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nexion, Matthew's beatitude upon the poor *in spirit* throws a significant light upon Luke's beatitude upon the poor.

There is a suggestive discussion on the Parable of the Labourers in the Vineyard. Those who are provoked or at least puzzled because the men who worked for only one hour received as much as the men who had worked twelve, are reminded that the method of Jesus is to consider not what a man has earned, but what he needs. This is the principle which governs the home: the earthly father supplies his children with what they need, in this like the Heavenly Father, who sends His rain on the just and the unjust alike. Besides, it is only fair to remember that the latest of the labourers had done all that they had had an opportunity of doing:

for they could truthfully say, 'No man hath hired us.'

The book contains more than one salutary reminder that we do not find, and need not look for, in the Bible any cut-and-dry solution of our modern economic problems. 'It gives no direct answer to the question, *e.g.*, Are strikes and lock-outs right?' But it obliges us in every contingency to consider how we may best promote the Kingdom of God. It reminds us that there cannot be for Christian men two standards of behaviour—one for commercial men, and another for clergymen and doctors. It is the business of the former, no less than of the latter, to seek first the Kingdom of God. What Jesus did was 'to give men the Spirit of God, and leave them to settle their own problems.'

Some Diatessaron Readings from Sinai.

BY RENDEL HARRIS, LITT.D., LL.D., D.D., MANCHESTER.

DURING a recent visit to Mt. Sinai I came across a fragment of a Latin Gospel and commentary, comprising no more than four leaves and of no great age. It probably attracted my attention on account of the rarity of Latin Texts in the great Library; perhaps one might say complete absence instead of rarity. There is, indeed, a valuable Latin papyrus there, which has often been studied by German scholars, who have found in it fragments of Roman Law, but vellum MSS. in Latin hands are not to be found.

Closer examination showed that the four leaves to which I refer were a series of Sunday lessons, in which the text of a Vulgate Lesson was accompanied by an edifying commentary; the original book, of which the leaves formed a part, was designed to cover the Sundays throughout the year.

There was nothing in such a scrap of Latin Vulgate with annexed commentary to invite study, but when I ran my eye over it some curious textual features presented themselves to my attention; the first of these was, that in a lesson taken from the seventh chapter of Mark, in which our Lord

goes from the district of Tyre by way of Sidon into the region of Decapolis, the writer of the commentary remarked that it was the city *which at that time* was called Tyre, and another city *which at that time* was called Sidon.

At this point I remembered that in the Dutch Harmony to which Dr. Plooiij has recently drawn attention,¹ as containing a text based upon a very early Latin Diatessaron, there were traces of an attempt to substitute for Tyre and Sidon certain modernized forms *Surs* and *Sayette*, which appear to represent *Sur* and *Saida*. It was natural to examine the Sinai fragments somewhat more closely. Suppose we transcribe the first lection.

Dominica xii. (Mk 7⁸¹).

Exiens Jesus de finibus Tyri venit per Sydonem ad mare Galilee inter medios fines Decapolois: et adducunt ei surdum et mutum, deprecantes eum ut imponet ei manum. Duo pariter miracula in uno homine fuisse per saluatorem nostrum,—hodierno narrante euangelio cognouimus; quae verba ad

¹ *A Primitive Text of the Diatessaron.* (Leiden: Sijthoff.)

uestrarum utilitatem animarum qualiter facta sunt dicemus, eorumque uerborum spiritalem significationem exponemus. Legimus in hodierno euangelio quod dominus ac Saluator noster de ciuitate illa *quae tunc dicebatur Tyrus* exiens per illam *quae tunc Sidon uocabatur* uenit ad mare regionis Galilee inter medios fines Decapoleos, erat autem Decapoleis ciuitatum x. regio. Cum ergo dominus ad mare Galilee uenisset, homines illius loci adduxerunt ei hominem quendam qui erat surdus et mutus et deprecatus sunt eum ut imponeret ei manum *et eum sanaret*. Et apprehendens eum duxit eum de turba seorsim, misit digitos suos in aures eius et expuens *de sputo suo* tetigit linguam eius; et suspiciens in celum ingemuit, non quod ei ad efficiendam uirtutem vel in celum suspicere vel gemere aliquid opus esset.

When we examine this commentary carefully we see that it contains traces of a non-Vulgate text; or, to put it somewhat differently, the comment, so far as it involves a text, is based upon another text than that which it professes to follow. Look, for instance, at the passages which we have put in italics. The allusion to other names for Tyre and Sidon recalls a feature which we had noticed in the Liège Harmony: the addition of the words *ut eum sanaret* is found, so far as we know, in the Arabic Tatian Harmony alone. The next passage has a parallel in the Liège Harmony, which reads:

C. 114. Ende *met sire spehelen* bestreec hi sine tonge.

It is possible to justify this as a translation of the Greek: still the coincidence with

expuens de sputo suo

must be noticed.

The suggestion, then, is a natural one that, underlying the fragment of commentary in the Sinai text, there is another presentation of the Gospel, more nearly allied to the Liège Harmony, *i.e.* ultimately to the Diatessaron, than to the Gospel of Mark.

Dr. Plooij, who first drew attention to the variant texts for Tyre and Sidon, does not think these belong to the Diatessaron, but are a reaction from crusading times. We transcribe his note, which has reference to the following passages:

Liège 114. Van daer so ghinc Jesus dor Sydonien ende lit *Tir dat nur Surs es ghenamt*.

Liège 82. So wee di Corozaym so wee di Bethsaida. Want hadden te Surs ende te Sayette die werke ghewarchtt gewest die in u ghewargt syn si hadden over lanc in haeren ende in aschen penitentie ghedaen van hare sunden. Dar omme seggic u dat den volke *van Surs ende van Sayetten* sachter sal syn in den daghe des ordeels dan den volke dat in u es.

Upon which Dr. Plooij as follows (p. 71):

'It may be useful to say that the Semitic forms *Surs* and *Sayette* which our Dutch translator uses sometimes for Tyrus and Sidon are not forms belonging to the primitive Latin Diatessaron but Crusader-forms. Maerlant uses them also in his writings, but he has derived them probably from one of his principal sources: Albertus Aquensis, *Historia Hierosolomitanae Expeditionis* printed in *Gesta Dei per Francos* . . . (tom. i. Hanoviae, 1611, pp. 284 + 38). We find there in Lib. xi. p. 365: "Post haec, Ierusalem reuersi, convocata ecclesia, decreuerunt communi consilio *Sagittam vel Sidonem* . . . obsidere," and further on the same page: "secessit ad *portum Sur quae est Tyrus*."'

As far as Tyre is concerned, there was no need to invoke the Crusaders, for the Syrians, from the earliest times, reproduce Tyre by *Sur*. The difficulty lies with the companion vocable. When did Sidon first become Saida?

If Dr. Plooij is right, as indeed he seems to be, the parallel lies between the Sinai fragment and a Latin Gospel which has come under Crusading influence. We have not been able to identify the lection system which is reproduced in the Sinai fragment.

The foregoing evidence, though incomplete, is not without value, and, so far as it goes, is positive evidence for Diatessaron readings. We now pass on to a piece of negative evidence, disappointing enough, but of importance to the textual critic.

If we turn to v. Soden's *Schriften des neuen Testaments* (i. p. 29), we find amongst the list of MSS. which he removes, for various reasons, from the N.T. catalogue the following entry:

1220. Evangelienharmonie.

As one does not at first see why a Gospel Harmony should be incapacitated from giving evidence of a textual character, nor why it should be summarily dismissed, we inquire into its character and its

location, and we find that the number attached to it leads us to Gregory's list, and that it is a MS. of the Greek N.T. of the tenth century and located on Mt. Sinai (cod. Sin. 183); Gregory's description is as follows :

'10 Jhdt. 25×19. Perg. Kap. Aufs. *Evu.* Mt. 1. 1-14. Scheint zu fehlen, enthalt einiges arabische.'

But this is merely a transcript from Gardthausen. There is no note at this point saying that Gregory had himself seen it, as in so many other MSS. of which he gives a description, and the student will find that Gregory's notes on the Sinai MSS. are quite superficial and worthless. If, however, we turn to his supplementary volume (p. 1135) we shall find that Gregory did see the MS. on the 6th of March 1906, that he thought the handwriting was Calabrian, and added the remark :

'Ich habe Mk 6. 8, *λεν αὐτοῖς, ἰν μηδὲν αἴρωσιν εἰς τὴν ὁδόν* notirt,'

and wondered if that was the beginning of the MS.

How, then, did v. Soden come to call it a Harmony? His informants with regard to the Sinai MSS. were Professor Glaue of Jena and the late Professor Knopf

of Bonn, who worked this district for the N.T. of v. Soden.

My inquiries addressed to Professor Glaue brought the conclusive proof that they had mistaken the MS. for a Harmony. Dr. Glaue was sure, for instance, that it was not a Lectionary, which might have been confused with a Harmony. How, then, did Dr. Glaue and his friend come to speak so positively on the matter? The answer is not difficult, when one examines the MS. itself. One quire of the MS. has been detached, and the leaves folded over wrongly, so that part of Matthew has been put later than Mark, and has given the loose leaves the appearance of being a Harmony; but there is not the least doubt that it is an ordinary copy of the Gospels, beautifully written in a hand of the tenth century, and with nothing wanting except the first thirteen chapters of Matthew.

There is, then, no prospect of finding a Greek Harmony of the Gospels on Mt. Sinai nor, as far as I know, anywhere else in the world, unless it should be some recent composition.

The foregoing statement may be useful to some other scholars of the N.T., even if it record a personal disappointment. One would have liked to see a tenth-century Harmony of the Gospels in Greek.

Literature.

DR. GORE ON THE CHURCH.

DR. GORE undertook a formidable task when he set himself to formulate a reconstruction of the Christian Faith in the light of present-day knowledge. There are few men living, however, who are more capable of rendering this service. Dr. Gore has a masculine intellect, he knows the field as well as anybody, and every line of his writing reveals a candour that is disarming and persuasive. With the third volume of his trilogy which has just been issued—*The Holy Spirit and the Church* (Murray; 7s. 6d. net)—the work has been brought to a conclusion, and one finishes the third volume with feelings of admiration and gratitude for the whole three. The general verdict will probably be that while the work has not decreased in power or ability

in any way its actual contribution to faith is less. The volume on 'Belief in Christ' would have been more effective with some matter cut out. The present volume suffers from a different defect. The treatment is as interesting as ever. We cannot help being absorbed in the discussion. But the reader will receive an impression that the writer is arguing from a brief, a brief in which the advocate thoroughly believes, but a brief all the same.

The central contention of this book is that the doctrine of sacramental Catholicism must be carried back to Christ Himself, who founded, or refounded, the Church, and equipped it with officers in the persons of the twelve Apostles. Then began an episcopal succession which is essential to the nature of the Church. The Church of the New