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## Notes.

*Luke xxiv. 32 in Syriac.*

BY PROF. I. H. HALL, PH.D.

IN the *Proceedings of the American Oriental Society* of October, 1880, pp. xxxvi., xxxvii., I have shown that the reading of the Curetonian Syriac, of "heavy" for "burning," in Luke xxiv. 32, said by Scrivener (*Plain Introd. to N. T. Criticism*, 2d ed., p. 285; 3d ed., p. 324) to be "a variation supported only by those precarious allies the Thebaic and (apparently) the American versions," is not only the Peshitto and the Harklensian reading, but the reading known and preferred by the Nestorian and Jacobite ecclesiastics, and the common one in use by the Syrians. Sundry conjectures have been indulged in as to the Greek which underlay this variant; though it consists only in a point placed at the *top* of a letter instead of the bottom, making the letter *rish* instead of *dolath*. But on examining the Peshitto, the origin of the first scribe's error is manifest. In verse 25 of the same chapter, the same Syriac phrase (with the *rish*) is used to render *βραδείς τῆ καρδία*; and it was most natural for the Syrian scribe to suppose that the disciples, in verse 32, were repeating the same expression, and that the *dolath* in the translator's draught, or other correct copy, was probably an oversight. Of course the error is that of a copyist only; for the translator, with the Greek before him, would not be misled. It is plain, too, that the Syriac word for "heavy" in verse 32, stands, in the Syriac mind, for an imaginary Greek *βραδεία*, and for nothing else. The Syrian reader supposes the disciples to be repeating and applying to themselves the reproach of Christ uttered in verse 25; and it is not strange that the Syrians, when apprised of the true reading, should still prefer their common one of "heavy." See, on this point, Dr. Justin Perkins's *Eight Years in Persia*, pp. 16, 17. A comparison of the Peshitto rendering of Luke xxi. 34 (the phrase *βαρηθῶσιν ὑμῶν αἱ καρδίαι*) will throw a little more light on the general subject.

It should be said, however, that the real error probably goes back to the time when the Syriac *dolath* and *rish* were indistinguishable; and

that when the diacritic point came to be applied, it followed the common understanding, which chose what seemed to be the more appropriate of two good senses.

*Job* xix. 25-27.

BY REV. J. I. MOMBERT, D.D.

IN the *Journal* for June and December, 1882, beginning p. 27, is a paper on this passage. The exact Greek text of the passage, as it stands in the printed editions of the Alexandrian and Vatican Manuscripts, and in the Complutensian Polyglot, herewith supplied, may be useful for reference.

A. *Codex Alexandrinus (Baber), Lond. 1821.*

ΟΙΔΑ ΓΑΡ ΟΤΙ ΑΕΝΑΟΣ ΕΣΤΙΝ Ο ΕΚ  
 ΛΤΕΙΝ ΜΕ ΜΕΛΛΩΝ ΕΠΙ ΓΗΣ  
 ΑΝΑΧΘΕΙ ΔΕ ΜΟΤ ΤΟ ΣΩΜΑ ΤΟ  
 ΑΝΑΝΤΛΟΥΝ ΤΑΤΤΑ·  
 ΠΑΡΑ ΓΑΡ ΚΤ ΜΟΙ ΤΑΤΤΑ ΣΤΝΕΤΕΛΕΣΘΗ  
 Α ΕΓΩ ΕΜΑΤΤΩ ΣΤΝΕΠΙΣΤΑΜΑΙ  
 Α ΟΙ ΟΦΘΑΛΜΟΙ ΜΟΤ ΕΟΡΑΚΑΣΙΝ  
 ΚΑΙ ΟΥΚ ΑΛΛΟΣ ΠΑΝΤΑ ΔΕ ΜΟΙ  
 ΣΤΝΤΕΤΕΛΕΣΤΑΙ ΕΝ ΚΟΛΠΩ

B. *Codex Vaticanus, Romæ, 1871.*

ΟΙΔΑ ΓΑΡ ΟΤΙ ΑΕΝΑΟΣ ΕΣΤΙΝ Ο ΕΚΑΤ  
 ΕΙΝ ΜΕ ΜΕΛΛΩΝ  
 ΕΠΙ ΓΗΣ ΑΝΑΧΘΕΙ ΤΟ ΔΕΡΜΑ ΜΟΤ  
 ΤΟ ΑΝΑΝΤΛΟΥΝ ΤΑΤΤΑ  
 ΠΑΡΑ ΓΑΡ ΚΤ ΤΑΤΤΑ ΜΟΙ ΣΤΝΕΤΕΛΕΣΘΗ  
 Α ΕΓΩ ΕΜΑΤΤΩ ΣΤΝΕΠΙΣΤΑΜΑΙ  
 Α Ο ΟΦΘΑΛΜΟΣ ΜΟΤ ΕΩΡΑΚΕΝ ΚΑΙ  
 ΟΥΚ ΑΛΛΟΣ  
 ΠΑΝΤΑ ΔΕ ΜΟΙ ΣΤΝΤΕΤΕΛΕΣΤΑΙ  
 ΕΝ ΚΟΛΠΩ