



Bodleian Libraries

UNIVERSITY OF OXFORD

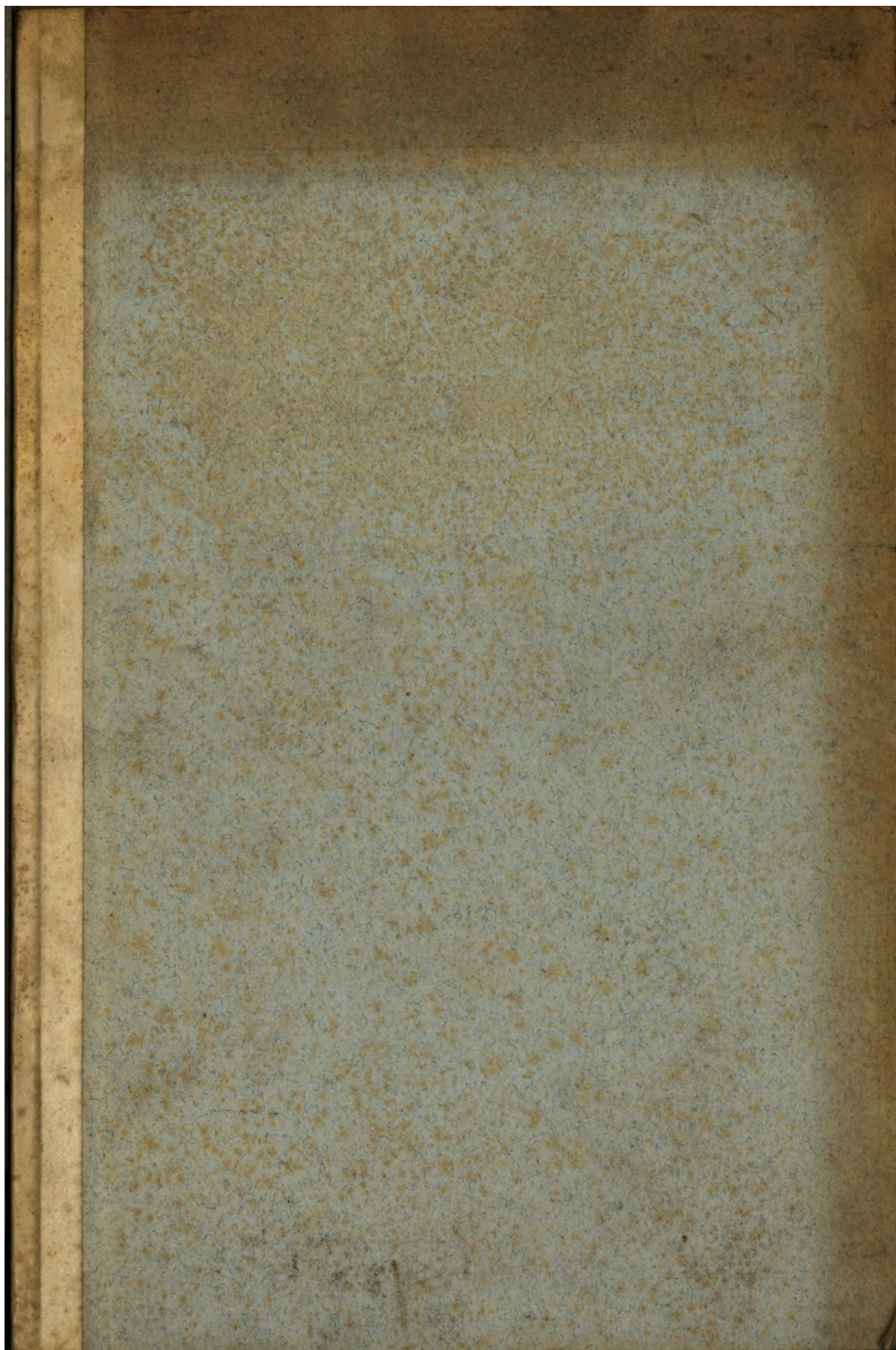
This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

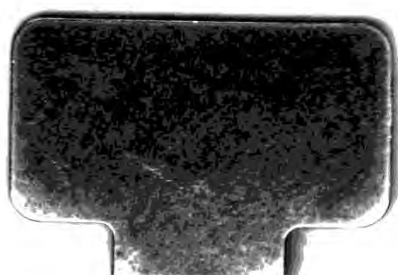
For more information see:

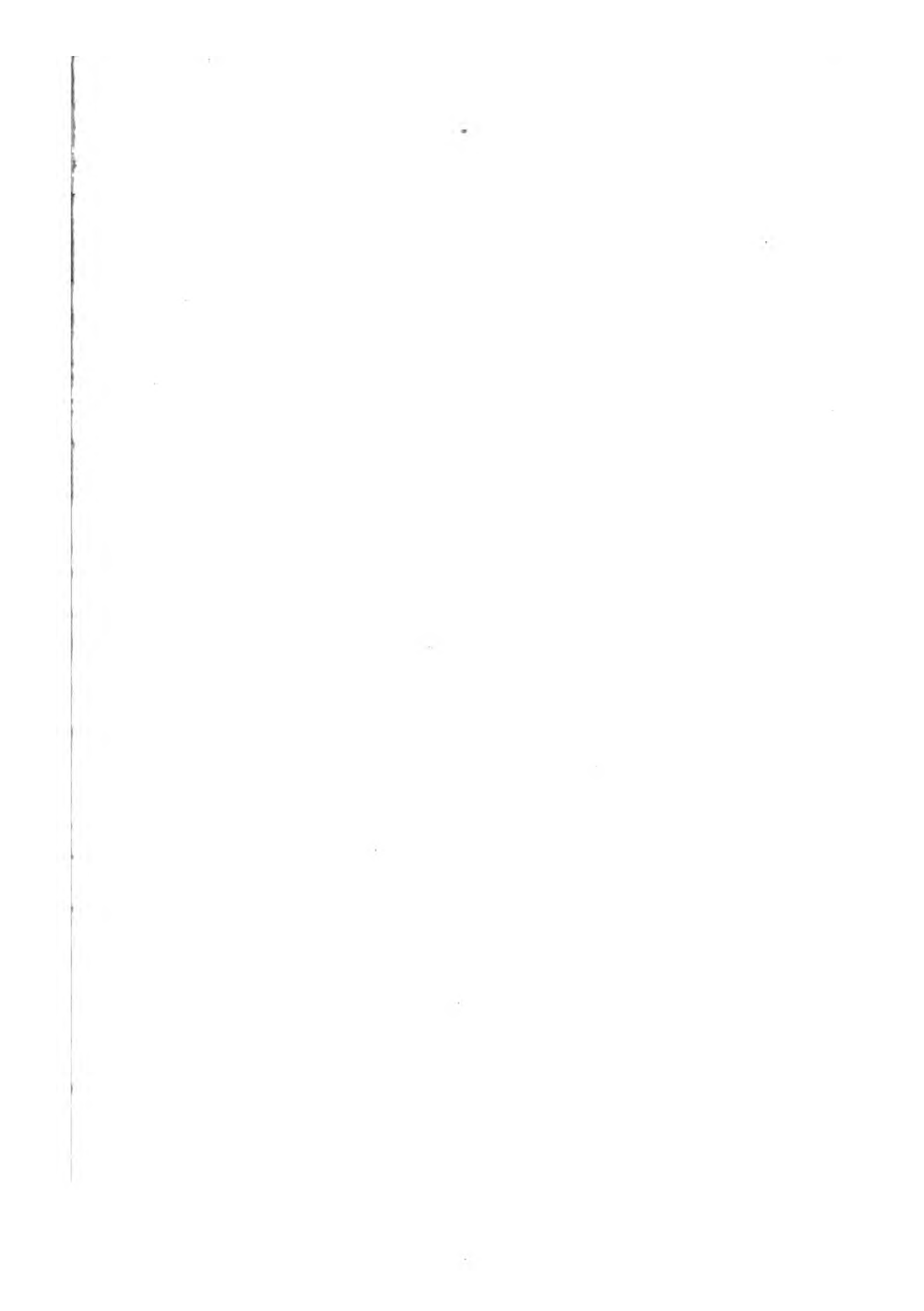
<http://www.bodleian.ox.ac.uk/dbooks>



This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.







From the Author
+

EPIPHANIUS

79

ON THE

DAY OF THE CRUCIFIXION PASSOVER.

*Reprinted from "THE JOURNAL OF SACRED LITERATURE AND
BIBLICAL RECORD," for October, 1860.*

Edited by the Rev. HENRY BURGESS, LL.D., Ph.D.

BY

JOHN QUARRY, M.A.,

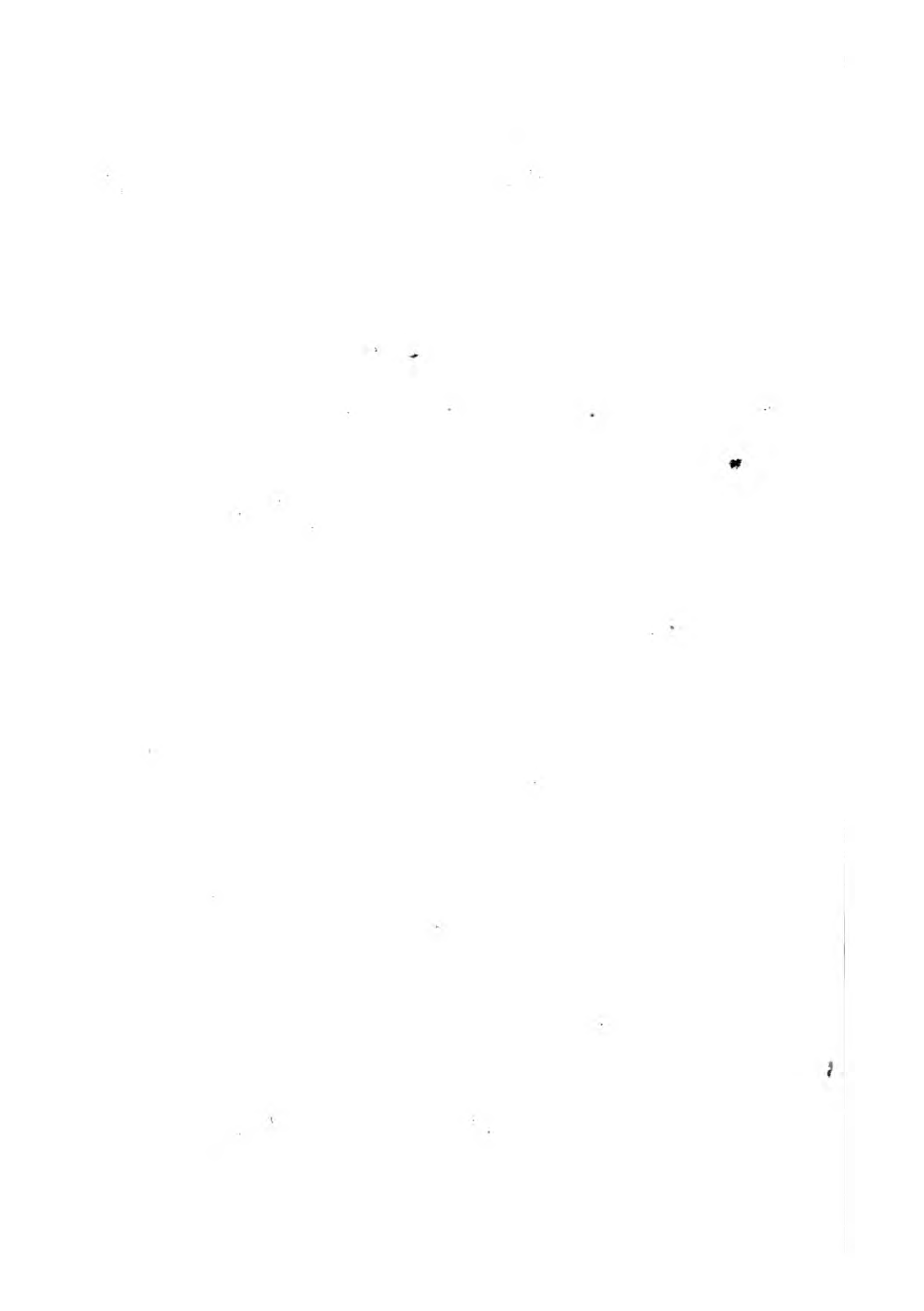
PREBENDARY OF CLOYNE, AND RECTOR OF MIDLETON.

FOR PRIVATE USE.

LONDON:

MITCHELL AND SON, PRINTERS, WARDOUR STREET.

1076. e. 2.



EPIPHANIUS

ON THE

DAY OF THE CRUCIFIXION PASSOVER.

[Adv. Hær. l. ii., t. i., De Alogis, §§ 26, 27.]

THE celebrated passage of Epiphanius (*Adv. Hær.*) indicated by this reference, in which he treats of the day on which the crucifixion passover was kept, presents so many difficulties, that Petavius has remarked concerning it, *Nulla Sibyllæ folia, neque Sphingis Enigmata cum eorum quæ sequuntur obscuritate conferrî possunt.* That Petavius himself has not succeeded in removing the difficulties and making the meaning clear is manifest enough. Perhaps therefore we need some apology in submitting the following attempt to interpret the passage. We have none to offer but such measure of success as may seem to have attended the effort, in making which we have ventured on very few emendations of the text, and these only where it seems evidently corrupt, and such as the meaning seems plainly to require. Whether the present solution be more worthy of a Davus or an Œdipus, must be decided by the reader who will take the trouble of giving the subject the needful attention. If he is not already well acquainted with the passage, we beg that he will carefully read the entire of the text which we have copied from the edition of Petavius, as reprinted at Cologne, 1682, so as to get a general view of the drift of it, and of the difficulties which it presents, before he troubles himself with the notes which we have subjoined. The only other prefatory remark we think it needful to make is, that we by no means advocate the correctness of the statement of facts presented by Epiphanius, but merely endeavour to make his meaning intelligible. We now proceed with our attempt, first giving the text in full.

EPIPHANIUS, *Adv. Hær.*, l. ii., t. i., *De Alogis*, §§ 26, 27.

§ 26. (1.) Πάσχει δὲ ἐν τῇ πρὸ δεκατριῶν Καλανδῶν Ἀπριλιῶν, (2.) ὑπερβεβηκότων αὐτῶν μίαν ἑσπέραν, τοῦτεστι ἐν τῇ τεσσαρεσκαιδεκάτῃ τῆς σελήνης νυκτερινῇ μέσῃ. (3.) Προέλαβον γὰρ καὶ ἔφαγον τὸ πάσχα, ὡς φησι τὸ εὐαγγέλιον καὶ ἡμεῖς πολλάκις εἶπομεν. Ἐφαγον οὖν τὸ πάσχα πρὸ δύο ἡμέρων τοῦ φαγεῖν, τοῦτεστι (4.) τῇ τρίτῃ ἑσπέρας, ὅπερ ἔδει τῇ πέμπτῃ ἑσπέρας. (5.) Τεσσαρεσκαιδεκάτῃ γὰρ οὕτως ἦν ἡ πέμπτῃ. (6.) Συλλαμβάνεται δὲ τῇ τρίτῃ τῇ αὐτῇ ὀψὲ, (7.) ἥτις ἦν ἐνδε-

κάτη τῆς σελήνης νυκτερινή, πρὸ δεκαῆξ Καλανδῶν Ἀπριλλίων. Τετράς δωδεκάτη νυκτερινή, πρὸ δεκάπεντε Καλανδῶν Ἀπριλλίων. Πέμπτη τρισκαιδεκάτη ἡμερινή, νυκτερινή δὲ τεσσαρεσκαιδεκάτη πρὸ δεκατεσσάρων Καλανδῶν Ἀπριλλίων. Προσάββατον τεσσαρεσκαιδεκάτη νυκτερινή, πρὸ δεκατεσσάρων (plainly should be δεκατριῶν) Καλανδῶν Ἀπριλλίων. Σάββατον πεντεκαιδεκάτη ἡμερινή, πρὸ δεκάδυο Καλλανδῶν Ἀπριλλίων. Ἐπιφώσκουσα κυριάκη πεντεκαιδεκάτη νυκτερινή, (8.) ὅπερ ἦν φωτισμὸς ἄδου καὶ γῆς καὶ οὐρανοῦ καὶ ἡμέρας διὰ τὴν πεντεκαιδεκάτην σελήνης καὶ τὸν ἡλίου δρόμον, καὶ ὅτι ἀνάστασις καὶ ἰσημερία πρὸ ἔνδεκα Καλανδῶν Ἀπριλλίων. (9.) Δι' ἦν πλανηθέντες, ὑπερβατὸν μίαν ἡμέραν ἐποίησαν, ὡς προεῖπον. (10.) Ἐχει δὲ ὥρας τινὰς ἢ ψῆφος τῆς λεπτολογίας, ἣτις ἐμπίπτει διὰ ἐτῶν τριῶν παρ' αὐτοῖς διαφωνομένη ἢ μία ἡμέρα. Προστιθέασι γὰρ τῷ σεληνιακῷ δρόμῳ μετὰ τὰς τριακοσίας πεντηκοντατέσσαρας ἡμέρας, καὶ ἄλλας κατ' ἔτος τέσσαρας ὥρας, ὡς εἶναι εἰς τὰ τρία ἔτη ἡμέραν μίαν. (11.) Διὸ παρ' αὐτοῖς πέντε μῆνες τελοῦνται ἐμβόλιμοι εἰς ἔτη δεκατέσσαρα, (12.) διὰ τὸ ἀφαιρεῖσθαι ἀπὸ τοῦ ἡλιακοῦ δρόμου τῶν τριακοσίων ἑξηκοντάπεντε ἡμερῶν καὶ ὥρῶν τριῶν τὴν μίαν ὥραν. (13.) Προστιθεμένων γὰρ τῶν ὥρῶν, λοιπὸν γίνονται τξέ ἡμεραι παρὰ ὥραν μίαν. (14.) Ὅθεν αὐτοὶ ἐξάκις πολυπλασιάσαντες τὰ δεκατέσσαρα ἔτη τοῦ ὀγδοηκοστοῦ τετάρτου ἔτους, ἐν τῷ ὀγδοηκοστῷ πέμπτῳ τιθέασιν ἐμβόλιμον ἕνα μῆνα εἰς τὸ εἶναι πριάκοντα καὶ ἕνα μῆνα εἰς τὰ ὀγδοήκοντα καὶ πέντε ἔτη, (15.) οἵτινες ὄφειλον εἶναι κατὰ τὴν ἀκρίβειαν τριακονταεἰς μῆν καὶ εἰκοσιτέσσαρες ἡμέραι καὶ ὥραι τρεῖς.

§ 27. (16.) Ἐνεκεν τοίνυν τούτου τότε σφαλέντες οὐ μόνον προέλαβον θορυβούμενοι τὰς δύο ἡμέρας βεβρωκότες τὸ πάσχα, (17.) ἀλλὰ καὶ τὴν ὑπερβατὸν, προθέντες μίαν ἡμέραν, κατὰ πάντα τρόπον αὐτοὶ σφαλέντες. Ἡ δὲ οἰκονομία τῆς ἀληθείας ἀκριβέστατα τὰ πάντα ἡμῖν σωτηριωδῶς εἰργάσατο. Ὅθεν καὶ αὐτὸς ὁ σωτὴρ τὸ πάσχα τελειώσας, ἐξῆλθεν εἰς τὸ ὄρος μετὰ τὸ βεβρωκέναι ἐπιθυμία ἐπιθυμήσας. (18.) Καὶ ἐκεῖ τὸ πάσχα τὸ Ἰουδαϊκὸν μετὰ τῶν μαθητῶν ἔφαγεν, οὐκ ἄλλως ποιήσας, ἀλλὰ καὶ αὐτὸς μετὰ τῶν ποιούντων ἴσως ποιήσας, ἵνα μὴ καταλύσῃ τὸν νόμον, ἀλλὰ πληρώσῃ.

NOTES.

(1.) Πάσχει, κ.τ.λ.—It will appear to have been the design of Eriphanus in this passage to shew that our blessed Lord suffered at the true time of sacrificing the passover, and that he rose from the dead at the equinox. With a view to the former he mentions the days of the moon's age, and to shew the latter he

specifies the days of the month according to the Roman calendar. Perhaps in using the word *πάσχει* instead of *έσταυρώθη*, he intended some allusion to the passover, several of the fathers having imagined that there existed a connexion between *πάσχα* and *πάσχω*. One instance will suffice: *πάσχα λέγεται, ότι τότε έπαθεν ο Χριστός υπέρ ημών*, Chrysost. *Hom.* v. in 1 Tim., apud Suicer, *Theol.*, s.v., *πάσχα*.

(2.) *Υπερβεβηκότων, κ.τ.λ.*—The Jews having passed over one evening, scil., in the reckoning of the days of the moon, as will appear *infra*. The evening they omitted to reckon was the first or nightly half of the fourteenth day of the moon, each day of the moon having its nightly and its daily half or meridian, *μέση*.

(3.) *Προέλαβον γάρ . . . ως φησι τὸ εὐαγγέλιον. . . . πρὸ δύο ημερών, κ.τ.λ.*—The reference to the Gospel seems to shew that Epiphanius does not make this statement as a tradition, but as his own interpretation of the Gospel history. He must have understood St. Matt. xxvi. 2, *οἴδατε ότι μετὰ δύο ημερών τὸ πάσχα γίνεται*, as indicating the true time for celebrating the passover, and not the actual time about to be observed on this occasion. Then he understood *καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι* as intimating that the day then present was that on which he was to be betrayed to be crucified, while the crucifixion itself was to take place *μετὰ δύο ημερών*. To that same day on which the Saviour thus spoke, he refers the assembling of the priests and elders to consult how they might take Jesus, ver. 3; supposing of course that their design was to keep him in prison until the feast should be over, so as not to put him to death *ἐν τῇ ἑορτῇ*. Regarding, as it would appear, the supper in Bethany, ver. 6, to have taken place then also, that is, on the commencing evening *τῆς τρίτης* (Tuesday), the dislocation in the order of time in respect to that supper being thus attributed to St. John and not to St. Matthew, he must have supposed that Judas went out offended from the same supper to the assembled council, ver. 14, and that the *πρώτη τῶν ἀζύμων* of ver. 17, denoting here the passover day, was the *ἐπαύριον* of that same evening, the daily part of the third day of the week; for the days of the week, following the Sabbath, were reckoned from evening to evening. This was not the true *πρώτη τῶν ἀζύμων*, but that which the Jews were now about to observe by the anticipation just mentioned, an anticipation with which he afterwards tells us our Lord complied. He mentions two days in addition to the evening, which he says they did not reckon when they came afterwards, as it would appear, to rectify their mistake. For it was practically, as we shall see, not two but

three days ; but about one of these he says there existed a difference of opinion, and therefore he mentions them separately, no doubt having existed in regard to the two days.

(4.) *Τῇ τρίτῃ ἑσπέρας*.—On the third day at evening..

(5.) *Τεσσαρεσκαίδεκάτῃ γὰρ οὕτως, κ.τ.λ.*—The Bishop of Cork has suggested that perhaps we should read *ὄντως* for *οὕτως*, *q.d.*, the fifth day of the week was really the fourteenth day of the moon ; or else that *οὕτως* may be used here pleonastically. Such an expletive use of *οὕτως* is instanced by Schleusner in St. John iv. 6, *ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ*. In this pleonastic use there must exist some obscure meaning. In St. John iv. 6, if indeed *οὕτως* is not there equivalent to *οὕτω πως*, *temere*, casually, just as he was, there might be a reference to the preceding *κεκοπιακὸς ἐκ τῆς ὁδοιπορίας*. And so here there may be an indistinct reference to the *ὅπερ ἔδει* of the preceding sentence. Perhaps however in both these instances *οὕτως* has a qualifying force which might be explained by an ellipsis of *εἰπεῖν*, as if it were *οὕτως εἰπεῖν—ὡς εἰπεῖν*, so to say, in a certain sense. Whether or not this is the right explanation of the use of *οὕτως* with a qualifying effect, the fact that it is so used seems unquestionable. Thus we see in Pausanias 10, 5, *καλύβης δ' ἂν σχῆμα οὕτως γε ἂν εἴη, παρεσχηματισμένος ὁ ναὸς*. Here *οὕτως* translated *quasi* in Kuhn's edition, seems plainly used to qualify the assertion—*οὕτως γε*, somewhat at least in the form of a hut. In St. John iv. 6, it would denote that he sat in a sort of way on the well, as it were partly sitting. And in this passage of Epiphanius, such a qualification of the assertion would seem needful, as it was only in a certain sense that the fourteenth of the moon could be assigned to the fifth day of the week, commencing only at its close, *ὄψὲ πέμπτης*. And this qualification would be the more needed if, as is shewn further on, the true calculation of the moon's age made the fourteenth of the moon not to commence until the next day. For an evening had to be passed over in their reckoning, and the supposed commencing *νυκτερινῇ μέσῃ* of the fourteenth day was on this account assigned with the two halves of the thirteenth to the fifth day of the week, while the true fourteenth in its daily and nightly halves came then to be assigned to the *προσάββατον*.

(6.) *Συλλαμβάνεται δὲ τῇ τρίτῃ τῇ αὐτῇ ὄψὲ*.—Scil. on the same third day of the week on which the passover was eaten by anticipation, *ὄψὲ*, namely at the close of it, when the fourth day was commencing, according to the manner of speaking in St. Matt. xxviii. 1, *ὄψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων*. That this was the time intended is evident, for in another passage of Epiphanius quoted by Grabe, *Spicileg.* i.,

p. 53, he says, *ἐπιφωσκούση τῇ τετράδι συνελήφθη ὁ κυρίος*, *Compendaria Fidei Expositio* § 22. It is to be observed that *ὄψε* and *ὄψια* are akin to *ὀπίσω*, and signify late and the latter part. Hence, though the Jews commenced their day at sunset, yet these words when used in reference to any specified day, as in such an expression as *ὄψε σαββάτων*, must necessarily denote the evening by which it is closed, not that with which it commences. The same seems to be the case with the Hebrew *ערב*. The older lexicographers indeed confounded the *ע* from which this is derived with that which signifies to mix, and supposed that the word denoted the evening from the mixing of light and darkness, or the blending of day and night. But a reference to the Arabic cognates will shew that the roots are quite distinct. The Hebrew *ע* representing both *ع* and *ع*, the Arabic word which stands for evening commences with the latter, and is from the root *عرب*, to remove, pass away. The evening of a day would therefore be its passing away, though that same evening as a space of time would be the commencement of the following day, according to the Jewish reckoning of the days of the week.

(7.) *Ἦτις ἦν ἐνδεκάτη τῆς σελήνης, κ.τ.λ.*—To understand what follows we must have recourse to a sort of diagram or *σχῆμα*, first observing that while the days of the week, as determined by the Sabbath, commenced at sunset, the days of the Roman calendar did not commence until the ensuing midnight; for though the Romans reckoned their hours from sunset and sunrise, they reckoned their calendar or civil day from midnight. Hence between the commencement of the Jewish day of the week and of the corresponding Roman day of the month there was an interval of six hours, varying in length according to the season of the year, but now six of our hours, it being the time of equinox. This interval, or at least the earlier part of it, might be assigned indiscriminately to either the past or the coming day in a looser way of speaking, but was appropriated to one or other according to the circumstances when there was occasion to speak more strictly. This interval was the *ὄψια* of the foregoing day, the *ἐπιφώσκουσα* of that which was just beginning. We may also observe preparatory to the subjoined figure, that while each day of the moon had its nightly and its daily *μέση*, it did not seem necessary to the author always to mention both, as either implied the other. The nightly *μέση* also, as was the case with regard to the days of the week, should regularly precede the daily; but when one evening came to be passed over in the reckoning of the moon's age, then the daily *μέση* comes before the nightly in this enumeration by Epiphanius.

ια'. σελήνης νυκτερινή μέση.	νύξ τρίτης.	πρό	συνήχθησαν οἱ ἀρχιερεῖς, κ.τ.λ. τοῦ ἰησοῦ γενομένου ἐν βηθα- νιά, πορεύεται ἰούδας, κ.τ.λ.
ια'. σελήνης ἡμερινή.	ἡμέρα	ισ'. καλ.	πρώτη τῶν ἀξύμων προτιθεμένη.
ιβ'. σελήνης νυκτερινή. ὄψὲ τρίτης, ἐπιφώσκουσα τετράς.	νύξ, τετράδος	ἀτρ.	προέλαβον καὶ ἔφαγον τὸ πάσ- χα. συλλαμβάνεται ὁ κυρίος.
ιβ'. σελήνης ἡμερινή.	ἡμέρα	πρό ιε'. καλ. ἀτρ.	
ιγ'. σελήνης νυκτερινή.	νύξ, πέμπτης.	πρό ιδ'. καλ.	
ιγ'. σελήνης ἡμερινή.	ἡμέρα	ὄψὲ πέμπτης, ἀτρ.	ἐπιφώσκουσα προσαββάτου.
ιδ'. σελήνης νυκτερινή ὑπερβα- τός	νύξ, προσαββάτου.	πρό ιγ'.	πάσχει ὁ κυρίος.
ιδ'. σελήνης ἡμερινή.	ἡμέρα	καλ. ἀτρ.	πάσχα θύεται.
ιδ'. σελήνης νυκτερινή.	νύξ, σαββάτου	πρό ιβ'.	
ιε'. σελήνης ἡμερινή.	ἡμέρα	καλ. ἀτρ.	
ιε'. σελήνης νυκτερινή. ὄψὲ σαββάτου, ἐπιφώσκουσα κυριακή.	νύξ, κυριακής.	πρό ια'.	ἰσημερία. ἀνάστασις.
	ἡμέρα	καλ. ἀτρ.	

Now in reference to this scale we observe that up to the fifth day he mentions only the nightly or commencing half of the moon. On the fifth he mentions not the nightly half, which however is implied, but only the daily half of the thirteenth, in order to connect this day with the nightly half of the fourteenth, which would at any rate have been assigned to the evening of it, with respect to the passover, if in correcting the previous error, the passover had then been celebrated; for the lamb would in that case have been slain just before the close of the fifth day, and would have been eaten after the fourteenth of the moon had commenced *ὄψὲ πέμπτης, ἐπιφωσκούση προσαββάτου*. Three halves of the moon are thus virtually assigned to the fifth day, since, for a reason to be presently stated, this fourteenth of the moon *νυκτερινή* was, as already mentioned, to be *ὑπερβατός*, not taken into account in reckoning the days of the moon; and the fourteenth was thus made to commence with the succeeding daily half and to conclude with the nightly half following. And then of course the daily half of the fifteenth precedes the nightly, which thus reaches to the *ὄψια σαββάτου*, and the *ἐπιφώσκουσα κυριακή*. Hence supposing the correction rightly made, the Saviour's death takes place just at the time for slaying the passover, while the resurrection takes place more than a day after the full moon and at the equinox, *πρὸ ἑνδεκα Καλανδῶν Ἀπριλλίων*, that is on the 22nd of March.

(8.) *Ὅπερ ἦν φωτισμὸς ἄδου, κ.τ.λ.*—Here the moral and physical illumination seem curiously combined. The notion appears to have been that the resurrection having taken place when the moon had now passed its fifteenth day and was waning, and when by reason of the equinox the days were becoming longer than the nights, this waning of the moon and lengthening of the days was symbolical of the fading light of the Old Testament, and the brighter illumination introduced by the Gospel. Compare l. ii., t. i., *De Quatuordecimanis*, 2; and in particular, *ἔδει γὰρ τὸν Χριστὸν ἐν τῇ τεσσαρεσκαδεκάτῃ ἡμέρᾳ θύεσθαι κατὰ τὸν νόμον, ὅπως λήξῃ παρ' αὐτοῖς τὸ φωτίζον αὐτοὺς φῶς κατὰ τὸν νόμον, τοῦ ἡλίου ἀνατείλαντος καὶ σκεπάσαντος τῆς σελήνης τὸ σέλας. Ἀπὸ γὰρ τεσσαρεσκαδεκάτης καὶ κάτω φθίνει τὸ φαεινὸν τῆς σελήνης*. And this he compares to the ceasing of the manna on the third day after the passover at Gilgal.

(9.) *Δι' ἣν, πλανηθέντες, ὑπερβατόν—ἐποίησαν, κ.τ.λ.*—Here *ἣν* can perhaps refer only to *ισημερία* as its antecedent, but then in the writer's mind the fifteenth day of the moon is connected with it. When they had found that they had gone astray in their reckoning, *πλανηθέντες*, and that the fifteenth day would not be

until the equinox, it was then perceived that in order to bring the paschal celebration to its right time, it was necessary not only to allow for the two days, but also in addition to pass over one nightly half of the moon. This virtually made an entire day as regards the passover, for having passed one evening they must of necessity wait for the next. Hence he says here, *ὑπερβατὸν μίαν ἡμέραν ἐποίησαν*, whereas he had previously said *ὑπερβεβηκότων μίαν ἑσπέραν*. And from this it appears that they passed over this evening in their reckoning of the moon's age with a view to the repetition of the paschal solemnities, as it could only have been in reference to something to be done at a fixed hour of the day, that the passing over an evening would make a difference of an entire day. Of course Epiphanius having stated that they had already eaten the passover by the anticipation of which we have been speaking, would find evidence of such a repetition in the words of St. John, xviii. 28, *ἵνα μὴ μIANΘῶσιν, ἀλλ' ἵνα φάγωσι τὸ πᾶσχα*.

(10.) *Ἔχει δὲ ὥρας τινὰς ἢ ψῆφος τῆς λεπτολογίας, κ.τ.λ.*—Their calculation, by way of subtlety or minute accuracy, has certain hours—namely the one day about which they are not agreed, that occurs every three years. In estimating the lunar year, they added to the 354 days four hours, which Epiphanius did not think ought to be added, or which at any rate be thought an unnecessary *λεπτολογία*. That he probably considered the lunar year to be completed by the 354 clear days may be gathered from l. iii., t. i., *De Audianis*, 13, where he says, *τοῦ ἐνιαυτοῦ κατὰ τὸν ἡλιακὸν δρόμον πληρουμένου ἐν τριακοσίαις ἐξήκοντα πέντε ἡμέραις καὶ ὥραις τρισὶ, συμβαίνει διὰ τὸ τὴν σελήνην ποιεῖν τὸν ἐνιαυτὸν ἡμέραις τ'. πεντήκοντα τέταρσι, λείπεσθαι τῷ μὲν κατὰ τὴν σελήνην δρόμῳ ἑνδεκά ἡμέρας καὶ ὥρας γ'.* For surely if he thought that extreme accuracy would give the odd hours to the lunar year, it was not a greater instance of *λεπτολογία* to add them to it, than to add the three hours that he gives himself to the solar year. These four hours, added by the Jews *τῆς λεπτολογίας χάρις*, made a day, that is one of twelve hours, in three years, which twelve hours would so far diminish the period by which the lunar reckoning anticipated that of the sun. If we take the 354 days 4 hours of the lunar year from the 365 days 3 hours of the solar, the difference amounts to 10 days 23 hours, which would in three years make a deficiency of 30 days and 69 hours. The 30 days they brought up by the intercalary month *Ve-adar*, but there still remained a deficiency of 69 hours, or 2 days and 21 hours. The 2 days were those for which he says that on this occasion they had neglected to make allowance, anticipating the celebration of the

passover by these days for which it was not disputed that they should have allowed. The 21 hours made what he describes as *παρ' αὐτοῖς διαφωνουμένη ἢ μίᾳ ἡμέρᾳ*. The difference of opinion probably arose from this portion of time being three hours less than a full day, so that even if no allowance were made for it, the fourteenth day of the moon, or at least its commencement, would still fall within the 24 hours assumed to be the fourteenth day of the moon, so that some would consider this the fourteenth sufficiently to satisfy the requirements of the law, while others would think another day should be allowed. If they had not added the four hours to the lunar year, they would have had a deficiency of 3 days and 9 hours, and no dispute could in such case have arisen about the third day. As it was, the deficiency of 21 hours was provided for by passing over one evening in addition to the two days, an allowance which practically made a difference in the celebration of a full day.

(11.) *Διὸ παρ' αὐτοῖς, κ.τ.λ.*—He now proceeds to explain the provision they made for supplying the deficiency when it should accumulate in longer periods. Ordinarily, the month Ve-adar was intercalated every third year; but after four periods of three years the next was only two years. Thus they intercalated 5 months in 14 years. The difference of 10 days 23 hours between their lunar and solar years would make in 14 years 5 months, 3 days and 10 hours. This intercalation of 5 months in 14 years would therefore still leave a deficiency for which it was requisite to make a further provision, as we shall presently see they did.

(12.) *Διὰ τὸ ἀφαιρῆσθαι, κ.τ.λ.*—The one hour, by which the odd hours of their lunar year exceeded the odd hours of their solar year, had on subtraction to be taken from the period of the sun's course.

(13.) *Προστιθεμένων γὰρ, κ.τ.λ.*—When the odd hours are added to the number of days in each year, 1 hour less is added to the 365 days of the solar year than to the 354 of the lunar, and thus the 365 days become deficient by 1 hour as compared with the 354, while the subtraction of 354 days 4 hours from 365 days 3 hours is equivalent to the subtraction of 354 days clear from 365 days less 1 hour; and thus in the subtraction also, by taking the odd hours into calculation, the 365 days become deficient by 1 hour; *λοιπαὶ* (not *λοιπὸν*, which is evidently an error) *γίνονται τξέ ἡμέραι παρὰ ὄραν μίαν*.

(14.) *"Οθεν αὐτοὶ ἐξάκις, κ.τ.λ.*—To make up for the deficiency of 3 days 10 hours, which we have seen was produced at the end of the 14 years, he says that, when at the end of the 84th year they had multiplied this deficiency 6 times, so that it

had then accumulated to 20 days 12 hours, then in the 85th year they intercalated another month. For to this deficiency of 20 days 12 hours thus accumulated, it was necessary to add the deficiency of 10 days 23 hours which accrued in the 85th year itself, which thus made 30 days and 35 hours. The 30 days were supplied by the intercalated month, which thus made 31 months in 85 years—namely, the 5 months of each 14 years, which were multiplied 6 times in 84, and the 1 additional month supplied in the 85th. For the 35 days no provision seems to have been made.

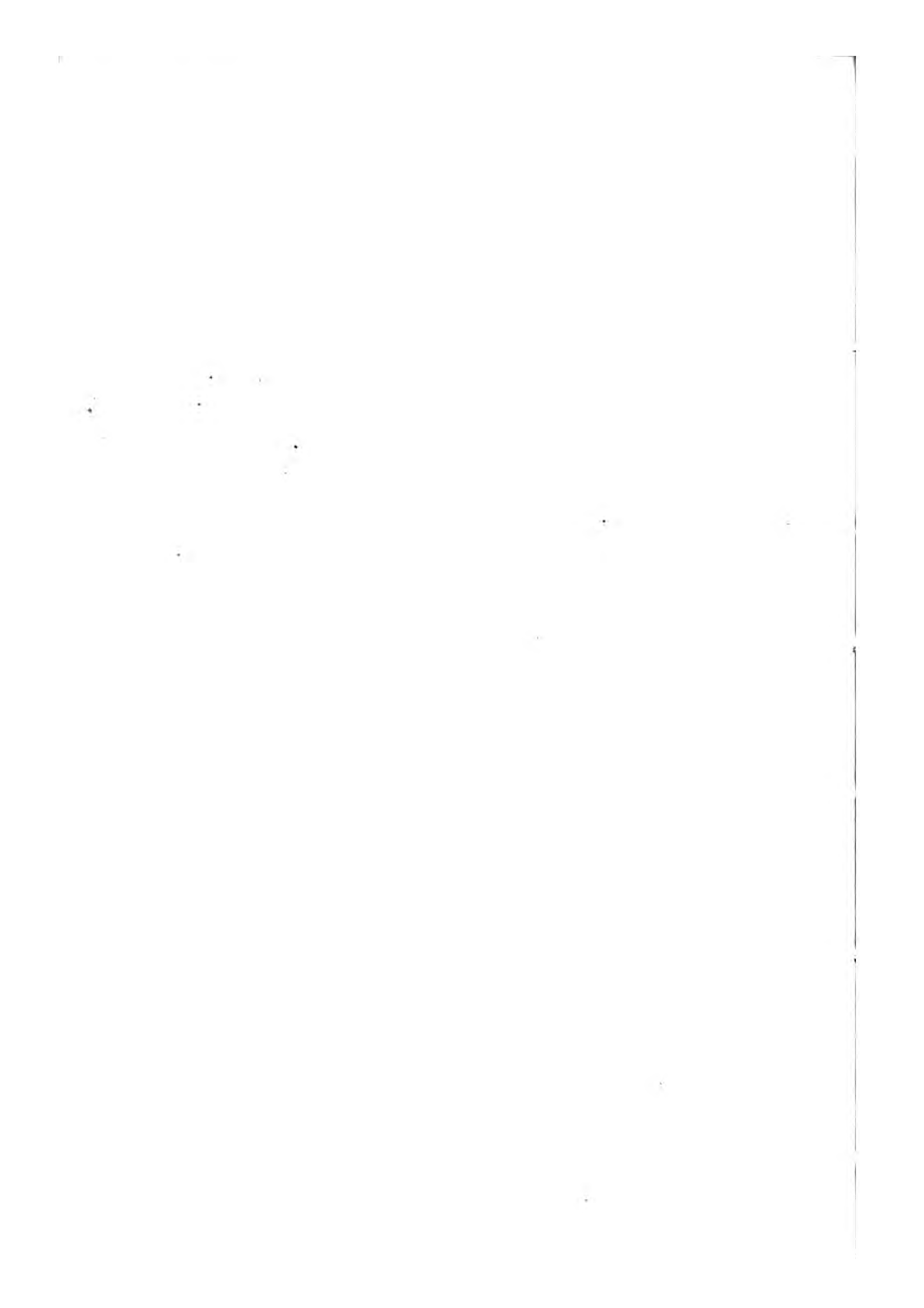
(15.) *Οὔτινες ὄφειλον, κ.τ.λ.*—These 31 months, he says, should *κατ' ἀκρίβειαν* have been 31 months, 24 days and 3 hours. In making this calculation, he reckoned the lunar year, as we have seen, only 354 days clear, though it was well known at the time that it exceeded 354 days. Hipparchus had calculated the lunation to be 29 days, 12 hours, 44 minutes, 3½ seconds, which would make the lunar year over 354 days, 8 hours, and 48 minutes; while he had made the solar year to be 365 days, 5 hours, and 53 minutes. Thus Epiphanius, with all his anxiety to speak *κατ' ἀκρίβειαν*, betrays a little forgetfulness.

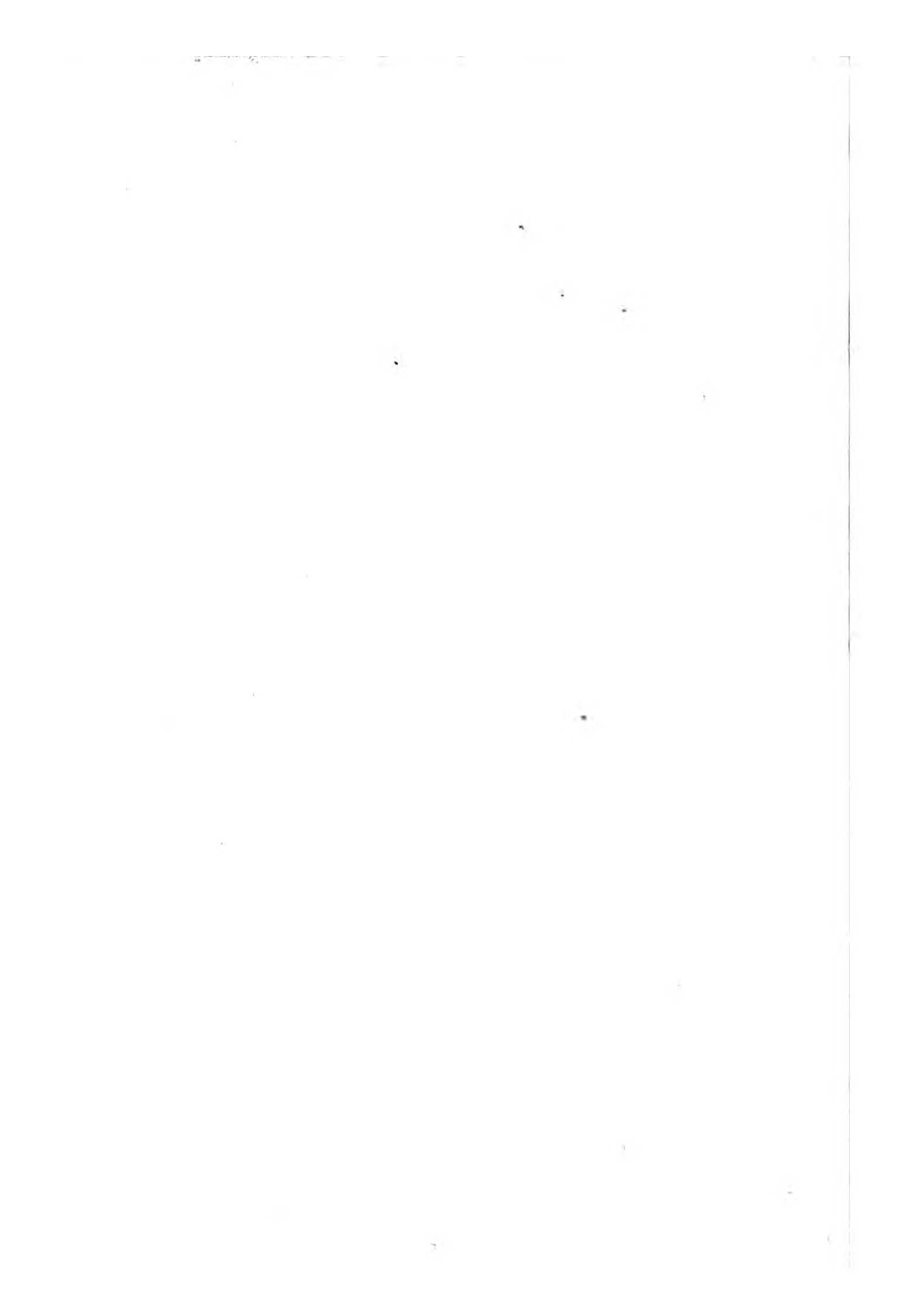
(16.) *Ἐνεκεν τοίνυν τούτου. . . θορυβούμενοι, κ.τ.λ.*—On account of this system of intercalation they fell into a mistake on this occasion, being puzzled, so that in their confusion of mind they thought the intercalations sufficient. It is evident that Epiphanius considered this one of the years of intercalation. In the intervening years they would be guided by the observation of the moon in the celebration of the passover. This year they were satisfied with intercalating the month, but forgot to make any allowance for the 2 days and 21 hours by which this month was deficient, and by which the numbering of its days anticipated the real days of the moon's age.

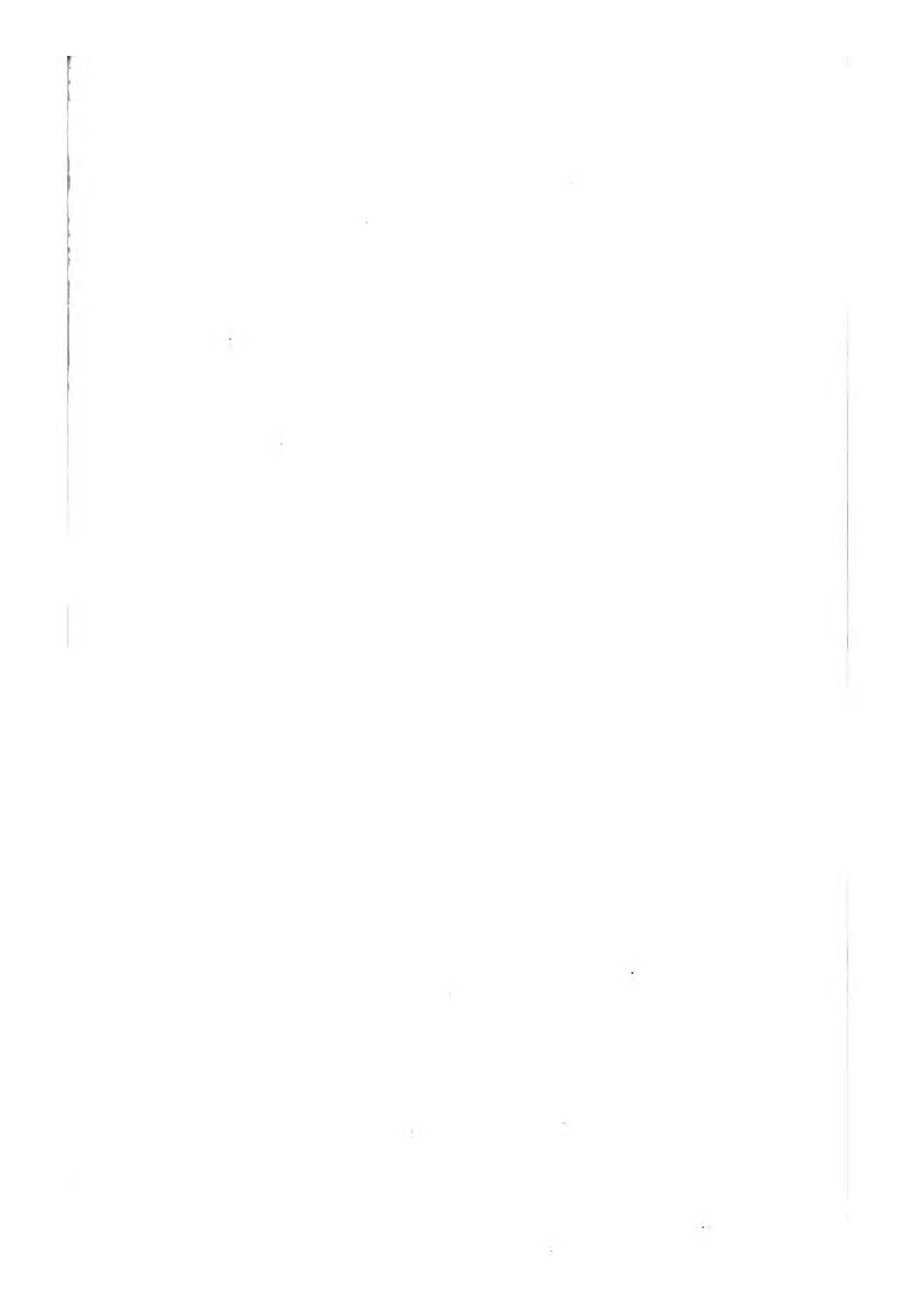
(17.) *Ἀλλὰ καὶ τὴν ὑπερβατόν.*—Connect this with *τὰς δύο ἡμέρας* as governed by *προέλαβον*. They anticipated the two days about which there was no dispute, and also *τὴν ὑπερβατόν* (*ἔσπεραν*). He adds, *προθέντες μίαν ἡμέραν*, putting one day too soon on this account, the anticipation of an evening making an anticipation of an entire day as regards the passover, which could only be celebrated at evening. For it is no doubt *ἔσπεραν* we should supply as the substantive, with which *ὑπερβατόν* agrees, as *supra ὑπερβεβηκότων μίαν ἔσπεραν*; and it is not improbable that in reference to this subject *ἡ ὑπερβατός* had come to stand for *ἡ ὑπερβατός ἔσπερα*. Hence it was that he added *προθέντες μίαν ἡμέραν*, to intimate that the anticipation of the *ὑπερβατός ἔσπερα* made in fact an anticipation of one day. If *ἡμέραν* was the substantive understood with *ὑπερβατόν*, the

addition of *προθέντες μίαν ἡμέραν* would be an unmeaning repetition.

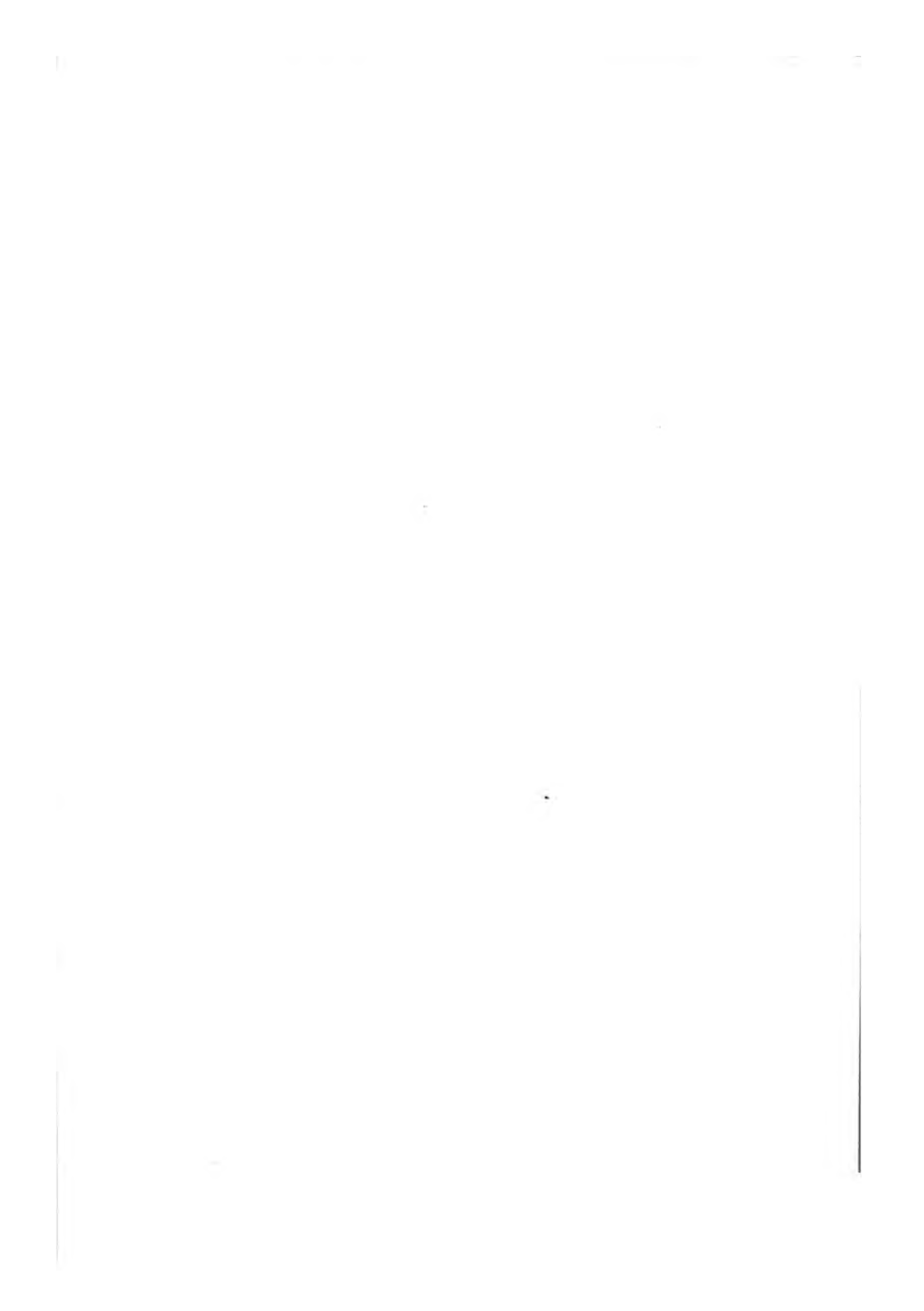
(18.) *Καὶ ἐκεῖ*.—This reading must be wrong. How could the Saviour have eaten the passover *there, i.e.*, on the mount, to which alone *ἐκεῖ* could refer? Read *ἐκεῖνος*; “even He” in fulfilling the law did exactly as the Jews did in this respect. With the example of our Lord thus presented by Epiphanius, agrees the direction of the *Διάταξις* as quoted by him, *Ἡερ.* lxx. 10;—*Ὅριζουσι γὰρ ἐν τῇ διατάξει οἱ ἀπόστολοι, ὅτι ὑμεῖς μὴ ψηφίζητε ἀλλὰ ποιῆτε ὅταν οἱ ἀδελφοὶ ὑμῶν οἱ ἐκ περιτομῆς μετ’ αὐτῶν ἅμα ποιεῖτε, . . . κὰν τε πλανηθῶσι, μήδε ὑμῖν μελέτω.* Quite different however is the precept of the Apostolical Constitutions as we now possess them, though they agree with this quotation of Epiphanius so far as to indicate a prevailing notion that the Jewish manner of calculating the time for celebrating the passover was erroneous. *Διαταγαὶ* v. 17, 1, (ed. Ultzen), *Μηκέτι δὲ παρατηρούμενοι μετὰ ἰουδαίων ἐορτάζειν. Οὐδεμία γὰρ κοινωνία ἡμῖν νῦν πρὸς αὐτούς· πεπλάνηται γὰρ καὶ αὐτὴν τὴν ψῆφον, ἣν νομίζουσιν ἐπιτελεῖν, ὅπως πανταχόθεν ὡσι πεπλανημένοι καὶ τῆς ἀληθείας ἀπεσχοινοῦσθαι.*











1

2

3

4

5

6

7

8

9

10

11

12

13





