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found the secret of the ideal life in Christ, and to have found it a possible and realizable life, and no mere fair vision.

Yea, through life, death, through sorrow and through sinning

He shall suffice me, for He hath sufficed.

Christ is the end, for Christ was the beginning,

Christ the beginning, for the end is Christ.

In this Christ-Ideal there was one element which was 'foolishness to the Greeks.' That element was the Cross. We have seen how he changed the meaning of the Cross to the Hebrews. To the Greeks he declared it 'the wisdom and power of God.' In this declaration he was not contradicting the Greek thought but perfecting it. It was precisely this element that it needed, and

for want of which it was perishing. The Greek view of life is so far true, and its truth is a rich and glorious truth. But it needs shading, and it needs stiffening. It had indeed the shading of poetic melancholy, and the stiffening of the Stoic philosophy. But these were not enough; and the Cross which Paul gloried in was the perfect supplement to its half-truth. In that Cross there was the conscience of sin, a moral dynamic of faith and love, a permanent strengthening of the spirit of man for righteousness by the Holy Spirit of God, strong, subtle, and effective. It is this background of Hebraism which Hellenism ever needs to make its power lasting and its brightness safe. To Paul, Hellenism, no less than Hebraism, owes a great debt.

## What Have We gained in the Sinaitic Palimpsest?

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### VI.

#### The Gospel of John.

\*18<sup>1</sup>.—'over the brook of Kedron, [to] the mountain [or field], a place where there was a garden,' etc.

\*18<sup>3</sup>.—'But Judah, the betrayer, brought with him a band, and *some of* the chief priests and Pharisees, and officers, and *a crowd of people* carrying lanterns and lamps, and he came thither.' 'Weapons' are not mentioned.

\*18<sup>5</sup>.—'which betrayed him,' is omitted. It has already occurred in v.<sup>2</sup>. It is exactly the kind of touch which might be put in by a later scribe.

\*18<sup>10</sup>.—'Then Simon Cepha drew a sword,' instead of 'Simon Peter therefore having a sword drew it.'

18<sup>12</sup>.—'and the chiliarch,' instead of 'the chief captain' (with Codd. Sinaiticus, Vaticanus, Alexandrinus, Bezae, the Peshitta, and the Coptic).

\*18<sup>12</sup>.—'seized Jesus and,' is omitted. It is implied in the statement that they bound Him.

After v.<sup>13</sup> comes v.<sup>24</sup>, and this is one of the crowning excellences of this Antiochene codex. I had observed, when preparing my translation<sup>1</sup> for

<sup>1</sup> The complete edition of this translation is published by Messrs. C. J. Clay & Sons, of the Cambridge University Press.

the press in 1894 and 1896, that the arrangement of verses in this chapter was far superior to any that I had hitherto seen, because it gives us the story of our Lord's examination before Caiaphas, and then of Peter's denial, as two separate narratives, instead of being pieced into each other in the way with which we are familiar. The sequence is vv. 13. 24. 14. 15. 19. 20. 21. 22. 23. 16. 17. 18. 25. 26. 27. 28. 29. 30. 31. After this three leaves are unfortunately lost.

It was left to Dr. Blass of Halle to discern and to say that the occurrence of v.<sup>24</sup>, that is, of the statement, 'But Hannan sent him bound unto Caiapha the high priest,' betwixt v.<sup>13</sup> and v.<sup>14</sup> removes a discrepancy between the Gospel of St. John and the Synoptics; because it makes St. John agree with the other evangelists in stating that our Lord's trial took place in the house of Caiaphas instead of in that of Annas, as has been hitherto supposed. The attempt to explain away this apparent discrepancy gave rise to various ingenious hypotheses on the part of writers in the *Sunday School Chronicle* for 14th May 1899, when the International Lesson was taken from Jn 18<sup>15-27</sup>.

It never occurred to any of them that a far

simpler explanation had already been found, the displacement of v.<sup>24</sup>.

In editing the Palestinian Syriac Lectionary I have detected a slight corroboration of this in Codex A, the so-called *Evangeliarium Hierosolymitanum* of the Vatican Library (Lesson 150). Here v.<sup>24</sup> occurs in two places, once after v.<sup>18</sup> and once after v.<sup>23</sup>, as if the scribe had been uncertain as to its right location, or as if a tradition about its true place had been known to the original translators.

Dr. Blass, in his *Philology of the Gospels*, p. 59, says about this section of chap. 18, vv.<sup>12-28</sup>, 'This is the narrative of a real author; the other one is that of blundering scribes.'

My powers of judgment on these difficult subjects are a very long way behind those of Dr. Blass. I have neither the learning, the experience, nor the critical acumen which give so much weight to his opinions. So it is with the greatest diffidence that I would suggest the possible occurrence of similar phenomena in the seventeenth chapter of St. John's Gospel, and in the narrative of the institution of the Lord's Supper, as given in Lk 22<sup>14-28</sup>.

But, it may be asked, how is it possible for such displacements to occur? Nothing, I regret to say, is simpler to the minds of those who have tried to read very ancient Greek manuscripts of the Bible. These are written in narrow columns, after the fashion of what was on the papyrus strips; two, three, or even four columns being on each page. If a scribe, through inadvertence or interruption, happened to omit a phrase, he would write it in either on the margin or in the space betwixt two of the columns, with a suitable mark in the text to indicate where it ought to be. Another man copied that page, perhaps two years, perhaps two centuries afterwards, and reincorporated the marginal addition into the text. But he failed to understand his predecessor's reference mark; and so *he wrote it in the wrong column*. If this occurred in a very early copy, it would, of course, affect many subsequent ones.

I shall, however, for convenience' sake, follow the usual text in my list of variants.

\*18<sup>24</sup> and <sup>14</sup> are really one. 'But Hannan sent him bound unto Caiapha the high priest, he which gave counsel to the Jews,' etc.

Dr. Blass has lately called attention to a marginal note on v.<sup>24</sup> in Luther's German translation

of the Bible. 'Dieser Vers solte gleich auff den 14 Vers folgen.' *This verse ought to follow immediately after v.<sup>14</sup>*. Another marginal note to v.<sup>14</sup> says, 'Hier solt stehen der Vers: Und Hannes u.s.w. (v.<sup>24</sup>). Ist von dem Schreiber versetzt in Umwerfen des Blatts, wie oft geschieht.' 'Here the verse: And Annas, etc. (v.<sup>24</sup>), ought to stand. It has been misplaced by the scribe when turning the page.'

This instance of penetration on the part of the Reformer does not lessen our appreciation of his peculiar fitness for the work which God gave him to do.

\*18<sup>15</sup>.—'But Simon Cepha and one of the disciples, he was known to the high priest, because of this he went with Jesus into the palace.' A word seems to have been dropped out of this verse. Or perhaps it was only a single letter, and we ought to read 'they went,' instead of 'he went.'

\*18<sup>17</sup>.—'When the handmaid of the door-keeper saw Simon, she said unto him,' etc. It is reasonable, with our knowledge of Eastern customs, to believe that the door-keeper of the high priest's house was a man. While the daughter or the slave-girl of such a one might linger about the place, during the small hours of the night, properly veiled, and listen to the conversation of the men who were guarding their prisoner, it requires a considerable effort of imagination to conceive that the responsible duties of a porter or janitor were fulfilled by a woman.

18<sup>18</sup>.—'Now there were standing there servants and the officers, and they had laid for themselves a fire in the court to warm themselves; because it was freezing,' (with the Peshitta). Jerusalem stands on very high ground, and at Easter time the nights are there often bitterly cold.

\*18<sup>19</sup>.—'Now the high priest asked Jesus about his disciples, *who they were*, and about his doctrine, *what it was*.'

18<sup>22</sup>.—'When he had thus spoken, one of the officers which stood by struck Jesus *on his cheek*, and said unto him' (with the Peshitta, and almost with the Old Latin Codd. Vercellensis and Monacensis.)

\*18<sup>28</sup>.—'Jesus said unto him, I have spoken well; why smitest thou me?'

\*18<sup>27</sup>.—'And again Simon denied, *I know him not*,' etc.

\*18<sup>28</sup>.—'And when it dawned, they led Jesus from

Caiapha, and brought him to the hall of judgment, to deliver him to the governor; but they went not into the judgment hall,<sup>1</sup> that they should not be defiled, whilst they were eating the *unleavened bread*.'

18<sup>22</sup> to 19<sup>29</sup> are on three lost leaves.

\*19<sup>41</sup>.—'where he was crucified,' is omitted.

\*19<sup>42</sup>.—'And *hastily, suddenly*, they laid him in the new sepulchre, which was nigh at hand, *because the sabbath was dawning*.'

\*20<sup>1</sup>.—And at night, as the first day of the week was dawning, while it was yet dark in the early morning, came Mary the Magdalene to the sepulchre,' etc. Here we are reminded that the uncouth expressions of the Greek and Latin manuscripts, Τῆ δὲ μὴ τῶν σαββάτων, and 'una autem sabbati,' are the literal rendering of a well-known Syriac idiom, *had beshaba*. This has excited the suspicion that some Aramaic narrative, either written or oral, lies behind the Greek of this Gospel. And in this connexion we may observe that the curious Greek of Rev 1<sup>8</sup> is rendered by perfectly grammatical Syriac.

20<sup>6</sup>. 7.—'But Simon, when he arrived, went in and saw the linen clothes, and the napkin that was rolled up together, and placed apart.' This is more concise than the usual reading; but it is not so explicit.

20<sup>8</sup>.—'and *they* saw, and believed' (with B or C of the Palestinian Syriac Lectionary).

\*20<sup>8</sup>.—'which came first to the tomb,' is omitted.

\*20<sup>10</sup>.—'But when the disciples saw these things, they went their way.' The 'ad se' of some Old Latin MSS, and the πρὸς ἑαυτοὺς, πρὸς αὐτοὺς, or πρὸς αὐτοῦς of the Greek text seems to be a literal translation of a common Syriac idiom meaning simply 'went away.'

<sup>1</sup> Or 'prætorium.'

20<sup>11</sup>.—'stooped and,' is omitted (with Codex Bezae and the Coptic).

20<sup>12</sup>.—'And saw there two angels in white garments, sitting one at the *pillows of the place* in which Jesus had been lying, and one at the feet.' The word which I have translated 'pillows' is in the Peshitta also. It occurs only in the plural, and is used elsewhere chiefly for the Latin *cervical*, and for the 'bolster' arranged by Michal in 1 S 19<sup>13, 16</sup>.

20<sup>16</sup>.—'And she *understood him*, and answered, saying unto him, Rabbuli.<sup>2</sup> *And she ran towards him that she might touch him*.' This latter interpolation is found also in the Ferrar group of Greek MSS, and in the Palestinian Syriac. It is more easy to imagine why it should be there, than why, once being there, it should have been omitted.

20<sup>17</sup>.—'my Father' (with Codd. Vaticanus and Alexandrinus, some Old Latin MSS, the Peshitta, and the Coptic).

20<sup>18</sup>.—'that she had seen our Lord, and the things he had revealed to her she told unto them' (almost with Codex Bezae).

\*20<sup>19</sup>.—'When therefore it was evening,' is omitted. Owing to the difference between our own computation and that of the Jews, we are sometimes at a loss as to the precise time of day at which an event took place. Presumably our Lord's appearance to His assembled disciples was before sunset, else it would have been on the second day of the week.

\*20<sup>25</sup>.—'Our Lord *is come*, and we have seen him.'

\*20<sup>26</sup>.—'And after eight days, *on the next first [day] of the week*.'

\*20<sup>27</sup>.—'but believing,' is omitted.

<sup>2</sup> I.e. 'My Master.'