
ἀγάπην δὲ μὴ ἔχω,  
οὐδὲν εἶμι. καὶ

ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ  
ἐὰν παραδῶ τὸ σῶμά μου ἵνα καθήσομαι,  
ἀγάπην δὲ μὴ ἔχω  
οὐδὲν ὠφελοῦμαι.

Cum his confero Epict. *Diss.* iv 8. 25 :

‘εἴ μέ τις’, φησίν, ‘βλάψαι δύναται,  
ἐγὼ οὐδὲν ποιῶ  
εἰ ἄλλον περιμένω, ἵνα με ὠφελήσῃ,  
ἐγὼ οὐδὲν εἶμι.

θέλω τι καὶ οὐ γίνεται  
ἐγὼ ἀτυχῆς εἶμι.’

Adicio locum ex Vetere Testamento adhibitum, Ps. cxxxviii (LXX)

v. 8 s. :

ἐὰν ἀναβῶ εἰς τὸν οὐρανόν,  
σὺ εἶ ἐκεῖ·

ἐὰν καταβῶ εἰς τὸν ἄδην,  
πάρει·

ἐὰν ἀναλάβω τὰς πτέρυγάς μου κατ’ ὄρθον  
καὶ κατασκηνώσω εἰς τὰ ἔσχατα τῆς θαλάσσης,  
καὶ γὰρ ἐκεῖ ἡ χεὶρ σου ὀδηγήσει με κτλ.

Haec eodem pertinent. In monendo Corinthios de excellentia amoris apostolus σχῆμα sequitur rhetoricum, non proprium sermonis genus et ex ipso natum affectu mystico incitatus procreat.

ANTON FRIDRICHSEN.

## ΕΝ ΟΑΙΓΩ ΜΕ ΠΕΙΘΕΙΣ ΧΡΙΣΤΙΑΝΟΝ

### ΠΟΙΗΣΑΙ—ACTS XXVI 28.

IN Acts xxvi 28 Westcott and Hort, faithful to the documentary evidence, print ἐν ὀλίγῳ με πείθεις Χριστιανὸν ποιῆσαι. Yet primitive error is suspected, and Hort proposes πέποιθας for με πείθεις ‘for the personal reference expressed by με loses no force by being left to implication’. A possible explanation of the text seems to have escaped notice, though the quotation may be found in Sophocles’ *Lexicon*. In 3 Regn. xx 7 Jezebel taunts Ahab : Σὺ γὰρ οὕτως ποιεῖς βασιλεία ἐπὶ Ἰσραὴλ ; Dost thou thus play the king over Israel ? Hence we may translate in Acts, ‘Almost, or lightly, or closely thou art pressing me to play the Christian’ ; unless, taking the present tense more freely, we