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THE CRIMINAL. BY HAVELOCK ELLIS. (*Walter Scott*. Crown 8vo, pp. 441. 6s.)

This is the third edition of the standard work on Criminology. It has been revised and enlarged. It contains forty pathetic or revolting illustrations. It is a book one must either have nothing to do with or devour. To read it for mere pastime is impossible. It is a book of science; its purpose is noble and ennobling. It reveals the working of God's great laws of moral and physical health, and their unerring retribution as disease. It tells us what has been done for criminals. It suggests the means by which their numbers may be reduced. It asks us earnestly what *we* have done for our fellow-criminal *for whom Christ died*.

LESSONS FROM THE PARABLES. BY MRS. W. J. TAIT. (*Elliot Stock*. Crown 8vo, pp. 216. 5s.)

The lessons are meant 'for home and school use.' It is only in the home and in the school that you can touch the parables. To the present generation, at least, they seem to be impossible in the pulpit. For their meaning is so plain that even the children never miss it, and you have only to set their minds to think. But their meaning is also so difficult that our deeper study drives us to despair. We can only hope that unborn generations will make more of them than we can do.

STONES FOR SERMON BUILDERS. BY THE REV. JOHN MITCHELL. (*Stockwell*. Crown 8vo, pp. 122. 2s.)

Here is not only the straw for the bricks, but the bricks themselves. He does not know his craft, and should betake himself to another, who cannot build with this.

AN EDITOR'S SERMONS. BY SIR EDWARD RUSSELL. (*Fisher Unwin*. Crown 8vo, pp. 267. 6s. net.)

Clergymen have little patience with sermons by a layman. It is not professional jealousy only. They have tried and found them wanting. But these sermons stand apart. They have the professional man's knowledge together with the layman's detachment. For Sir Edward Russell is not only a man of surpassing ability, but throughout his public life he has given himself to the interpretation of the great problems of morals and religion. The Bishop of Hereford writes an introduction to the volume, commending it especially to clergymen, not merely, however, because it lets us see ourselves as others see us, but because it also makes distinct contribution to the subjects of which it treats, such as the gift of prayer, high-mindedness, and the decay of experimental religion. If we were allowed a phrase in which to express our obligation to these sermons, we should say that they had urged us to be more spiritual in our thinking, more intellectual in our spirituality.

A New Uncial of the Gospels.

BY W. C. BRAITHWAITE, B.A., LL.B., BANBURY.

A YEAR ago Mr. J. Bevan Braithwaite of London procured from Macedonia an uncial MS. of the Gospels in Greek, which I have since had the opportunity of examining and collating. He proposes to call it the Codex Macedoniensis. I gave some particulars of the document when lecturing at the recent Friends' Settlement for Bible Study at Scarborough, but its interest justifies a wider publication.

When complete the MS. seems to have consisted of 42 quires of 8 folios each, and of one odd folio containing part of the κεφάλαια of Luke, making 674 pages in all, of which 66 pages, or 9.8 per cent., are missing, namely—

Mt 1¹ . . . Διατί μετὰ 9¹¹; 10³⁶ [Θυγατέρα . . . βλέπετε 11⁴; a folio with part of the κεφ. of Mark; Lk 1²⁰ eis

πόλιν . . . ἐν γῆ[ρα] 1²⁶; 15²⁶ πρεσβύτερος . . . προσκαλεσά-
[μενος] 16⁶; 23²² εἶρον . . . ἰμάτια αὐτοῦ 23²⁴; Jn 20²⁷
χείρας μου . . . ὁ Πέτρος 21¹⁷.

The MS. is on parchment leaves measuring 18.1 by 13.2 cm. in single-column writing, 11 by 7.5 cm., ruled 16 to 21 lines to a page. In the side margins stand the numbers of the Ammonian sections with the Eusebian canons, and in upper and lower margins, as the case may require, the τίτλοι of the κεφάλαια *majora* with their numbers, which are repeated on the side margins. All these, and also the initials in the margin at the opening of sections and the apparatus of lection notes in text and margin, are in bright carmine ink, except the initials occurring from Lk 1¹ to 11²⁶ (7 quires), which are in black.

Very tasteful frames of spot and pattern work in carmine and gold enclose the titles of the Gospels, and the first letter of each is also richly illuminated. The titles run 'Εναγγέλιον κατὰ Μάρκον, etc.

The writing is in small dark brown continuous uncials (without use of a syllable divider) in letters as nearly as possible 2 mm. high, punctuated by a single point, chiefly at the top or bottom. A comma or colon is used in a few cases, a semicolon never. Accents and breathings are general, and are usually correctly given. The breathings have the rectangular form $\bar{\text{—}}$. Double letters and a few simple contractions occur occasionally, and the words regularly contracted in uncial MSS are almost invariably so written in the new codex.

The writing may be confidently identified as ninth century, and resembles the facsimiles of F, P, K, and Ev 150 given in Scrivener's *Introduction*, though smaller and neater than any of these. The letters E Θ O C have the narrow oval shape, the base of the Δ is prolonged beyond the triangle and strengthened at both ends with points, the middle stroke of the Θ is also prolonged and strengthened with points, the M is broad out of proportion to the other letters and its middle loop is carried below the line, the angular part of the K is entirely separated from the upright stroke.

The round uncials used for the chapter-headings, and the occasional use in the text of the older form of Ζ, made like a Z with a horizontal line above it, strengthened at both ends with points (as the modern copyist of an eighteenth century document might preserve an occasional long s), suggest that the codex from which the MS. was copied was a seventh century one. The MS. is carefully written, and I have found no clear case of omission of lines by homoioteleuton. In six cases, however, entire phrases are omitted, namely, Mt 9¹⁹ καὶ οἱ μαθηταὶ αὐτοῦ; Mt 24⁶ δέι γὰρ ταῦτα (so in margin) γενέσθαι; Lk 2²⁵ καὶ Πνεῦμα ἦν Ἅγιον (so in margin) ἐπ' αὐτόν; Lk 10³⁸ καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά; Lk 11⁷ οὐ δύναμαι ἀναστὰς δοῦναί σοι; Jn 6⁴⁸ Μὴ γογγύζετε μετ' ἀλλήλων. In the first case no words are supplied in the margin, in the next four cases the words are supplied in black, in the last case in red. As neither Tischendorf nor Tregelles notices these omissions, they seem due to the

copyist, and the probable inference is that his copy was written in sense-lines.

A menologial rubric to the page Jn 12¹⁹⁻²⁵ gives a lection for Tarasius, Patriarch [of Constantinople], about 780 A.D., and, so far as it goes, confirms the palæographical evidence as to date.

An examination of the text of the MS. soon shows that it is to be classed with the mass of later uncials of mixed 'Syrian' text, namely, EFGHKMSUVTAXII. For instance, it contains all the eight 'conflate' readings cited by Westcott-Hort (*Introduction to the N.T. in Greek*, pp. 95-104). Like the others, it also has a ninth conflation, not noticed by Westcott-Hort, as it was not taken into the Received Text.

Mt 27⁴¹ μετὰ τῶν γραμματέων καὶ πρεσβυτέρων. (N)ABL
Memph. Vulg.
μετὰ τῶν γρ. καὶ φαρισαίων. D, most old Lat.,
Syr.-Sin.
μετὰ τῶν γρ. καὶ πρεσβ. καὶ φαρ. Later uncials,
Syr.—Pesh., and Hark.

But though the mixture characteristic of 'Syrian' texts pervades the new uncial, it may nevertheless rank high in its own class by virtue of its resistance to this tendency, and to the extent of this resistance may give important support to pre-Syrian readings. The mixture and smoothness of text exhibited by the later uncials are explained when we remember that a MS. is commonly the offspring of a marriage (often a mixed marriage) of two older MSS—one parent being the copy used by the scribe, the other the text followed by the διορθώτης or corrector who went over his work. This double parentage, repeated in each generation of ancestors, naturally resulted on the one hand in the mixing into the text of readings capable of mixture, and on the other in the disappearance of refractory readings and of non-interpolations. The MS. now under discussion, for example, contains omissions of Mt 22¹⁴, Mk 15²⁸, and part of Jn 8¹⁴, which, so far as can be judged, are genuine variants, but the corrector has supplied the omitted words in the margin, and the variant would thus probably disappear from any copy made from this MS. The survival of early readings in a characteristically late text is therefore excellent evidence of their vitality and originally wide currency.

How then does the new codex compare with the other late uncials named above in retaining

early readings? Dr. Sanday's convenient *Delectus Lectionum* appended to the Clarendon Press Greek Testament may serve for a rough test. In the parts of the Gospels contained in our MS. he examines 153 variants, but in 116 of these the late uncials in question all go one way, and in four other cases (Mk 7¹⁹ 14⁶⁵, Lk 9⁵⁵, and Jn 5¹) their evidence is too evenly divided to afford assistance on this point. This leaves 33 cases where one or more late uncials of 'Syrian' type are found standing out from their fellows either for the approved primitive reading or for some early variant. X (*Codex Monacensis*), though far from complete, does so 17 times, and has evidently a text of high value. II (*Codex Petropolitanus Tischendorfii*) has 12 cases, our codex has 10, of which eight follow the approved primitive reading and two an early variant; K (*Codex Cyprius Parisinus*) has 7 cases; none of the others has more than 5.

The new MS. therefore ranks high in its own class. It supports the Westcott-Hort text against the T.R. about 400 times, say once for every ten various readings in that text.

I add a selection of various readings, citing other uncials mainly from Tischendorf's apparatus, and taking first good readings supported mainly by non-Syrian attestation, which often includes most of the early versions.

Mt 16² Omit Ὀψίας γενομένης . . . οὐ δύνασθε, with **ΒΒΧΙ**.

„ 16¹¹ ἄρτων for ἄρτου, with **ΒΒΚΛΜΣΠ**.

„ 19³ Omit οἱ before Φαρισαῖοι, with **ΒΚΛΜΠ**.

„ 24¹⁸ τὸ ἰμάτιον, with **ΒΒΚΛΖΠ**.

„ 24²⁶ Omit μου after πατήρ, with **ΒΒΔΛΠ***.

„ 25¹³ Omit ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, with **ΒΑΒC*DLXΔΘΠ**. Added probably to round off and point the moral of the lection, Mt 25¹⁻¹³, read on Saturday of seventeenth week after Pentecost. Our MS. adds the words in red ink in margin, which confirms this origin.

„ 27⁶⁴ Omit νυκτὸς, with **ΒΑΒC*DEHKVΔΠ**.

Mk 4²¹ ὑπὸ τὴν λυχνίαν ἐπιτεθῆ. So **ΒB*** 13-69-346, 33, but with verb τεθῆ. According to Westcott-Hort, ὑπὸ is a primitive corruption rightly corrected to ἐπι by a very early conjecture.

„ 8³⁶ τὸν ἀνθρώπον, with **AC*DII**.

„ 11¹⁹ ἔταν for ἔτε, with **ΒΒΚΛΔΠ***.

„ 14²⁸ Omit τὸ before ποτήριον, with **ΒΒΚΔΛW^bXΔΞ**.

„ 14⁶⁵ ἔλαβον for ἔβαλλον, with **ΒΑΒCΙΚΛΝΣVΓΔΠ**.

„ 15¹⁴ ἔκραζον, with **ADGKMPH***.

Mk 15²⁸ Omit verse, with **ΒΑΒC*DX**. Corrector adds in margin.

Lk 13³⁸ Omit ἔρημος, with **ΒΑΒΚΛΡSVTΑΠ**.

„ 14⁵ Omit ἀποκριθεὶς, with **BDLKII**.

„ 14⁵ Read *δνος* (not *υἱός*), with **ΒΚΛXΠ** 1, 33, *abci*, Vulg., Syr.-Sin., Syr.-Hier, Arm., Memph., Æth. With the help of the Syr.-Sin. and the new codex critics may now be asked to draw up the 'son' out of the well and leave the 'ass' there instead.

„ 21²⁶ ἤκουσεν for ἠκούσθη, with **ΒΑΒΚΛΜΝΡΧ**.

„ 23¹³ ἀπέπεμψε γὰρ αὐτὸν πρὸς ἡμᾶς, with **ΒΒΚ** LMTΠ.

Jn 3²⁸ Read Ἰουδαίων (not Ἰουδαίου), with **Β*GA²Π²**.

„ 5¹ Omit ἡ before ἑορτή, with **ΑΒΔΓΚΝSUVTA**.

„ 6⁵³ λελάληκα for λαλώ, with **ΒΒΚΔΚΛΝΤUΠ**.

„ 7¹² Omit πολλὸς, with **Daceff²I** Arm.

„ 7⁵² ἐγείρεται, with **ΒΒΚΔ(N)ΓΔΠ**.

„ 7⁵²⁻⁸¹¹ καὶ ἐπορεύθησαν . . . μηκέτι ἀμάρτανε. Omit with **ΒΑΒΚΛΝΤXΔ**. In the margin are two faded asterisks, not by the first hand, but the text leaves no special blank, the words *οὐκ ἐγείρεται*. Πάλιν οὖν αὐ | forming one line. The table of κεφ. contains no reference to the Pericope.

„ 8²⁸⁻⁴⁴ Read καὶ ὑμεῖς οὖν ἠ ἀκούσατε παρὰ τοῦ πατρὸς ὑμῶν ποιεῖτε. Omit *ἀν* at end of v.³⁹ and *οὖν* after *εἶπεν* in v.⁴², and read *ἐκ τοῦ πατρὸς* v.⁴⁴.

„ 13³² ἀναπεσῶν, with **BC*KLXΠ***.

„ 18¹ τοῦ for τῶν before κέθρων, with **S. AΔ** 123 have τοῦ κέθρων, and *cefq* Vulg., Goth., Arm. support the same reading.

In several of the above readings the principal late uncial support comes from the group **ΚΜΠ**, and while this is not the only line of relationship in the new codex, which often diverges from the **ΚΜΠ** readings, there is an important strain of text in common, as the following cases of special agreement with the group will show:—

Mt 19²⁹ οἰκίαν, with **K** 33.

„ 22³¹ Omit ὑμῖν after βῆθην, with **ΚΔΠ**.

„ 22⁴⁶ Add ἐν πνεύματι after Δαβὶδ, with **DKMΔΠ**.

„ 26⁴⁰ αὐτοῖς for τῷ πέτρῳ, with **EKMΠ**.

Mk 7¹⁹ καθάριζον, with **KMUVΠΞΦ**.

„ 9¹³ καθὼς for καὶ πῶς, with **AKMΔΠ**.

„ 10²⁰ Add τί ἐστι ὑστερῶν, with **KMNII**.

„ 10²¹ Add *εἰ θέλεις τέλειος εἶναι* before ἐν σοὶ ὑστερεῖ, with **KMNII**.

„ 10³⁴ Omit τέκνα, with **EKGΠ**.

„ 14⁵³ Add καὶ ἄφαν after ἀρχιερέα, with **AKMII**.

„ 14⁶¹ Add τοῦ Θεοῦ before τοῦ εὐλογητοῦ, with **AKII**.

„ 15¹⁰ ἐπεγίνωσκε, with **AKII**.

Lk 9^{55, 56} Retain καὶ εἶπεν οὐκ οἰδατε . . . σῶσαι, with **FKMUGΑΠ**.

„ 11⁵¹ Add τοῦ δικαίου after Ἄβελ, with **KMII**.

„ 18²⁴ τῶν οὐρανῶν for τοῦ Θεοῦ, with **KMII**. Apart from this reading and the reading of **Β*** in Jn 3³, the phrase 'kingdom of heaven' seems confined to Matthew.

- Lk 20⁴¹ Add *τινές* after *λέγουσιν*, with AKMII.
 Jn 5⁴ Add *Κυρίου* after *ἄγγελος γάρ*, with AKLΔΠ.
 „ 6¹⁰ Add *ἄνθρωποι* before *ἄνδρες*, with AKII*.
 „ 14³⁰ *εὐρήσει* for *οὐκ ἔχει*, with ΚΠ.
 „ 16¹⁰ *οὐ* for *οὐκέτι*, with II* 131* w^{Scr.}*, *οὐκέτι* being at variance with our Lord's post-resurrection appearances.
 „ 18²⁴ *ἄλλος σοι εἶπεν*, with MSII*N.

Other readings of interest are the following:—

- Mt 10⁸ Omit *νεκροὺς ἐγείρετε*, with all late uncials.
 „ 10²⁵ *ἀπεκάλεσαν* (to call by a name of abuse), with U.
 „ 20²⁵ *κατακυριεύουσιν*, with B 124. Also in Mk 10⁴² with D (Gk.), and *κυριεύουσιν* in Lk 22²⁵, without other authority.
 „ 22¹⁴ Omit *verse*, with 33, but corrector inserts in margin. In Mt 20¹⁸ the words are retained, and in Lk 14²⁴ they are added, with GH(X)ΓΑ.
 „ 26²⁶ *Γεσσημανελ*, with E(G)(H)VA. Also in Mk 14²³ with EFGH(X)N.
 Lk 1¹⁰ *προσδεχόμενον* for *προσευχόμενον*, without other authority.
 „ 6²⁶ Omit *πάντες*, with DFLSVTΔA.
 „ 9²³ Omit *καθ' ἡμέραν*, with CDEFGHSUVXΓΔA.
 „ 20¹⁹ Omit *τὸν λαόν*, with GSVTA.
 „ 22⁴ *συνέλαβε* for *συνελάλησε*, without other authority.
 „ 22²⁰ Omit *ἐν τῇ βασιλείᾳ μου*, with EFGHSVTA.
 Jn 8¹⁴ Omit *ἡμεῖς οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω*, with MSΓΔ 28, 33, 69, but the words as above are added by corrector in margin.
 „ 10⁸ Omit *πρὸ ἐμοῦ*, with N*EFGMSUTΔ.
 „ 19²⁷ *ἡμέρας* for *ώρας*, with AE* 33, 69.

Except for the lists of *κεφ.* the only additional matter in the new MS. consists of short sentences in the same uncial hand as the text, which occur at the end of each Gospel, but relate to the character and composition of the next. Those for Mark, Luke, and John remain, and belong to the series contained in the cursive Scr. 512 = Greg. 473, from which Scrivener (*Introduction to the Criticism of the N.T.*, 4th ed. vol. i. p. 66) cites the sentences for Matthew, Mark, and Luke. They are also found among other introductory matter in Scr. 236 and in other cursives (see Gregory's *Proleg. to Tisch.* p. 456). The new uncial seems to be the oldest authority for them.

The interest of these sentences lies in the confirmation they give to the argument recently revived by Mr. F. C. Burkitt (*Two Lectures on the Gospels*, London: Macmillan & Co., 1901) in favour of the view that the Fourth Gospel was written at John's dictation or prompting rather than actually by John himself. Mr. Burkitt bases his argument partly on the ancient tradition found in the Muratorian canon, and partly on a prologue in the tenth

century MS. of the Vulgate, now at Madrid, known as the Codex Toletanus, which states that Papias wrote the Gospel at John's dictation: 'Qui hoc euangelium Johanne subdictante conscripsit.' He also cites a statement to the same effect in a late Greek *catena patrum* (cited among the fragments of Papias in Lightfoot's *Apostolic Fathers*), the word there used being *ὑπαγορεύειν*, 'to suggest,' 'to dictate.'

The sentences run as follows—supplying the one to Matthew from Scr. 512:—

'Ἰστέον ὅτι τὸ κατὰ Ματθαῖον εὐαγγέλιον ἐβραϊδὶ διαλέκτῳ γραφὴν ὑπ' αὐτοῦ ἐν Ἱερουσαλὴμ ἐξεδόθη· ἐρμηνεύθη δὲ ὑπὸ Ἰωάννου· ἐξηγεῖται δὲ τὴν κατὰ ἄνθρωπον τοῦ Χριστοῦ γένεσιν, καὶ ἐστὶν ἀνθρωπόμορφον τοῦτο τὸ εὐαγγέλιον.

'Ἰστέον ὅτι τὸ κατὰ Μάρκον εὐαγγέλιον ἠπληροῦθη ὑπὸ Πέτρου ἐν Ῥώμῃ· ἐποιήσατο δὲ τὴν ἀρχὴν ἀπὸ τοῦ προφητικοῦ λόγου, τοῦ ἐξ ὕψους ἐπίοντος, τοῦ Ἡσαίου, τὴν πτερωτικὴν εἰκόνα τοῦ εὐαγγελίου δεικνύς.

'Ἰστέον ὅτι τὸ κατὰ Λουκᾶν εὐαγγέλιον ἠπληροῦθη ὑπὸ Παύλου ἐν Ῥώμῃ· ἔτε δὲ ἱερατικοῦ χαρακτῆρος ὑπαρχόν ἀπὸ Ζαχαρίου τοῦ ἱερέως θυμῶντος ἤρξατο.

'Ἰστέον ὅτι τὸ κατὰ Ἰωάννην εὐαγγέλιον ἐν τοῖς χρόνοις Τραϊανοῦ ἠπληροῦθη ὑπὸ Ἰωάννου ἐν Πάτμῳ τῇ νήσῳ· διηγείται δὲ τὴν ἐπὶ (*sic pro ἀπὸ*) τοῦ Πατρὸς ἡγεμονικὴν καὶ πρακτικὴν καὶ ἐνδοξὴν τοῦ Χριστοῦ γενεάν.

Scrivener, after giving the three of these which he found in his copy, says, 'The reader will desire no more of this.' The matter cannot, however, be dismissed so lightly. For the second clause of each sentence is taken verbally from the well-known passage in Irenæus (*Contra Hæc.* iii. 11 § 8); and if the compiler used equally good authority for his first clauses, they certainly claim careful attention. Now Scr. 512 heads the sentence to Luke *Κοσμά Ἰνδικοπλ. εἰς Λουκ. παραγραφῆν*. Cosmas Indicopleustes flourished about 520 A.D., and would base his statements on some earlier source of information. He uses the word *ὑπαγορεύειν* in the case of Mark, Luke, and John. Peter 'suggested' the contents of Mark, and Paul those of Luke, by which it is evidently meant that these two apostles were the authority for the substance of the Second and Third Gospels. When, therefore, Cosmas also uses this word of the Fourth Gospel, he must mean that John stood behind the actual writer in the same way. The modified Johannine authorship advocated by Mr. Burkitt has so much of internal evidence to recommend it that we shall do well to inquire carefully into the possible existence of satisfactory external evidence in the same direction.