

# 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 *Journal of Biblical Literature* can be found here:

[https://biblicalstudies.org.uk/articles\\_jbl-01.php](https://biblicalstudies.org.uk/articles_jbl-01.php)

The remnants of subapostolic writings are too scanty to authorize us to dogmatize negatively on such a point. We did not know till the finding of the *Διδαχή* that the word *apostle* was the accepted designation of a certain class of evangelists in the early Church.

## St. Paul's Handicraft: Acts xviii. 3.

PROF. EBERHARD NESTLE.

TÜBINGEN.

AMONG the various explanations of the rare word *σκηνοποιός*, Acts xviii. 3, that of the Peshito has in recent times been almost entirely overlooked. This "queen of the versions," as it used to be called, renders *lulârâ*, or rather *lâulârâ*. The Syriac word is extremely rare — almost unique — and has hitherto remained unexplained. Payne Smith, *Thesaurus Syriacus*, col. 1910, says that Karmesedinâyâ derives it from *laurâ*, i.e., the Latin *lorum*. In this Karmesedinâyâ is quite right; *lâulârâ* is — what he did not see — nothing but the Latin *lorarius*.<sup>1</sup> This is proved by a very curious passage in the legend of the Discovery of the Cross. The Syriac text runs thus:<sup>2</sup> **אַן שְׂאֵי לְדַל גְּנֵב הֵיכְלָא אִתְּוּדֵי הוּא** **וְכַאֲרִימְנִיתָא דְלִוְלִרָא פְלַח הוּא**; in the Latin recension,<sup>3</sup> "Paulus, qui ante templum sedebat exercebat artem scænografiæ" (scene-painting! — a new occupation for St. Paul; unless we should regard the word as equivalent to *σκηνογραφίαν*); but in the Greek,<sup>4</sup> **Σαῦλος ὁ πρὸς τὸ ἱερὸν καθεζόμενος ὁ καὶ ἱμαντοτόμος**. Wotke has recently published a new recension of the Greek, in which he thinks he discovers the original of the Latin form of the legend.<sup>5</sup> In this we read, **Σαῦλος ὁ πρὸς τὸ ἱερὸν καθεζόμενος ὡς κοιτοτόμος ἦν**, for which we must, of course, restore, **ὡς σκυτοτόμος ἦν**. Chrysostom, too, who probably

<sup>1</sup> For the interchange of *r* and *l* the single example *lelriov*, *lilium*, will suffice.

<sup>2</sup> In my *Syriac Grammar*, 117, 90 = *de sancto cruce*, 28, 90.

<sup>3</sup> A. Holder, *Inventio sanctae crucis*, 1889, p. 6.

<sup>4</sup> *Ibid.* p. 33.

<sup>5</sup> Wotke, *die griechische Vorlage der lateinischen Kreusauffindungslegende*, in *Wiener Studien, Zeitschrift für classische Philologie*, XIII. (1891) 305.

understood Syriac, calls Paul *σκυτοτόμος*,<sup>8</sup> which some have wrongly interpreted "tent-maker." How did the Syriac translators come to render *σκηνοποιός* by *lorarius*? I can explain this only by supposing that they read, or misread, *ἡμισποῖός*, instead of *σκηνοποιός*.

Many interesting questions are raised by this word: How did the Latin word *lorarius* come into use among the Syrians? Has the Syriac version — supposing it to represent *ἡμισποῖός* — preserved the true reading? How are the Latin, Greek, and Syriac forms of the legend of the Holy Cross related to one another? It must suffice here to call attention to a word which must be taken into consideration by the critic of the New Testament text as well as by the student of St. Paul's life.

---

## The Use of מִשְׁפָּט.

PROF. L. W. BATTEN.

PHILADELPHIA DIVINITY SCHOOL.

THE translators of our English Bible have imposed pretty severe tasks on certain English words, but none perhaps has been subjected to a severer strain than "judgment," which is the well-nigh universal rendering of the Hebrew מִשְׁפָּט. A language with a small vocabulary, such as the Hebrew, may well represent different ideas by the same word; but why such a word should be uniformly rendered into another language with a more ample vocabulary, without any regard to sense or reason, it is hard to see.

That I do not exaggerate in my statement is apparent from a glance at, say Worcester's Dictionary. There are given no less than ten different meanings of the word "judgment" as used in the Scriptures, and these do not cover all the cases if we take into account the various finer shades of meaning which appear in certain passages.

<sup>8</sup> [*In 2 ep. ad Tim.*, Hom. iv. (Opp. ed. Montfaucon, XI. 682); cf. *de laud. S. Pauli*, Hom. iv. (II. 494). Chrysostom and other Fathers occasionally accept and use this contemptuous designation of the apostle (as they do *ἀλιεύς* in the case of others); this use is especially frequent in Theodoret, e.g. Opp. ed. Schulze, IV. 692, 837, 943, etc.; cf. 936; less frequently we find *σκηνοποιός* (I. 125; IV. 931) and *σκηνογράφος* (III. 297) employed in the same way. See Suicer, *Thesaur. Eccles.* ii. 981 f. *Edd.*]