

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:



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

forcibly the leading idea in his mind when he writes : " The end of the charge is love out of a pure heart, and a good conscience and faith unfeigned." The $\delta\epsilon$ belonging to this sentence may be appropriately rendered by our English " well," which we use sometimes to recover ourselves after a maze of sentences. So I would venture to translate something after this manner :—

As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest teach certain men not to teach a different doctrine, neither to give heed to fables, etc., etc. Well, the end of the charge is love out of a pure heart, and a good conscience, and faith unfeigned.

E. H. ASKWITH.

*FURTHER REMARKS IN RESPONSE TO DR.
ABBOTT'S " MISCELLANEA EVANGELICA."*

IT was not of any set purpose that I neglected to offer the explanation called for by Dr. Abbott, as regards the silence of the Synoptists in reference to John's being found in company with Peter at the palace of the high priest. It would have been a very different thing if they had said nothing of Peter's presence, or of Peter's denial, in accordance with the warning of our Lord ; above all, of Peter's repentance. To omit this would have been equivalent to the omission of David's sin and David's repentance in the story of the Old Testament ; but no such great issue depended on the presence of John. Supposing the door had been opened to Peter by a friendly servant of Caiaphas, what difference would it have made ? Bishop Lightfoot seems to me to have very well handled the argument from silence, in his article on Eusebius contained in his *Essays on Supernatural Religion*. Dr. Abbott has himself done much to prove the trustworthiness of the latest Gospel by the manner in which the writer has

criticised and supplemented the accounts of the Synoptists. Nay, has not the writer himself sufficiently justified these additions, when he says, in the language of Eastern hyperbole, that no books could ever give a complete account of all that Jesus did ?

The other point on which it seems desirable that I should say a word or two, is the reason assigned by Nonnus for John's acquaintance with Caiaphas. Dr. Abbott still despairs of making any sense of the lines 71 foll.—

καὶ νέος ἄλλος ἑταῖρος, ὃς ἰχθυβόλου παρὰ τέχνης
γνωτὸς ἔων ἀρίδηλος ἐθήμονος ἀρχιερέως
Χριστῷ σύνδρομος ἦλθεν—

which I translate, "*And another, a youthful comrade (or, as Dr. Abbott, "and a young man, another companion of Christ), who, being from his trade of fisherman, a well-known acquaintance of the customary high-priest (i.e., the high priest whom he was accustomed to call on in his rounds), came hastening with Christ.*"

Dr. Abbott goes so far as to say, "How Nonnus supposed that this could make him 'a friend of the high priest,' I cannot even imagine." Does he mean that it is impossible for a customer to be a friend of his tradesman ? I should say it was a very natural and ordinary procedure, especially when the tradesman was as interesting and attractive as the son of Zebedee. The word *ἐθήμων* is constantly used in all sorts of ways by the very careless Nonnus, and not limited at all to such a use as that of *συνήθης*, to which Dr. Abbott is disposed to confine it. We find, for instance, *ἐθήμονι κείμενον ἐνῆ*, "laid in his usual couch" (instead of starting up at the stirring of the water); *ἐθήμονι λαίλαπι λύσσης*, "a regular storm of fury"; xxi 13 "bread and fish, a sailor's ordinary meal"; xviii. 19 "the high priest asked Jesus with a customary movement of his hand" (*ἐθήμονι*

χειρὸς ἐρωῆ). Many other cases are given in the index to Nonnus.

The passage in which Dr. Abbott (contrary to what one might have expected from him) puts the aristocratic objection most strongly is in p. 172: "Are we to suppose that by means of this piscatorial connexion, discontinued three years before,¹ this youthful and not very wealthy fishmonger—the younger son of a father owning (so far as we know) but one out of some 330 fishing-boats on the sea of Tiberias, had become a well known acquaintance of his customer, the high priest?"

There is a peculiar construction in the phrase *ἰχθυβόλου παρὰ τέχνης γνωτὸς εἶναι*, which is noticed in Schmid's *Atticismus*, vol. 3, p. 461, where he refers to Kühner, *Gr.* ii.² 442, and quotes *στεφάνων ἠξίωμα παρὰ τῆς τέχνης*.

J. B. MAYOR.

¹ Is this really quite certain? Must the fishers of men cease entirely from ordinary fishing any more than the tentmaker from his trade?