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are also found before that date. Of the 131 or more words that occur in the Pastorals, but not in the ten Paulines, and elsewhere in the N. T., 22 are in the Greek drama, 52 in Polybius and Strabo, 43 in the standard Classics. Diodorus has 5 (many others already counted), Cicero, 1. LXX, Philo, and Josephus have others, excepting *ἄσπιλος*, Herodian A. D. 230, *ἀφιλάργυρος* only in late writers, *πρεσβυτέριον* also late. Omitting these three, and three in Josephus, 125 out of the 131, 96 per cent., of the Pastoral words, found elsewhere in N. T. but not in Paulines, occur before A. D. 50; while at least 153 out of 175, 88 per cent., of the *ἄπ. λεγ.* can be quoted before A. D. 50. That is, of the 306 words, *ἄπ. λεγ.* and otherwise, in the Pastorals but not in the Paulines, 90 per cent. are before A. D. 50. The odds are that the remaining 10 per cent. are also previous to, or not much later than, that date.

Dr Harrison would also bring the language of the Pastorals nearer to the Apostolic Fathers and the Apologists than to the Paulines (pp. 140-148). The fact that 93 of the 175 *ἄπ. λεγ.* occur in the Ap. Fathers and Apologists, and 82 do not, cannot prove this. We have practically the same proportion in 1 Cor.; 54 of the 98 *ἄπ. λεγ.* occur in these writers and 44 do not, so that if this is made a test of Pauline authorship, 1 Cor. is in the same case as the Pastorals, and 2 Tim. is much later than 1 Tim., having 37 *ἄπ. λεγ.* that occur in these writers against 30 that do not, whereas 1 Tim. has 48 that occur against 46 that do not. Philippians, with 19 against 18 that do *not* occur in these writers, moves nearer the sub-apostolic age; and 1 and 2 Thess. with exactly the same proportion as Titus, 15 against 15, must be later than Gal. with 15 against 17! These proportions of the *ἄπ. λεγ.* of the various epistles, that are found in these late writers to those that are not, may simply shew that 2 Tim., for example, had a greater influence upon them than 1 Tim. And this was to be expected.

F. R. MONTGOMERY HITCHCOCK.

## THE EXORDIUM OF MARCION'S ANTITHESES

ACCORDING to Harnack (*Marcion: das Evangelium vom Fremden Gott*) the opening words of Marcion's famous *Antitheses* were

'O miracle upon miracle, ecstasy, power and astonishment it is that one can say nothing about it (the Gospel), nor think about it, nor compare it with anything.'

The passage is given in full by Harnack, p. 256\* and p. 355\*, with due reference to his immediate source, viz. J. Schäfers *Eine altsyrische*

*antimarkionitische Erklärung von Parabeln des Herrn* (Neutestamentliche Abhandlungen VI, Münster, 1917). Schäfers's document is not however extant in Syriac, but only in Armenian, it being in fact the work called in Armenian, *Exposition of the Gospel*, which immediately follows the well-known Commentary of Ephraim Syrus on the Diatessaron in the Armenian edition of Ephraim's works in four volumes at Venice in 1836. The Exposition is printed in vol. ii, pp. 261-345.

It may appear to others, as it did to me, that the above sentence is rather obscure. I therefore took the famous advice of President Routh to the future Dean Burgon and verified the reference (p. 262). I venture to think that the result is of some interest, for it appears that the four opening words are not merely ejaculatory, but key-words of Marcion's Bible.

- 'Miracle' (*Wunder*) is *metsouñung* = *πλοῦτος* Rom. xi 33,
- 'Ecstasy' (*Verzückung*) is *himarouñun* = *μωρία* 1 Cor. i 18, 23,
- 'Power' (*Macht*) is *zōrouñun* = *δύναμις* 1 Cor. i 18, 23,
- 'Astonishment' (*Staunen*) is *zarmanq* = *ἔκστασις* Lk. v 26.

Of these, nos. 3 and 4 were quite correctly translated by Dr Schäfers, and *zōrouñun* = *δύναμις* is one of the commonest words in the Armenian Bible; but when it is noticed that no. 2 *himarouñun* corresponds to *μωρία* the following *δύναμις* becomes significant, and the reference to 1 Cor. 18, 23 clear. 'Folly' and 'power' are not often conjoined except in the Pauline 'word of the Cross'. And 'O riches!' is a much more significant exclamation than 'O wonder of wonders!' (which means very little more than plain Oh!). 'O wealth of riches!' cannot but suggest St Paul's famous exclamation in Romans xi 33. The Armenian vulgate and Ephraim's Commentary *ad loc.* have 'O depth of riches!' and the word is singular, but the plural is also used and, after all, this is not a quotation from Romans but an allusion.

The fourth word is used in Lk. v 26 of the *ἔκστασις* which fell on all the beholders when the beneficent kindness of Jesus was displayed.

In the latter part of the sentence 'think about' corresponds to *φρονεῖν ὑπέρ* (Phil. iv 10) and 'compare' is the word for *ἀμοιβάζειν* used in Lk. vii 31, xiii 18, 20.

We may therefore translate (with Rom. xi 33, 1 Cor. i 18, and Lk. v 26 in our minds):—

'O wealth of riches! Folly, power, and ecstasy!—seeing that there can be nothing to say about it, or to imagine about it, or to compare it to!'

The construction is a little incoherent, but the meaning is plain.