

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

**PayPal**

<https://paypal.me/robbradshaw>

---

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

[https://biblicalstudies.org.uk/articles\\_jts-os\\_01.php](https://biblicalstudies.org.uk/articles_jts-os_01.php)

pdfs are named: [Volume]\_[1<sup>st</sup> page of article]

every commandment ; for these things are worthy. Wherefore I am the more zealous to write to you of my ability, to give you gladness. May you gain salvation,<sup>1</sup> children of love and peace. The Lord of all glory and of all grace be with your spirit' (xxi 8 sq.).

A. LUKYN WILLIAMS.

### 'DIDACHE AND DIATESSARON'

THE article of Mr Dix with this title in the JOURNAL for last July at once excited my interest, and as the writer championed the view of the *Didache* held by the late Dr Armitage Robinson and shared by myself, I was very ready to welcome him as an ally. I have to confess also that I was ignorant that there exists a writing in Greek attributed to Isaac of Nineveh which contains *Didache* matter, and though I could by no means adopt the reading of D. i 5a proposed on pp. 247-248, yet I was glad to be told of another witness to the genuineness of the supposed 'interpolation', D. i 3-ii 1. But points of agreement between Isaac of Nineveh and the *Apost. Const.* which were appealed to in the article aroused some misgiving, and accordingly I got down the volume of *Oriens Christianus* containing the work of Isaac and read some of the text side by side with *Apost. Const.*, bk. vii, which contains what the 'Constitutor' made out of the *Didache*. I can only wonder that Mr Dix did not see what is surely so evident, viz. that Isaac was using the *Apost. Const.* and, for all that appears, knew the *Didache* only in the greatly altered form which it has there. I say 'evident' because, although Isaac does not always give us exactly what the Constitutor wrote but shortens a good deal and contributes something of his own, yet he constantly reproduces the Constitutor's glosses, and sometimes even with omission of the words of the *Didache* which formed the basis. Take the following passage:

*A.C.* vii 5. 5. Μὴ γίνου ὀργίλος μηδὲ βάσκανος μηδὲ ζηλωτῆς μηδὲ μανικὸς μηδὲ θρασύς, μὴ πάθῃς τὰ τοῦ Καὶν καὶ τὰ τοῦ Σαούλ καὶ τὰ τοῦ Ἰωάβ.

I of N. Μὴ γίνου βάσκανος μηδὲ μανικὸς ἢ θρασύς, ἵνα μὴ πάθῃς τὰ τοῦ Καὶν καὶ τοῦ Σαούλ.

The words ὀργίλος and ζηλωτῆς in *A.C.* are from D. iii 2 ; but Isaac appears to know nothing of this, and in shortening *A.C.* has innocently left out just the words of the original document.

The agreement between *A.C.* and Isaac has therefore no significance for the text of the *Didache*, and a wrong major premiss robs Mr Dix's article of any suggestive value it might have had as to a possible connexion between the 'interpolated' passage of D. and the Diatessaron.

<sup>1</sup> This is Kirsopp Lake's rendering of ὁῤεσεθε.

Mr Dix suggests that in the clause *ἐάν τις σοι δῶ ῥάπισμα ἐπὶ τὴν δεξιάν σιαγόνα* (D. i 4) the word *δεξιάν* is not original. He shews reason for thinking that it was not in the original form of the Diatessaron, and he points out that it is not in Isaac of Nineveh, though it is in *A.C.* But even if Isaac had been using the *Didache*, this seems slight evidence for connecting the *Didache* with the Diatessaron: Tatian and Isaac might both depend on St Luke (vi 29), who has not the word.

Finally, even if use of the Diatessaron could be traced in the 'interpolation' of D., that would be no argument for the genuineness of the passage: rather the reverse—unless use of the Diatessaron could be traced *elsewhere also* in D.

R. H. CONNOLLY.

### THE EARTH FROM THE EIGHTH HEAVEN:

A Note on Dante *Paradiso* xxii 133-154

'Thence to me all the seven planets showed  
 how vast they are, how swift they are, and how  
 far, far apart they are in their abode.  
 With the Eternal Twins revolving now,  
 I saw our madding little threshing floor  
 spread out from river mouth to mountain brow:  
 Then turned I to the beauteous eyes once more.'

(Melville B. Anderson's translation of lines 148-154 in the *World's Classics*.)

Beatrice has carried Dante up the ladder with incredible speed into the Eighth Heaven; and they find themselves in the Constellation of Gemini. She bids him turn his eyes downwards through the seven spheres which they have traversed, and notice what the earth looks like, that he may judge of the immense distance:

'e vidi questo globo  
 tal ch'io sorrisi del suo vil sembiante.'

From the altitude where they stand they can watch the movements of the Five Planets, Moon, Sun, Venus, Mercury, Jupiter, revolving in immeasurable space; compared with this sight, how insignificant appeared the earth, on which men fight so fiercely for wealth and power! It looked like an *aiuola*, a threshing-floor, a tiny plot. Dante uses the word only once again, and then in its Latin form, *areola*, *de Mon.* iii 16 line 90, where he urges the curator orbis, the Romanus Princeps, to aim at promoting the peace of the world, 'ut scilicet in areola ista mortalium libere cum pace vivatur'. The word is by no means a conventional one in this connexion. What induced Dante to