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meron I iv 15) and St Augustine (*De Genesi ad litteram* I 2) also give the same interpretation.

Another New Testament allusion to Prov. viii 22 in reference to Christ is found in Rev. iii 14 ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, a title of the risen Christ which Dr Swete and Dr Charles have not a shadow of authority for limiting in meaning to 'the Source of God's creation'. There is every reason to suppose that ἀρχή is here used with all the fullness of meaning which St Paul extracts from *rēshīth*—Beginning, Sum-total, Head, First-fruits. This at any rate fits in with the statement of xxi 6, ἐγὼ τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος, where τὸ τέλος embodies the interpretation of *bērēshīth* 'into Him' as the goal.

C. F. BURNEY.

TWO NOTES ON THE *BAZAAR OF HERACLIDES*.

I.

IN § 72 of the first part of Nestorius's Apology, known as 'the Bazaar of Heraclides', there is a passage represented by dots only in Dr Bethune-Baker's *Nestorius and his teaching* p. 127, and very obscurely rendered in the Oxford translation, p. 65. It will be convenient to give the Syriac and a suggested translation at once.

ܩܝܪܝܒܝ ܡܘܬܘܪ ܗܘ ܥܘܢ ܝܫܘܥ ܕܩܪܘܢ ܝܫܘܥܝܘܬܝܗ ܘܚܘܨܘܬܝܗ
ܕܩܝܪܝܒܝܢ ܥܘܢ ܗܘ ܥܘܢ ܕܘܢܝܢܝܗ ܘܡܘܬܘܪܝܗ ܘܚܘܨܘܬܝܗ ܘܚܘܨܘܬܝܗ
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ܕܩܝܪܝܒܝܢ ܥܘܢ ܗܘ ܥܘܢ ܕܘܢܝܢܝܗ ܘܡܘܬܘܪܝܗ ܘܚܘܨܘܬܝܗ ܘܚܘܨܘܬܝܗ
ܕܩܝܪܝܒܝܢ ܥܘܢ ܗܘ ܥܘܢ ܕܘܢܝܢܝܗ ܘܡܘܬܘܪܝܗ ܘܚܘܨܘܬܝܗ ܘܚܘܨܘܬܝܗ
ܕܩܝܪܝܒܝܢ ܥܘܢ ܗܘ ܥܘܢ ܕܘܢܝܢܝܗ ܘܡܘܬܘܪܝܗ ܘܚܘܨܘܬܝܗ ܘܚܘܨܘܬܝܗ
ܕܩܝܪܝܒܝܢ ܥܘܢ ܗܘ ܥܘܢ ܕܘܢܝܢܝܗ ܘܡܘܬܘܪܝܗ ܘܚܘܨܘܬܝܗ ܘܚܘܨܘܬܝܗ

'And because He was accounted to be a more eminent observer of the Law than any on account of His behaviour towards all men,—but while He was spending time among many things it was easy,—contrariwise where there was nothing from which He might be helped He went forth into the wilderness by Himself, to be tempted by the Devil when He was more in need than anything in the world; and out of what is

accounted fatigue and privation because of remoteness from everything He attained to all this supremacy, to as high as bodily power can be exalted.'

In the above I take the clause **ܘܥܬܘܘܢ ܘܥܬܘܘܢ ܘܥܬܘܘܢ** . . . **ܘܥܬܘܘܢ** as a parenthesis. **ܘܥܬܘܘܢ** certainly means 'delay', not 'be left alone' as the Oxford Editors translate it (i.e. **ܘܥܬܘܘܢ**). It probably corresponds to *χρονολυβείν*, as in Acts xx 16: Nestorius is evidently contrasting the blameless sojourn of Christ among men with His lonely struggle in the wilderness.

ܘܥܬܘܘܢ, which begins the apodosis, might stand for *ἀπέναντι* (as in Gen. iii 24) or *κατέναντι* (Mk. xi 2), but I think it is more likely to correspond to *τοῦναντίον* (see 1 Pet. iii 9).

The adjective **ܘܥܬܘܘܢ** 'in need' has in Syriac the preposition **ܐܘܪܝܟܐ** after it in Ezek. iv 17 and Prov. xii 9 (**ܘܥܬܘܘܢ ܐܘܪܝܟܐ** 'in need of bread') as also in late Hebrew. It has been suggested to me that **ܘܥܬܘܘܢ** might stand as well as **ܐܘܪܝܟܐ**, so that the clause might be translated 'when He was in need of everything in the world'. In support of this two passages from Wright's *Kalīlā we-Dimnā* (pp. 184⁵, 312²³) can be quoted, where **ܘܥܬܘܘܢ** is followed by **ܘܥܬܘܘܢ**: this text is a translation from the Arabic, made in the 10th or 11th century. But I cannot find any other instances of the construction with **ܘܥܬܘܘܢ**, for in ES ii 317 B **ܘܥܬܘܘܢ** is governed by **ܘܥܬܘܘܢ** (i.e. 'deprived of'). On the other hand, in ES ii 133 E **ܘܥܬܘܘܢ ܘܥܬܘܘܢ ܘܥܬܘܘܢ** . . . **ܘܥܬܘܘܢ** means 'in need of a piece of bread'. In Payne Smith *Thesaurus*, art. **ܘܥܬܘܘܢ**, note that 'Is. Ant. i. 22. 3 a f', should be 'Is. Ant. ap. B. O. i, 223'. The original Greek of Nestorius might be *ἐνδεέστερος γειόμενος πάντων τῶν ἐν τῷ κόσμῳ*.

In any case, whatever be the construction of **ܘܥܬܘܘܢ** (2^o) in l. 5 of the above extract, it is evident that **ܘܥܬܘܘܢ** in l. 6 cannot be governed by **ܘܥܬܘܘܢ**, and as there is no conjunction before **ܘܥܬܘܘܢ** (3^o) the words . . . **ܘܥܬܘܘܢ ܘܥܬܘܘܢ** must go with what follows, so that this **ܘܥܬܘܘܢ** must mean 'out of', i. e. *out of* weakness Christ was made strong in solitude.

The Oxford Editors, following Prof. Nau (p. 62), have: 'Because it was thought that he was more than all an observer of the commandments, on account of his manner of life among all men, and because if in many things he was left alone (=il était laissé seul), [it might have been] easy [to fight] against him (so Nau), where there was nothing whereby

he could be helped, he went forth alone into the wilderness to be tempted of the devil, while poor in all the things of the world, even in that which is considered a burden and a distress. And [because of this] removal far from everything he attained to the utmost supremacy to which bodily power could be raised.'

II.

I take this opportunity of pointing out that the tale referred to at the end of the long Note to p. 62 of Dr Bethune-Baker's *Nestorius* is a tale of a Cross, not of a 'crucifix'. The story will be found on pp. 366-7 of the Oxford translation of the *Bazaar*. But I think that 'the cross, which had been set up, of him who was crucified in nature and truth' (p. 367, l. 10) should be 'the cross which has been constituted [a Christian symbol] from Him, who &c.' That is to say ܥܘܨܘܕܝܟ followed by ܥܘܨܘܕܝܟ does not refer to the mechanical setting up of that wooden Cross by the Emperor (in Syriac ܥܘܨܘܕܝܟ), but to the Cross-figure having been hallowed by the crucifixion. I believe no 'crucifixes' were seen in Constantinople till after the Trullan Council (692).

F. C. BURKITT.

'ΕΠΙΦΩΣΚΕΙΝ.

IN a learned article in vol. xiv no. 56 of the JOURNAL Professor Burkitt collected passages from ecclesiastical and other writers to illustrate the use of this word and its equivalents, but it may be doubted whether its use in the First and Third Gospels has yet been fully explained.

1. Mt. xxviii 1 ὁψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων ἦλθεν Μαρία ἡ Μαγδαληνὴ κτλ. καὶ σεισμὸς ἐγένετο.

The problem is plain; ὁψὲ σαββάτων should mean towards sunset on Saturday evening, and τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων should mean towards sunrise on Sunday morning. How then can the whole phrase describe any time on Saturday or Sunday?

Two explanations are familiar.

(a) Matthew may have meant to describe a time on what we call Saturday evening, in which case ὁψὲ σαββάτων is a correct expression, but τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων must be translated 'when the first day of the week was drawing on'. This not only gives a most unnatural sense to the verb, but involves the assumption that Matthew wished to represent the women as watching all night at the tomb, witnesses of the