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What Have We gained in the Sinaitic Palimpsest?

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V.

The Gospel of John.

8¹³.—‘The *Jews* said unto him,’ instead of ‘The Pharisees’ (with the Palestinian Syriac).

8¹⁶.—‘but I and *he* who sent me’ (with Codex Bezae and the Palestinian Syriac).

*8²⁰.—‘These things spoke he in the treasury, and in the temple’; ‘as he taught,’ being omitted. They may have been carried here from Mk 12⁸⁵, or from elsewhere.

8³⁴.—‘Whoso committeth sin is a slave’; ‘of sin,’ is omitted (with Codex Bezae). The passage surely gains in force by this omission.

8⁴⁷.—‘because ye are not.’ The words ‘of God’ seem to have dropped out of this manuscript, and the whole sentence ‘because . . . God’ has dropped out of Codex Bezae.

*8⁵².—‘and the prophets,’ is omitted.

8⁵⁴.—‘that he is God,’ instead of ‘that he is your God.’

8⁵⁶.—‘Abraham *was longing* to see my day’; ‘Your father,’ being omitted (almost with the Peshitta).

8⁵⁷.—‘The Jews say unto him, Thou art not fifty years old, *and hath Abraham seen thee?*’ (with the Codex Sinaiticus, and the uncorrected reading of the Codex Vaticanus).

We owe the discovery of this corroboration to my friend the late Mr. Theodore Harris, who was one of the Committee of the British and Foreign Bible Society. On seeking for this verse in the *facsimile* editions of the two oldest of Greek codices, he found that the Sinaiticus agrees perfectly with the reading of our palimpsest. Tischendorf has printed it *καὶ Ἀβραὰμ ἐώρακένσε*, etc., in his edition of 1865, and has noticed its existence in the critical notes to his Greek Testament. In the Codex Vaticanus the facsimile shows that a letter has been altered, and a space at the end of the sentence is blank, where probably the letter ε once existed. Thus *ΚΑΙ ΑΒΡΑΑΜΕΟΡΑΚΕΣΕ* has become *ΚΑΙ ΑΒΡΑΑΜΕΟΡΑΚΕΣ*. How necessary it is sometimes to seek light from the manu-

scripts themselves! This ancient though newly recovered reading is surely more appropriate to the narrative than the conventional one.

9⁴.—‘And *I* must work the works of him that sent me,’ etc., with Codex Alexandrinus (with some Old Latin MSS and the Peshitta).

9⁷.—‘Go, wash *thy face* in the pool of Shiloah; and when he had washed *his face*, his eyes were opened’ (with the Coptic version). The interpretation is of course omitted.

*9¹⁷.—‘And they say unto *him that was cured*,’ instead of ‘unto the blind man again.’

*9¹⁷.—‘in that he hath opened thine eyes?’ is omitted.

9¹⁸.—‘and had received his sight,’ is omitted (with Codex Veronensis).

*9¹⁸⁻¹⁹.—‘And they sent to his father and his mother, saying, Is this your son? Do ye not say that he was born blind?’ etc. This is a little more concise than the usual reading.

*9²².—‘because the *scribes and Pharisees had decreed* that whoso said, He is the Christ, they would dismiss him.’

*9²².—‘of the synagogue,’ is omitted.

*9²³.—‘He is of age,’ is omitted. It had been said already in v.²¹.

*9²⁴.—‘him that *was healed*,’ instead of ‘the man that was blind.’

*9²⁵.—‘He *that was healed* said unto them,’ etc.

*9²⁵.—‘that I was blind, and *because of him*, lo! I see.’

*9³⁰.—‘He *who was healed* said unto them,’ etc.

*9³³.—‘If this man were not of God, *how hath he done this?*’

9³⁵.—‘Dost thou believe on the Son of man?’ Although it is recorded that our Lord tacitly assented when the title ‘Son of God’ was given to him by others, and bestowed a warm commendation on Simon Peter for using it towards Himself, we never elsewhere find the phrase in His own mouth, except through the malicious witness of his enemies. We therefore think that

our palimpsest retains the true reading (with Codd. Sinaiticus, Vaticanus, and Bezae).

9⁸⁶.—‘He *that was healed* said unto him,’ etc. (almost with the Peshitta).

9⁸⁸.—‘And *falling down*, he worshipped him’ (with the Peshitta, the Old Latin Codex Brixianus, and the Friuli Lectionary).

It will be noticed that in this version of the blind man’s story some of the repetitions which detract from the literary grace of the usual text, are absent.

*10⁶.—‘These things Jesus spake with them in a parable; and they did not understand.’ Here again the manuscript loses nothing by its conciseness.

*10¹².—‘But the *false* hireling, whose own the sheep are not.’

*10^{14, 15}.—Here we have a repetition, ‘I am the good shepherd, and know mine own, and mine own know me; and *I am known of mine*, even as my Father knoweth me, and I know my Father.’

*10²⁰.—‘why are ye *standing and* listening to him?’

*10²⁶.—‘because ye are not of my sheep, *as I said unto you*’ (with Codd. Alexandrinus and Bezae, the Peshitta, and some Old Latin MSS).

10²⁹.—‘For *the* Father,’ instead of ‘My Father’ (with some Old Latin MSS, the Palestinian Syriac, and the Coptic).

*10³⁰.—‘*When he had said these things*, they took up stones to stone him.’

10³³.—‘but because whilst thou art a man *thou blasphemest*, and makest thyself God’ (with the Peshitta).

10³⁵.—‘If he called them gods, unto whom the word of God came,’ seems to be omitted; but as it occurs in a place where the manuscript is much damaged, we do not feel sure about it.

*11¹.—‘And it came to pass that Lazar of Bethany was sick, *the brother* of Mary and of Martha.’

*11¹⁶.—‘who is called Didymus,’ is omitted. It is unnecessary, as *Tauma* means ‘a twin’ in Syriac.

*11²⁵.—‘and the life,’ is omitted.

*11³¹.—‘Also those who had consoled Mary, when they saw that she was thus amazed and had gone out, followed her.’

11³³.—‘he was vexed in his soul, and was troubled *in his spirit*, and said,’ etc. (almost with the Peshitta and some Old Latin MSS).

11³⁷.—‘who hath opened the eyes of him who was blind *from his mother’s womb*’ (almost with the Coptic version).

*11³⁹.—‘Martha saith unto him, Lord, why are they lifting away the stone? Behold, he stinketh, because he hath been four days.’

*11⁴¹.—‘Then those men who were standing, came near, and raised the stone.’

*11⁴³.—‘Lazar, come forth, come out.’

*11⁴⁵.—‘And many Jews, which came to Jesus, *because of Mary*, believed in Jesus from that hour.’

*11⁴⁶.—‘And there were some of them who believed not, but went their ways to the Pharisees,’ etc.

*11⁴⁸.—‘and the Romans will come, taking away our city and our nation.’ The mention of ‘our city,’ instead of ‘our place,’ seems very natural on the lips of those whose national hopes centred in Jerusalem.

*11⁴⁹.—‘But one of them, *his name was Caiapha*, their own high priest of that year, this *same Caiapha* said unto them,’ etc. Perhaps some emphasis is laid on the personality of Caiapha, who was so soon to be one of our Lord’s judges.

*11⁵⁶.—‘before the passover,’ is omitted.

*11⁵⁷.—‘And the chief priests and the Pharisees commanded that whosoever *should see him*,’ etc., instead of ‘that if any man knew where he was.’

*12¹.—‘And six days before it was *the unleavened bread*, Jesus came to the village of Bethany to Lazar, *he who had been dead and was alive*.’

*12².—‘And *he* made him a supper there; and Lazar was one of those seated at meat who were sitting with him, but *Martha was cumbered with service*.’

12³.—‘Now Mary took *an alabaster box* of a pound of *pure good* spikenard of great price, and poured it on the *head* of Jesus *while he sat at meat*, and she anointed his feet, and wiped them with her hair,’ etc. The alabaster box is mentioned in the Peshitta. It may possibly have come from the narrative of a similar occurrence in the house of Simon the leper as told by the Synoptists (Mt 26⁷, Mk 14³, Lk 7³⁷). But there is no reason why it should not belong to both incidents.

12⁶.—‘but because he was a thief, and the bag of the poor was with him.’ Nothing is said about Judas stealing from that particular bag.

12⁷.—‘When Jesus heard it, he said unto him, Let her alone; she is keeping it for the day of my burial’ (almost as it is in the margin of the R.V., and with Codex Alexandrinus, the Peshitta, and the Palestinian Syriac).

12⁸.—‘For the poor ye have always with you, but me ye have not always,’ is omitted (with Codex Bezae).

*12¹¹.—‘for because of Lazar many believed on Jesus;’ ‘of the Jews went away, and,’ is omitted. Here we have eight words instead of sixteen.

*12¹² is not so concise. It begins ‘And on the next day *he went out, and came to the mount of Olives*, and those great multitudes who had come to the feast,’ etc. This may be an interpolation from Lk 19²⁹.

*12¹⁴.—‘as it is written *by Zakaria the prophet*, Fear not, daughter of Zion,’ etc. This is an interesting variant on Zech 9⁹.

From 12¹⁴ to 12⁴⁷ no variant occurs worth mentioning. This is very satisfactory, as it contains so many of the sayings of our Lord.

*12⁴⁸.—‘Whoso *asketh* me, and receiveth not my words, there is one who judgeth him,’ etc. This singular reading foretells the condemnation of those who deliberately reject our Lord’s message.

*13¹.—‘Now before *the unleavened bread*,’ instead of ‘Now before the feast of the passover.’

*13⁴.—‘from supper,’ is omitted.

13¹¹.—‘therefore he said this word,’ instead of ‘therefore said he, Ye are not all clean.’ Codex Bezae omits the whole clause.

*13³⁴.—‘that ye also love one another,’ is omitted. It is superfluous.

14¹.—‘*And then Jesus said*, Let not your heart be troubled: believe in God, *and in me ye are believing*.’ This clear assertion by our Lord of His own Divinity implies no change in the ordinary Greek text, for the first *πιστεύετε* may be either a present indicative or an imperative; and the second likewise. The Syriac, we are glad to say, is not dubious.

14⁴.—‘And whither I go ye know, and the way ye know.’ This is the old reading of the Authorized Version (with Codd. Alexandrinus, Bezae, and some Old Latin MSS, the Peshitta, and the Palestinian Syriac).

14¹⁴ is omitted, with the Palestinian Syriac, the Old Latin Codex Veronensis, and probably with the Curetonian. It is a repetition of v. 13; which may have brought comfort to men of feeble faith. Our Lord’s promises, however, do not require such confirmation.

*14²².—‘*Thoma* saith unto him, Our Lord, how is it that thou wilt manifest thyself unto us,’ etc. The Curetonian has ‘*Juda Thoma*’; all other MSS have ‘*Judas* (not Iscariot).’

Eusebius tells us that the real name of Thomas

(the Twin) was Judas (*H.E.* i. 13).¹ The Syriac *Acts of Judas Thomas* follows the text of the Four Gospels as the underscript in the Sinai Palimpsest. (See *Studia Sinaitica*, Appendix vii.)

Chapter 15 has no variant worth noticing.

*16³ is omitted.

16¹⁶.—‘and again a little while, and ye shall see me, *for I go unto my Father*’ (with Codex Alexandrinus,² Codex Brixianus and other Old Latin MSS, the Peshitta, the Palestinian Syriac, and the Coptic).

*16¹⁸.—‘we know not what he saith,’ is omitted.

16²⁵.—‘I shall no more speak unto you in proverbs, but,’ is omitted. It is not quite necessary for the sense.

In vv. 25, 26, 27 we have ‘my Father,’ instead of ‘the Father.’ Only Codex Bezae has ‘my Father,’ in v. 26.

16²⁷.—‘and have believed that I came out *from God*’ (with Codd. Sinaiticus and Alexandrinus, some Old Latin MSS, the Peshitta, and the Palestinian Syriac).

16²⁸.—‘I came out from the Father,’ is omitted. It is only a repetition of the preceding clause (with Codex Bezae, Codex Veronensis).

*16²⁸.—‘I leave the world,’ is omitted.

V. 28 therefore reads, ‘I am come into the world, and again I go to the Father,’—thirteen words as against twenty-two of the Revised Version. We do not think that the chapter loses anything in force by the absence of these repetitions; on the contrary, it gains in literary beauty.

*16³⁰.—‘Now we know that thou knowest all things, *and needest not that thou shouldst ask any man*; by this we believe that thou art sent from God.’

We have found no corroboration for this reading; but it carries its own recommendation in itself: for it was surely a more natural thing for the disciples to say, than, ‘and needest not that any man should ask thee.’

*16³¹.—‘Jesus said unto them, Behold, now you believe in me.’

*17⁵.—‘And now also give me the glory, my Father, from beside thyself, from that *which thou gavest me* when the world was not yet.’

17⁷.—‘And now *I have known* that all which thou hast given me is from thee’ (with Codd. Vaticanus and Alexandrinus, some Old Latin MSS, and the Peshitta).

¹ Ἰούδας ὁ καὶ Θωμᾶς Θαδδαῖον ἀπόστολον.

² Cod. Alex., ‘the Father.’

*17¹¹.—'O my holy Father, take, keep them in thy name.'

17¹¹.—'which thou hast given me, that they may be one, even as we are,' is omitted (with Codd. Veronensis and Vercellensis). The clause has probably been carried to this place from v.²².

17¹².—'which thou hast given me: and I guarded them,' is omitted. It is only a repetition of what our Lord had already said. (The first clause of it is omitted in Codex Sinaiticus.)

*17¹³.—'that they may be filled with my joy.'

17¹⁴.—'and the world hated them, because they are not of it.'

17¹⁴.—'even as I am not of the world,' is

omitted; but is found in v.¹⁶ (with the Greek of Codex Bezae and with Codex Veronensis).

*17²³.—'I shall be with them, and thou with me,' etc., instead of 'I in them, and them in me.'

*17²⁴.—'O my righteous Father,' belongs to the end of this verse rather than to the beginning of v.²⁵, as in Codex Vaticanus. In Codex Bezae it is certainly at the beginning of v.²⁵. In Codex Sinaiticus there is no punctuation, and it is therefore impossible to say whether the ejaculation belongs to the prayer of v.²⁴ or to the statement in v.²⁵. ('My,' with the Coptic.)

*V.²⁵ begins 'And the world hath not known thee,' as in Codex Vaticanus, the *and* being found also in Codd. Sinaiticus and Alexandrinus.

(To be continued.)

Recent Foreign Theology.

Abbé le Camus's 'Vie de Jésus Christ.'

THE theological works of M. l'Abbé E. le Camus are not only very popular in France but have been translated into other languages; and of all his works the most popular at home and abroad is his Life of Jesus Christ. There are three editions. The original three-volume edition costs 3fr. 50c.; then there is the illustrated edition, which costs 10fr.; and finally there is the 'popular' edition in one short but thick volume at the price of 3fr. 50c. The three-volume edition has just reached its sixth issue and twentieth thousand. It is well worth adding even to a library of Lives of Christ; it is so scholarly and also so warmly evangelical. The title is *La Vie de N.-S. Jésus-Christ* (Paris: Oudin, 1901).

The Hebrew Sirach.

M. J. TOUZARD has published an account of the most recently discovered fragments of the Hebrew Sirach, the history of the controversy regarding them, a facsimile page, and a very full and valuable bibliography. The volume consists of articles which originally appeared in the *Revue Biblique*. Its title is *Les Nouveaux Fragments Hébreux de l'Ecclésiastique* (Paris: Lecoffie, 1901).

The Greek Christian Writings of the First Three Centuries.¹

THIS gigantic undertaking, of which some account has previously appeared in THE EXPOSITORY TIMES, is in steady progress. Three volumes have recently been published, being the fourth, fifth, and sixth in the order of issue. They are: (1) 'Der Dialog des Adamantius ΠΕΡΙ ΤΗΣ ΕΙΣ ΘΕΟΝ ΟΡΘΗΣ ΠΙΣΤΕΩΣ,' which is edited by Dr. W. H. van de Sande BAKHUYZEN of Utrecht, (8vo, pp. lix, 256, M.10); (2) 'das Buch Henoch,' under the combined editorship of Dr. Joh. Flemming of Bonn, and Dr. L. Radermacher, also of Bonn (8vo, pp. 172, M.5.50); and (3) 'Origenes Werke,' III. Band, by Dr. Erich Klostermann of Kiel (8vo, pp. li, 352, M.12.50).

The *Adamantian Dialogue* is given in both the Greek and Latin forms, with critical apparatus, but without translation. The Introduction is careful and restrained. All the questions of intention, authorship, persons represented, and the like, are discussed with utmost available knowledge; but the result is only to show how little real knowledge is available. Who Adamantius was or represents, Dr. BAKHUYZEN cannot tell us; but he is confident

¹ Leipzig: J. C. Hinrichs'sche Buchhandlung, 1901.