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it is probable enough that the phrase, which had become a standing formula, assumed this character in Palestine. I would venture to go further, and say that before St Paul set out on his first missionary journey in A. D. 46, there was already a Baptismal Confession more or less definitely formulated in Syria, which St Paul carried with him and taught to his converts at their Baptism.

T. HERBERT BINDLEY.

THE ORIGEN-CITATIONS IN CRAMER'S CATENA ON I CORINTHIANS.

It has long been recognized that the text of many portions of Cramer's *Catena Graecorum Patrum in Novum Testamentum* leaves much to be desired. Since his first volume was published in 1838 large additions have been made to our knowledge of the Catenae themselves; but even where we have still to depend in great measure upon the MSS which Cramer used much can often be done to improve the text, since unfortunately in several cases he did not make his own collations. In the Introduction to his sixth volume (Gal., Eph., Phil., Col., Thess.) he himself expresses a fear that the 'scriba Parisiensis' whom he employed has not always truly represented the reading of the MS (Paris Cois. gr. 204) used for those Epistles. That his suspicion was justified was abundantly shewn by the new edition of Origen's commentary on Ephesians based upon that MS by the Rev. J. A. F. Gregg, and published in this JOURNAL¹.

During a recent visit to the Paris Library the present writer examined the MS upon which the Catena on I Corinthians is based with special reference to the Origen-citations. The MS (Paris, grec 227) contains only the Catena upon this Epistle, and is in excellent preservation. It consists of 213 leaves, of which the last seven are in a different but contemporary hand, and is rightly assigned to the sixteenth century. The spelling is very bad, but the writing is clear and contains no abbreviations of unusual difficulty. The *lemmata* are quite plainly distinguished from the commentary, the several portions of which are each invariably introduced by the name of the author from whom they

¹ *J. T. S.* January-July, 1902.

are taken. These names are written either in full or in a more or less contracted form, the two commonest abbreviations being those for the names of Origen and John Chrysostom. The former appears either as $\acute{\omega}\rho\iota\gamma\epsilon\nu\omicron\varsigma$, $\acute{\omega}\rho\iota\gamma\epsilon\nu$, $\acute{\omega}\rho\iota\gamma\acute{\epsilon}$, $\acute{\omega}\rho\iota\gamma$, or very often in the form of a small ω from the centre of which rises a capital Γ surmounted almost invariably by a small ϵ : the upright stroke of the Γ has a semicircular loop on the right-hand side to represent the ρ . The ϵ never appears in Cramer's representation of the sign. The name of Chrysostom is represented either by $\text{I}\omega\acute{\alpha}\nu\nu\omicron\upsilon$ or far more frequently by a long vertical stroke surmounted, but never touched, by a small ω . It never has the form of contraction printed in Cramer, and there is never the slightest doubt which of the two names was intended by the scribe.

A short examination sufficed to shew that the divergence of Cramer's text from the MS is constant and serious, and for reasons which will appear it is not improbable that the 'scriba Parisiensis' who is responsible for the blunders in the Ephesians essayed his 'prentice hand upon 1 Corinthians, which appeared in Cramer's fifth volume. That volume contains more than eighty quotations nominally from Origen, and more than 150 from Chrysostom. The first 'Origen' extracts given are the two which are printed on p. 7, lines 1 ff, 9 ff¹. But in the MS the first is assigned by its symbol to John (Chrysostom), the second to Origen. Between this page and p. 21, line 14, where the name $\text{I}\omega\acute{\alpha}\nu\nu\omicron\upsilon$ is first written in full, every one of the five extracts (pp. 9, 1 ff; 10, 25 ff; 13, 17 ff; 15, 33 ff; 19, 14 ff) prefixed in the MS by the symbol for John is assigned by the transcriber in Cramer to Origen. Further, between p. 21, 14 and p. 38, 11 where the name $\text{I}\omega\acute{\alpha}\nu\nu\omicron\upsilon$ is next written in full, no passage is ascribed in Cramer to Chrysostom, since the transcriber, apparently not yet understanding the meaning of the symbol, has transferred the seven intermediate passages to which it is prefixed in the MS (pp. 22, 17 ff; 24, 33 ff; 26, 1 ff; 30, 7 ff (and hence 18 ff); 34, 25 ff; 35, 34 ff) again to Origen. At p. 39, 29 the symbol is for the first time interpreted rightly, although the next two passages in which it occurs (pp. 42, 12 ff; 48, 22 ff) are again assigned to Origen. From p. 50, 10 onwards the sign where it occurs is correctly understood, though at p. 82, 20 and in several subsequent passages the transcriber seems to have hesitated, for he gives (inaccurately) the form of the sign at the foot of the page. It is possible that the true interpretation was suggested to him in turning over the leaves of the MS by the fact that in two passages (Cramer pp. 133, 27; 273, 4) the scribe has written the

¹ Except where otherwise stated the references which follow are all to Cramer's pages.

vertical stroke surmounted by the ω , but altering his mind has crossed out the ω and written Ἰωάννου in full¹.

We have thus no less than fifteen passages assigned in the MS to Chrysostom, but in Cramer to Origen². The suggestion that the attribution might possibly be justified by internal evidence is disposed of by the fact that, with the exception of the two extracts on p. 30, the writer has traced all of them to their proper context in the printed text of Chrysostom's Homilies on 1 Corinthians³. The loss of fifteen Origen-citations is of course a serious one since, as is shewn by the list of passages given below, there are already grave lacunae. The passages which remain contain comments upon the following portions of the Epistle:—1 Cor. i 2 b, 4-8, 9, 10, 17 (*dis*), 18, 19, 20-21, 26-29; ii 4-6, 7-8, 9-10, 11-15; iii 1-3, 4, 6, 9-13, 15, 16-20, 21-22; iv 1-4, 5, 6-7, 8, 9-10, 15-18, 19-20, 21; v 1-2, 3, 5, 7-8, 9-13; vi 3, 4-10, 12, 13, 14, 15, 18, 19-20; vii 1-4, 5-7, 8-11, 12-14, 18-20, 21-24, 25-28; ix 7, 10-11, 16-17, 19-22, 23, 24; x 1-5, 6; xii 3, 28-29; xiii 1-2, 3, 4-5, 8-11, 12; xiv 31, 34-36, 37-38; xv 2, 20-22, 36-37; xvi 10-12, 13-14.

Unfortunately the transcriber's inaccuracy is not confined to the names of authors, but extends to the text. He was inadequately equipped for his task, and a student of Greek palaeography will readily recognize the cause of the following blunders taken from a host of others: Cramer p. 7, 6 κοινόνων 'Cod?'] κοινὸς ὢν Π⁴; 7, 9 προκείσθε 'Cod?'] προκείσθαι Π; 32, 18 κατορθωσόμενον] κατορθώσομεν Π; 51, 10 ὑπὸ δὲ ἕτερον 'Cod?'] ὑποδεεστέρων Π; 79, 19 ἐναγκράσει 'Cod?'] ἐνσυγκρίσει Π; 129, 2 ὑπὸ δὲ ἐτέρους 'Cod?'] ὑποδεεστέρους Π; 137, 19 λέξε[ς] δόξει Π. In fact in a very large number of cases where the reading of the MS is definitely cited at the foot of the page that citation is wrong. On p. 266, 4, not understanding the contraction of λύσις (in opposition to ἀντίθεσις), the transcriber has omitted it altogether. On p. 183, 8, having observed that the scribe has usually represented the ordinary

¹ On p. 151, 26, the transcriber has done Chrysostom a still further injustice by assigning without comment a passage prefixed by his symbol to Oecumenius—no doubt through sheer carelessness. The extract on p. 343, 17 ff to which no name is attached in Cramer is also assigned by the MS to Chrysostom.

² P. 255, 27 ff is marked in the MS as a separate extract, but since like the preceding it is assigned to Origen this is of less importance.

³ It follows therefore that the references in Tischendorf *Novum Testamentum* (ed. viii, major) on i 17 to p. 35, on i 25 to p. 26, on ii 1 to pp. 34, 35, on ii 2 to p. 35 (*ter*), on ii 9 to p. 42 (where a long extract is given), on ii 15 to p. 48 of Cramer's *Catena* on 1 Cor. can no longer be cited as evidence for the reading of Origen in those passages.

⁴ This symbol is used to denote the true MS reading, transcribed without contractions.

contraction for *καί*, found no doubt in the exemplar, by *κί* and finding the word *σαρκί* divided at the end of a line (*σαρ||κί*) he has ingenuously transcribed it as *σαρ καί*, which is nonsense.

If the Paris MS were an independent authority a careful re-collation of the whole of it would be imperatively necessary: but in view of the fact that it is in all probability a direct descendant of the Vatican Catena, Vat. gr. 762, not known to Cramer, this larger undertaking, which the writer has only carried out so far as Origen is concerned, is for the present superfluous. It is to be hoped that an examination of this Vatican Catena together with such additional information as may be gleaned from further discoveries of Catena MSS or fragments may help to throw some light upon the question—at present, as Professor Harnack confesses¹, an obscure one—as to the character of the work from which the citations on 1 Corinthians are taken.

CLAUDE JENKINS.

THE ΑΣΙΤΙΑ ON ST PAUL'S VOYAGE.

ACTS XXVII.

For fourteen days the Alexandrine ship, into which the centurion had transferred his soldiers and prisoners at Myra, was driven by an ENE. gale from Crete to Malta. With regard to the food supply and the condition of those on board, we are told (v. 21) *πολλῆς ἀσιτίας ὑπαρχούσης* (A. V. 'after long abstinence': R. V. 'when they had been long without food': Vulg. 'cum multa ieiunatio fuisset': Douay Version 'after they had fasted a long time'). Although this expression occurs after an allusion to the 'third day' of the storm and 'more days', the participle implies that this *ἀσιτία* had already been in existence. In consequence of it St Paul endeavours to keep up their spirits (*εὐθυμεῖτε*). On the night before the actual wreck, he again addresses them, saying that it was the fourteenth day *προσδοκῶντες ἀσιτοὶ διατελεῖτε* (A. V. 'ye have tarried and continued fasting': R. V. 'ye wait and continue fasting': Vulg. 'expectantes ieiuni permanetis': D. V. 'ye expect and remain fasting'). In connexion with this state of things the following additional expressions occur—*μεταλαβεῖν τροφῆς, μηδὲν προσλαβόμενοι . . .* (v. 33); *προσλαβεῖν τροφῆς* (v. 34); *λαβὼν ἄρτον* (v. 35); *εὐθυμοὶ . . . προσελάβοντο τροφῆς* (v. 36); *κορεσθέντες τροφῆς, ἐκβαλλόμενοι τὸν σῖτον* (v. 38). Let

¹ Harnack *Die Chronologie der altchristl. Litteratur* ii, 1904, p. 46 note 1.