

the critical theory. Such a line of argument rests, as we have seen, upon a misconception of the *real* position taken by critics, and consequently leaves this position wholly unaffected.

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*EPHREM'S HYMNS ON EPIPHANY¹ AND THE
ODES OF SOLOMON.*

It need not be proved that Ephrem's hymns on the Epiphany are baptismal²; every one who has read them, will remember this fact. Now it is striking that especially in these hymns, only fifteen in number, there occur so many expressions and thoughts which bear the closest resemblance to the Odes of Solomon.

I give the parallel places here.

1. Ode 3. 2: "His members are with Him"; and Ode 17. 14: "because they were members to me and I was their head." Ephrem (ed. Lamy) i. p. 89, line 17³: You [the baptized] are so the children of the Spirit and Christ is your head; you are also members for Him."

2. Ode 3. 7: "And I shall not be a stranger" [ܘܘܢܘܢܘܢ]; cf. Ode 6. 3: "For it Ephrem i. 41, 6 *seq.*: "Come, ye lambs, and take your sign⁴; . . . this is the

¹ I think these hymns are genuine, for 1st, In Ephrem's Biography (Roman ed., iii. p. lii.) it is said that he composed hymns on "Birth, Baptism, Fasting," etc. 2nd, The thoughts and language point to Ephrem as the author. 3rd, An allusion to the Diatessaron (ed. Lamy, i. 127, 16) is to be expected in Ephrem rather than in a later author. (Cf. Burkitt in *Texts and Studies*, vii. 2, p. 67.)

² Dr. Plooiij writes me: "On the connection between Epiphany and Baptism, cf. Usener, *Das Weihnachtsfest* 2, 195 *et seq.*

³ I cite Ephrem everywhere in this note in this way.

⁴ [ܘܘܢܘܢܘܢ]; the usual expression for baptism or the unction before it.

[Love] destroys what is sign which separates the housemates from the strangers" [ܠܘܘܢܐ].

Ephrem i. 31, 1 *seq.*:
 "The oil of Christ¹ separates the ܠܘܘܢܐ from the ܠܘܘܢܐ, and by it are separated the people within, that they may be distinguished from the people without."²

3. Ode 7. 6: "He was reckoned in likeness as myself in order that I might put Him on."

Ephrem i. 43, 12: Descend,³ my signed⁴ brethren, and put on our Lord." i. 85, 17 *seq.*: "Those who have descended,³ been baptized and put on that one—born." *Ib.*, l. 21 *et seq.*: "He who has been baptized and has put on the one-born, the Lord of many people."

I. 91, 17 *et seq.*: "Jesus has mixed up His strength with the [baptismal] water; put Him on, my brethren."

4. Ode 11. 20 we have a cognate thought: "And the Lord renewed me in His raiment."

Ephrem i. 43, 18: "Ye, too, acquire from Him a new raiment in the water."

¹ I.e. the baptismal oil.

² The person who is being baptized is not allowed to have anything strange (i.e. which does not belong to the body) on him. Cf. *Test. Dom. Nostris*, ed. Rahmani, p. 127; Funk, *Didascalia*, ii. p. 109. (From a letter of Dr. Flooij.)

³ Into the baptismal water.

⁴ ܠܘܘܢܐ; those who have received the unction.

5. Ode 11. 13 : " And my face received the dew."

Ephrem i. 53, 21 *et seq.* : " Sprinkle from Thy dew on my lowliness," cf. i. 77, 9 *et seq.*, where he says, that God sprinkled heavenly dew on the three men in the furnace at Babel, who were baptized in the flames.¹

6. Ode 20. 1 : " I am a priest of the Lord, and to Him I do priestly service, and to Him I offer the sacrifice of His thought. . . .

Present your reins before Him blamelessly."

Ephrem i. 33, 25 *et seq.* : " The anointed priests were offering the bodies of slain animals; ye, excellent anointed,² your bodies are your offerings. The anointed Levites offered the reins of animals; you are more excellent than the Levites, for you have sanctified your hearts."

7. Ode 30. 1, 2 : " Fill ye waters for yourselves from the living fountain of the Lord, for it is opened to you; and come, all ye thirsty, and take the draught; and rest by the fountain of the Lord."

Ephrem i. 109, 1 *et seq.* : " Baptism is the fountain of Life, which the Son of God has opened by His Life; . . . Come, all ye thirsty, come and enjoy yourselves."

8. Ode 35. 1 *et seq.* : " The dew of the Lord is quietness He distilled upon

Ephrem i. 7, 5 *et seq.* : " The cloud covered and sheltered the camp from

¹ Dr. Plooiij writes me : " This goes back to Daniel iii. 49 *et seq.* (LXX)" and compares Origenes, *Exhortatio ad martyrium*, c. 33 and Zeno Veronensis ii. 71.

² See above.

me ; and the cloud of peace
He caused to rise over my
head, which guarded me
continually ; it was to me for
salvation."

9. Ode 39. 8 : " The Lord
has bridged them [the rivers]
by His word " ; 11 : " and
a way has been appointed
for those who cross after
Him."

10. Ode 8. 21 : " And by
my own right hand I set my
elected ones." ¹

11. Ode 6, 7 *et seq.*, the passage of the book goes
back to Ez. 47. Ephrem is using the same place, i. 103
ult., et 105, 1 *et seq.* : " Great is the mystery which the
Prophet saw : the brook, that grew strong. Into its depth
he looked and saw thy ² beauty instead of himself . . .
for thy hidden flood sweepeth away the impurity of heathen-
dom."

These quotations may speak for themselves. I only
wish to emphasise two points : Firstly, the fact that
Ephrem's baptismal language is closely connected with
the Odes is a strong argument in favour of Dr. Bernard's³
and Dr. Plooy's opinion, that the Odes are baptismal
Psalms.

Secondly. From the examples given above it is clear

¹ Dr. Plooy compares Diettrich, *Nest. Taufiturgie*, 49 : . . . " in der
neuer Welt möge er euch zu seiner Rechter stellen " ; and Funk, *Didascalie*,
i. p. 204 and i. p. 140.

² The church is spoken to.

³ *Journal of Theological Studies*, October, 1910, p. 1 *et seq.*

heat ; it was a symbol of the
Holy Spirit, which covers
you in baptism, and protects
your bodies against the
flame."

Ephrem i. 99, 19 *et seq.* :
Christ's birth, baptism,
death and resurrection " are
a fourfold bridge to His
kingdom ; and lo, His flock
are crossing it in His steps."

Ephrem i. 53, 23 *seq.* :
. . . " And let me be at
Thy right hand and be
mingled with Thy saints."

that Ephrem on baptism is not speaking an altogether new language. Two things are possible :¹

Either Ephrem as well as the Odists are speaking a common baptismal language,

Or Ephrem is citing the Odes.

Perhaps the two parts of the dilemma are true.

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¹ *Theologisch Tijdschrift*, September, 1911, p. 449 *et seq.*