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to come from St. John, and so to St. John the work was deputed accordingly.¹

J. A. S. WILSON.

*THE FREER (WASHINGTON) MS. OF THE
GOSPELS.*

WHEN the news reached this country some six years ago that C. L. Freer, Esq., of Detroit, Michigan, U.S.A., had acquired from a dealer in Cairo various very ancient MSS., including one of the Gospels in Greek, great interest was aroused. It transpired that the British Museum had been outbidden by Mr. Freer. The United States has a quite pardonable ambition to rival older countries in the possession of rare and valuable MSS. As most of those known to exist

¹ Since writing the above I have refreshed my memory with regard to Professor Burkitt's suggested itinerary of our Lord's fourth journey. His conjecture, after considering "general historical probabilities," is (p. 97) that Jesus did *not* approach Jerusalem *via* the E. of Jordan (Herod Antipas's Tetrarchy). "It is noteworthy," he writes, "that in this story; of the Samaritan village that would not receive our Lord (St. Luke ix. 51-56) *Peter does not appear*, only James and John. I venture to suggest that the historical reason for this was that Peter and most of the other disciples went round by Peraea, that when they arrived at the passage of the river they found Jesus waiting for them in 'the borders of Judea beyond Jordan,' i.e. on the W. side, and finally that one reason why nothing is said about the events of the previous journey is that *our Lord and S. Peter had travelled to the spot from Capernaum by different routes and not together.*" (The italics are mine.) Should this conjecture ultimately commend itself in preference to the older idea regarding Our Lord's route (*Expositor's Greek Testament*, vol. i. p. 244), my theory in this article, so far from being destroyed, would be appreciably strengthened. For the fourth visit to Jerusalem would then appear to have taken place during St. Peter's absence for the reason given by Professor Burkitt and not because of that disciple's being called away to direct the Seventy. Nor, if this ever prove to be the truth, would my theory suffer, so far as the explanation (given above) of the *third* visit goes. For I would then be inclined to accept Hahn's suggestion (*Expositor's Greek Testament*, vol. i. p. 538) that the Seventy were appointed *at Jerusalem* (the italics are mine), and about *the Time of the Feast of Tabernacles* (St. John vii. 2). So that St. Peter's absence would be still more easily accounted for in that case than it is by the reason alleged in my article, to wit, that the third visit of Our Lord was a private one.—J. A. S. W.

in Europe are the property of public institutions, and therefore inalienable, the only hope lies in the sands of Egypt. That this hope is not delusive is sufficiently proved by the fact that the Morgan collection of Coptic MSS. far surpasses in age and quality that of any national library in the world, and by the acquirement of the splendid Gospel MS. which will one day rest in Washington.

Whatever the quality of the text of this MS. had been, its age would have commanded attention. For only two MSS. of the Gospels in Greek are certainly older than this, namely B (Vaticanus) and \aleph (Sinaiticus). Experts have decided—and there is now abundance of material on which to form a judgment, thanks particularly to the discoveries and labours of Professors Grenfell and Hunt—that the MS. belongs either to the fourth or to the fifth century. No one, I believe, has dated it later than the sixth. It is written on thin vellum in sloping pointed uncials, in what is now known as the Oxyrhynchus script. The Gospels are in the Western order, Matthew, John, Luke, Mark. The whole MS. seems to have been written in Egypt by one scribe, except the first eight leaves of St. John, which are written in a more erect character, to fill a gap due to the loss of that part as written by the first scribe. The covers of the manuscript still survive, two wooden panels with paintings.

Thanks to the munificence of Mr. Freer and the public spirit of the University of Michigan, as well as to the scholarly care of Henry A. Sanders, Professor of Palæography in that University, a complete set of splendid photographs of the MS. has now been issued, as well as a companion volume, which is on sale, containing a complete collation of its readings with those of the ecclesiastical text, and other valuable material.¹ Professor Sanders is primarily a palæo-

¹ *Facsimile of the Washington Manuscript of the Four Gospels in the Freer Collection, with an Introduction by Henry A. Sanders* (Ann Arbor,

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grapher and secondarily a textual critic. This MS. has an interest similar to that of the Sinaiticus discovered by Tischendorf and that of the Sinaitic Syriac palimpsest. It will give rise to a whole literature, and Professor Sanders will understand that it is from no low opinion of his lists and arguments that I prefer for the present to study the MS. from my own point of view. It is only by such individual judgments correlated with one another that the manuscript will receive its final place in the textual scheme.

The method I propose to follow is to quote the reading of W (for such is the symbol for this MS.) in the passages referred to in the new apparatus to the Oxford Greek Testament (1910), which I have reason to believe is in the hands of many readers of the EXPOSITOR, and then to attempt to draw some conclusion as to the character of the MS. from the data thus furnished.

Matt. i. 8, as text.

11, as text.

16, as text.

18, Ἰησοῦ only.

21, as text *bis*.

25 (1), as text.

bis, τὸν υἱὸν αὐτῆς τὸν πρωτό-
τοκον.

Matt. ii. 11, as text.

18, θρῆνος καὶ κλαυθμὸς καὶ
ὄδυρμὸς πολὺς. Cf. Syr. vet.

Marutha.

20, as text.

Matt. iii. 16, as text, *ter*.

17, as text, *ter*.

Matt. iv. 2, as text.

6, as text.

10, as text.

Matt. iv. 11, as text.

17, as text (so also 23, v. 4,
5, 10, 11).

Matt. v. 19, partly omitted
homœoarcti

22, εἰκῆ.

25, as text.

28, αὐτήν.

37, 37 *bis*, 39, as text.

42, δός.

bis, as text.

44, { εὐλογεῖτε . . . ὑμᾶς.

{ καλῶς . . . ὑμᾶς.

{ ἐπηρεαζόντων . . . καὶ.

45, as text.

Matt. vi. 1, ἐλεημοσύνην.

4, ἐν τῷ φανερῷ.

6, 8, 10, 11, as text.

Michigan, 1912); *The New Testament Manuscripts in the Freer Collection*, Part i.; *The Washington Manuscript of the Four Gospels*, by H. A. Sanders (New York, The Macmillan Company, 1912) (price 2 dols.).

- Matt. vi. 13, *ὅτι σου ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.*
 15, 21, 21 *bis*, 25, as text.
 33, βασιλείαν τοῦ θιοῦ.
bis, as text (so vii. 6, 13).
- Matt. vii. 14, *τι.*
bis, as text.
 21, has the addition.
 22, 23, as text.
 29, has the addition.
- Matt. viii. 4, as text.
 5, εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοῦμ.
 8, 9, as text.
 10, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραήλ.
 11, 12, 22, as text.
 28, Γεργεσηνῶν.
- Matt. ix. 4, *ιδών.*
 14, 15, 34, 36, as text.
- Matt. x. 3, Δεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος.
 4, Κανανίτης.
 8, *om.* νεκροὺς ἐγείρετε.
 19, παραδώσουσιν, otherwise as text.
 23, as text.
 25, as text.
 29, as text.
bis, as text.
ter, as text.
 33, as text.
 42, as text.
bis, as text.
- Matt. xi. 2, as text.
 5, as text.
 9, ἐξεληλύθατε προφήτην ἰδεῖν.
 15, as text.
 19, as text.
- Matt. xi. 23, as text.
bis, as text.
 27, as text.
- Matt. xii. 4, as text.
 15, *add.* ὄχλοι.
 31, as text.
 47, as text.
- Matt. xiii. 9, *add.* ἀκούειν.
 11, as text.
 15, as text.
 33, as text.
 35, as text.
bis, as text.
 36, φράσον.
 43, as text.
bis, *add.* ἀκούειν.
 50, as text.
 55, Ἰωσῆς.
- Matt. xiv. 3, as text.
 24, as text.
 28, as text.
 29, as text.
 30, ἰσχυρὸν σφόδρα.
 34, as text.
bis, as text.
- Matt. xv. 6, *add.* ἡ τὴν μητέρα αὐτοῦ.
bis τὴν ἐντολήν.
 7, ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καί.
 17, οὐπω.
 30, κωφοὺς χωλοὺς τυφλοὺς κυλλοὺς.
 31, as text.
 39, Μαγδαλάν.
- Matt. xvi. 2-3, *om.* πυρράζει γὰρ ὁ οὐρανὸς καὶ πρῶι σήμερον χείμων, *ob homæoarcton.*
 13, as text, but με after λέγουσιν.
bis, as text.

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- Matt. xvi. 19, as text, but κλείδας
 20, as text.
 21, as text.
 Matt. xvii. 12, 13, as text.
 15, as text.
 21, has the verse.
 22, as text.
 23, as text.
 26, as text.
 Matt. xviii. 1, as text.
 3, as text.
 7, as text.
 10, as text.
 11, has the verse.
 14, as text.
 15, as text.
 20, as text throughout.
 Matt. xix. 3, as text.
 4, as text.
 9, practically as text, thus :
 μη (without ει) ἐπὶ πορνία
 γαμήσῃ ἄλλην μοιχᾶτε.
bis, as text, except for
 γαμῶν.
 11, as text.
 16, as text.
bis as text, but ζῶν ἔχω.
 17, τί με λέγεις ἀγαθόν ; οὐδεὶς
 ἀγαθὸς εἰ μὴ εἰς ὁ θεός.
bis, as text.
 19, as text.
 21, as text.
 24, εἰσελθεῖν διὰ τρυπήματος
 ραφίδος.
 29, has ἡ γυναῖκα.
bis, as text.
 Matt. xx. 16, πολλοὶ γάρ εἰσιν
 κλητοί, ὀλίγοι δὲ ἐκλεκτοί.
 17, as text.
bis, as text.
 ἐν τῇ ὁδῷ καὶ (for καὶ ἐν τῇ ὁδῷ).
 Matt. xx. 22, ἡ τὸ βάπτισμα ὃ ἐγὼ
 βαπτίζομαι βαπτισθῆναι.
 23, καὶ τὸ βάπτισμα ὃ ἐγὼ
 βαπτίζομαι βαπτισθῆσθαι
 (= —ε).
 28, as text.
 31, as text.
 33, as text.
 Matt. xxi. 3, as text.
 7, as text.
 9, as text.
 12, as text.
 17, as text.
 22, as text.
 29, 30, as text (except ἐτέρῳ
 for δευτέρῳ and the error
 ἀπεκριθείς).
 31, as text.
 42, as text.
 44, as text.
 Matt. xxii. 7, as text.
 12, as text.
 13, δῆσαντες αὐτοῦ πόδας καὶ
 χεῖρας, ἄρατε αὐτὸν καὶ ἐκ-
 βάλεται (= —ε).
 30, ἄγγελοι τοῦ θεοῦ.
 35, as text.
 38, ἡ πρώτη καὶ ἡ μεγάλη.
 39, AYTH.
 Matt. xxiii. 4, as text.
bis, as text.
 8, as text.
 9, as text.
 14, comes after verse
 12.
 23, as text.
 25, as text.
bis ἀκρασίας ἀδικείας.
 26, as text.
bis, as text.
ter, as text.

- Matt. xxiii. 27, as text.
bis, as text.
ter, as text.
 35, as text.
 38, as text.
 Matt. xxiv. 24, as text.
 31, *φωνῆς om.*
 36, *οὐδὲ ὁ υἱός om.*
 Matt. xxv. 1, as text.
 39, as text.
 40, as text.
 41, as text.
bis, as text.
 46, as text.
 Matt. xxvi. 15, as text.
 20, as text.
 27, as text.
bis, as text.
ter, as text.
 28, *add. καινῆς.*
 29, as text.
 59, as text.
 60, *εὔρον] add. καὶ (with later differences).*
 73, as text.
 Matt. xxvii. 2, Ποντίῳ Πιλάτῳ.
 4, as text.
 9, as text.
 10, *ἔδωκα.*
 11, *ὁ ἡγεμών om.*
 16, 17, as text.
 17, as text.
 24, as text.
 28, as text.
 32, as text.
 34, *ὄξος.*
 35, as text.
 38, as text.
bis, as text.
 (42, as text).
 43, as text.
- Matt. xxvii. 45, as text.
 46, as text. [λιμὰ.
μα, doubtless haplography for
ter, as text.
 49, as text.
 56, as text.
bis, as text.
ter, as text.
quater, as text.
 Ἰωσήφ.
 Matt. xxviii. 6, as text.
 7, as text.
 18, as text.
 19, as text.
 20, as text.
 Mark i. 1, υἱοῦ θεοῦ.
 2, ἐν τοῖς προφήταις.
bis, as text.
 13, ἐκεῖ ἐν τῇ ἐρήμῳ.
bis, as text, but in reverse
 order μ' ἡμέρας.
 24, as text.
 27, τίς ἡ διδαχὴ ἡ κενὴ (i.e.
 καινὴ) αὐτῆ ἡ ἐξουσιαστικὴ
 αὐτοῦ, καὶ ὅτι. [ἦλθεν.
 29, ἐξελθὼν δὲ ἐκ τῆς συναγωγῆς
 34, *add. Χριστὸν εἶναι.*
 40, καὶ γονυπετῶν αὐτόν.
 41, as text.
 Mark ii. 4, προσελθεῖν.
 14, as text.
 16, as text.
καὶ πίνει om.
 22, as text, but with βάλλου-
 σιν after καινούς.
 26, (εἰσελθὼν).
 ἐπὶ Ἀβιάθαρ
 ἀρχιερέως καὶ *om.*
 27, ἐκτίσθη.
 καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ
 σάββατον *om.*

- Mark iii. 14, δώδεκα] add.** Mark vii. 6 ἀγαπᾷ.
 μαθητᾶς
 αὐτοῦ] *add.* οὓς καὶ
 ἀποστόλους ὠνόμασεν.
 15, δαιμόνια] *add.* καὶ περιά-
 γοντας κηρύσσειν τὸ εὐαγ-
 γέλιον.
 17, Βοαναηργε (*sic*).
 18, Θαδδαῖον *om.*
 29, as text.
bis ἁμαρτίας.
 32, as text.
Mark iv. 9, as text.
 17, as text.
 21, as text.
 28, πλήρης ὁ σείτος.
Mark v. 1, Γεργυστηνῶν.
 33, as text.
 36, as text.
 41, as text.
Mark vi. 2, as text.
 3, as text.
bis, as text.
 14, ἔλεγον.
 20, ἠπορεύτο.
 22 αὐτῆς (*only*).
bis, as text (except
 οδαν for δ ἐάν).
 23, καὶ... δώσω *om.*
ter, as text.
 33, καὶ προῆλθον αὐτοῦς
om.
 36, as text.
 47, as text.
 56, as text.
Mark vii. 3, πυκνὰ.
 4, *add.* δὲ ὅταν ἔλθωσιν.
bis, as text.
ter add. καὶ κλεινῶν.
- 9, στήσῃται (*i.e.* -ε).
 13, as text.
 16, has the verse.
 19, as text.
bis, as text.
 24, καὶ Σιδῶνος *om.*
 28, κύριε (simply).
bis, as text.
 31, καὶ Σιδῶνος ἦλθεν.
 33, ἔβαλε δακτύλους πτύσας εἰς
 τὰ ὄψα αὐτοῦ καὶ ἤψατο τῆς
 γλώσσης (*sic*) αὐτοῦ.
**Mark viii. 10, πρὸς τὸ ὄρος Δαλ-
 μουнай.**
 16, ὅτι... ἔχουσιν.
 22, Βηθαϊδάν.
 25, as text.
 26, as text (but μὴ).
 32, as text.
 34, ἀκολουθεῖν.
**Mark ix. 3 as text (but ὡς for
 οἶα, and οὕτω is omitted).**
 6, λαλεῖ.
 15, as text.
bis, as text.
 23, as text (but δύνῃ).
 24, as text.
 29, *add.* καὶ νηστία.
 35, as text.
 38, ὃς οὐκ ἠκολούθει ἡμῖν καὶ
 ἐκωλύσαμεν αὐτόν.
 42, as text.
 43, εἰς τὴν γέενναν *om.*
 44, 46, *om.* as text.
 49, as text (except ἀλισγη-
 θήσεται).¹

¹ Prof. Sanders has failed to understand this. It is the verb behind the mysterious ἀλισγημα of Acts xv. 20.

- Mark x. 1, καὶ (*pr.*) *om.*
 2, οἱ δὲ Φαρισαῖοι προσελθόντες.
 7, as text.
 11, 12, transposed.
 14, καὶ] *add.* ἐπιτιμῆσας.
 19, μὴ φονεύσης *tr. post.* μὴ
 μοιχεύσης.
bis, as text.
ter, as text.
 20, as text.
 22, as text.
bis, as text.
 24, τοὺς πεποιστάς ἐπὶ χρή-
 μασιν *om.*, *sed add.* πλούσιον
post εἰσελθεῖν.
 25, as text.
bis, as text.
ter, as text (but *τρωμαλιᾶς*).
quater, as text.
 26, ἐαντούς.
 27, as text almost (thus:
 παρὰ μὲν ἀνθρώποις τοῦτο
 ἀδύνατον ἀλλὰ οὐ παρὰ τῷ
 θεῷ. πάντα γὰρ δυνατὰ τῷ
 θεῷ).
 29, 30, practically as
 text.
 30, practically as text.
 50, as text.
 51, as text.
 Mark xi. 1, as text.
 3, *τι.*
bis, ἀποστελεῖ (*sine* πάλιν).
 8, *ab* ἄλλοι δὲ *usque ad finem*
versus omnino om.
 10, εἰρήνη
 18, as text.
 19, ἐξεπορεύοντο.
 26, *om.*
 32, no point after ἀνθρώπων.
bis, ἦδισαν.
- Mark xii. 14, as text, but
 added above the line.
 22, as text.
 23, as text, practically.
 36, ὑποκάτω.
 38, as text.
 40, *add.* καὶ ὄρφανῶν.
 41, ἐστῶς.
 Mark xiii. 2, ἀφεθῆ ἢ οὐδὲ διαλυ-
 θήσεται, καὶ διὰ τριῶν ἡμερῶν
 ἄλλοι ἀναστήσεται ἄνευ
 χειρῶν.
 8, *add.* καὶ παραχαί.
 33, as text.
 Mark xiv. 4, ἦσαν δὲ τινες τῶν
 μαθητῶν ἀγανακτοῦντες πρὸς
 ἑαυτοὺς καὶ λέγοντες.
 8, as text (except εἶχεν for
 ἔσχεν).
 23, τὸ ποτήριον.
 24, as text.
 25, as text.
 30, as text.
bis, δις *om.*
 38, no point at either word.
 39, as text.
 41, *add.* τὸ τέλος. [αὐτόν.
 51, οἱ δὲ νεανίσκοι ἐκράτησαν
 58, as text.
 65, ἐλάββανον.
 68, καὶ ἀλέκτωρ ἐφώνησε *om.*
 72, as text (but εὐθέως).
bis, as text.
ter, δις *om.*
quater, as text.
 Mark xv. 6, ὃν ἤτοῦντο.
 8, ἀναβοήσας.
 (12)–(38) *missing*.
 39, κράξας.
 40, καὶ *quartum*, as text.
bis, as text.

- Mark xv. 44, ἡδη.
47, Ἰωσὴ μήτηρ.
- Mark xvi. 2, as text.
3, as text.
4, σφόδρα μέγας.
9-20, *leguntur*.
14, an interesting addition here, already recorded in my note.
15, see my note.
17, as text.
- Luke i. 17, as text.
28, as text.
35, as text.
45, *nullum punctum*.
46, as text.
56, as text.
78, as text.
- Luke ii. 2, *add.* ἡ.
bis, as text.
7, as text.
14, as text.
29, as text.
33, as text.
34, as text.
bis, as text.
35, as text.
36, as text.
41, as text.
43, as text.
48, as text.
bis, as text.
ter, as text.
- Luke iii. 1, as text.
4-6, as text (practically).
7, as text.
16, as text.
22, as text.
bis, as text.
- Luke iii. 23, as text (but without *ὁ*).
24-38, deliberately omitted as unimportant¹ or as inconsistent with Matthew.
- Luke iv. 1, as text.
11, as text.
13, as text.
18, as text.
bis, as text.
29, as text.
44, τῶν Ἰουδαίων.
- Luke v. 10, 11, as text.
14, as text.
bis, as text.
17, as text.
39, as text.
bis, as text.
- Luke vi. 1, as text.
4, as text.
5, as text.
17, as text.
bis, *add.* καὶ τῆς Περίας.
21, γελάσουσιν.
22, as text.
bis, as text.
ter, as text.
29, *eis*.
31, as text.
bis, as text.
35, μηδένα.
45, as text.
bis, as text.
46, as text.
48, as text.
- Luke vii. 11, τῆ (without *ἐν*).
bis, as text.
14, as text.
22, εἶπατε. *bis*, as text.

¹ Cf. the omission by Origen and Pelagius of certain salutations in the Pauline Epistles.

- Luke vii. 25, as text.
 28, as text.
 39, as text.
 Luke viii. 3, as text.
 26, 37, Γαδαρηνῶν.
 29, as text.
bis, as text.
 31, as text.
 43, as text.
 45, as text.
 51, as text (but spelt Ἰωάνην).¹
 54, as text.
 Luke ix. 2, as text.
 10, τόπον ἔρημον πόλεως καλου-
 μένης Βηθσαϊδαν.
 20, as text.
 23, as text.
bis, as text.
 26, as text.
 27, as text.
 28, as text.
 29, as text.
 35, ἀγαπητός.
 37, as text.
 54, *add.* ὡς καὶ Ἡλίας ἐποίησεν.
 55, 56, as text.
 62, as text.
bis, as text.
 Luke x. 1, as text.
 5, *nullum punctum*.
 17, as text.
 21, as text.
 41, as text.
 42, as text (except δὲ for γάρ).
 Luke xi. 2, *add.* ἡμῶν ὁ ἐν τοῖς
 οὐρανοῖς.
bis, as text (except for
 ἐλθάτω).
ter. add. γενηθήτω τὸ θέλημά
 σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
 Luke xi. 4, *add.* ἀλλὰ ῥῦσαι ἡμᾶς
 ἀπὸ τοῦ πονηροῦ.
 11, as text.
 13, as text.
 15, as text.
 25, as text.
 33, as text.
 35, 36, as text.
 42, as text.
 43, as text.
bis, as text.
 44, ὡς μνημῖα τὰ.
 48, as text.
 52, as text.
 53, 54, λέγοντος δὲ αὐτοῦ ταῦτα
 πρὸς αὐτοὺς ἤρξαντο οἱ γραμ-
 ματίς καὶ οἱ Φαρισαῖοι δεινῶς
 ἐνέχειν καὶ ἀποστοματίζεν
 αὐτὸν περὶ πλειόνων ἐνεδρεύ-
 οντες αὐτὸν ζητοῦντες θηρεύσαι
 τι ἐκ τοῦ στόματος αὐτοῦ ἵνα
 κατηγορήσουσιν αὐτοῦ.
 Luke xii. 11, προσφέρωσιν.
bis, as text.
ter, μεριμνᾶτε.
quater, as text.
quinquiens, as text.
 18, τὰ γενήματά μου καὶ τὰ
 ἀγαθά μου.
 19, ψυχὴ *om.*, *sed loco eius*
habet σύ.
bis, as text.
 20, as text.
 21, as text.
 24, as text.
 26, as text (except for οὔτε).
 27, as text.
 31, τοῦ θεοῦ.
 38, καὶ ἐὰν ἐν τῇ τρίτῃ φυλακῇ
 ἔλθῃ καὶ εὖρη οὕτως μακάριοί

¹ Cf. the discussion in Blass.

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- εἰσιν οἱ δοῦλοι ἐκεῖνοι (*i.e.* practically text, but for *homœoarcton*).
 Luke xii. 39, as text.
 58, as text.
 Luke xiii. 8, κόπρια.
 24, *post ισχύουσιν nullum punctum*.
 Luke xiv. 5, υἱὸς ἢ βοῦς.
 10, ἀνάπεσε.
 15, ἄριστον.
 20, as text.
bis, as text.
 Luke xv. 16, γεμίσαι τὴν κοιλίαν καὶ χορτασθῆναι ἀπὸ.
 21, as text.
 Luke xvi. 9, ἐκλείπηται (*i.e.* —ε).
 12, as text.
 21, as text.
 22, 23, as text.
 24, as text.
 25, as text.
 Luke xvii. 4, ἑπτακεῖς τῆς ἡμέρας.
 10, as text.
 11, as text.
 17, οὐχ . . . οὔτοι.
 18, *punctum (sed his codicibus sign. interrog. ignotum est)*.
 24, as text.
 31, as text.
 36, *om.* (as text).
 Luke xviii. 5, ὑποπάζη.
 13, οὐκ ἠδύνατο.
 19, as text.
 30, as text.
 Luke xix. 25, *om.*
 26, as text.
 37, ἤρξατο.
- Luke xix. 37 *bis*, ἀπαντᾶν.
ter, as text.
quater, as text.
quinquies, as text.
 43, as text.
 44, as text.
 Luke xx. 20, ὑποχωρήσαντες.
 34, as text.
bis, as text (but ἐγαμίζονται in both places)
 36, μέλλουσιν.
bis, as text (but τοῦ θεοῦ).
 46, as text.
 Luke xxi. 11, as text.
 18, as text.
 19, κτήσασθαι (= —ε).
 24, as text.
 25, ἢ ὡς ἠχρύσης.
 28, as text.
 30, as text.
 34, 35, ἡ ἡμέρα ἐκείνη ὡς παγεῖς γὰρ ἐπελευσεται.
 38, as text.
 Luke xxii. 4, as text.
 16, as text.
 17, 18, as text.
 19, 20, as text (with trifling differences).
 29, no stop at μου, but a distinct stop at βασιλείαν.
 42, as text (but τὸ ποτήριον τοῦτο and μὲ (?) after παρένεγκε).
 43, 44, *om.*
 62, as text (with the addition ὁ Πέτρος after ἔξω).
 68, *add.* μοι ἢ ἀπολύσῃται (=ε).
 Luke xxiii. 2, as text (but *om.* ἡμῶν).
bis, as text.

- Luke xxiii. 5, as text.
 9, as text.
 10-12, as text.
 12, as text.
 15, ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν.
 17, *habet post* 16.
 19, *deest hic* 17.
 34, *om.*
 38, γεγραμμένη ἐπ' αὐτῷ (*hoc ordine*) γράμμασιν Ἑλληνοκοῖς καὶ Ῥωμαῖκοῖς καὶ Ἑβραῖκοῖς.
 42, 43, καὶ ἔλεγε τῷ Ἰησοῦ, μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.
 43, no punctuation.
bis, as text.
 45, καὶ ἐσκοτίσθη ὁ ἥλιος.
 48, as text.
 53, as text.
 55, *ai om.*
- Luke xxiv. 1, as text.
 3, as text.
 6, as text (but ἀνέστη for ἠγέρθη).
 9, as text.
 12, as text.
 13, as text.
bis, as text.
ter, as text.
 17, ἔσται (= ἔστε).
 27, as text (but διερμηνεύειν).
 32, as text.
bis, as text.
ter, as text.
 36, as text.
bis, post αὐτοῖς *habet* ἐγώ εἰμι, μὴ φοβεῖσθαι (—ε).
 39, *me om.*
bis, as text.
- Luke xxiv. 40, as text (but ἐπέδειξεν).
 42, as text.
 43, as text.
bis, as text.
 44, as text. [ἔδει.
 46, οὕτως γέγραπται καὶ οὕτως
 47, as text.
bis, punctuation as text, distinctly (but ἀρξάμενον).
 51, as text.
 52, as text.
 53, αἰνοῦντες καὶ εὐλογοῦντες.
 John i. 1, 2, punctuated as text.
 3, as text.
bis, punctuated οὐδὲ ἔν. δ γέγονεν
 4, as text.
 5, as text.
 9, no punctuation.
 13, as text.
bis, as text.
 14, as text.
bis, as text.
 15, as text.
 18, εἰ μὴ ὁ μονογενὴς υἱός,
 27, as text.
bis, as text.
 28, as text.
 34, as text.
 41, πρῶτος.
 42, Ἰωάννου.
 45, as text.
 51, as text.
 John ii. 2, as text.
 3, as text.
 12, as text.
 15, *praem.* ὡς.
 17, καταφάγετε (=αι).
 20, as text.

John iii. 3, as text.

4, as text.

bis, as text.

5, as text.

bis, as text.

ter, as text.

quater, as text.

6, as text.

bis, as text.

7, as text.

8, as text.

bis, as text.

13, ὁ ὢν ἐν τῷ οὐρανῷ *om.*

16, as text.

18, as text.

25, as text.

31, 32, as text, with distinct stop at ἐστίν.

34, as text.

John iv. 1, as text.

bis, as text.

ter, ἦ *om.*

9, as text (but in the order γυναῖκός Σαμαρίτιδος οὔσης).

bis, as text.

23, 24, as text (except:—)

23, αὐτόν] *add.* ἐν πνεύματι.

24, as text.

25, as text.

bis, as text.

ter, as text.

quater, as text.

35, no punctuation.

42, as text.

46, 49, as text.

John v. 1, as text.

2, as text.

bis, Βηθσαϊδά.

3, as text.

bis, ἐκδεχόμενοι τὴν τοῦ ὕδατος κίνησιν.

John v. 4, as text.

27, 28, clearly as text (large gap between ἐστίν and μῆ).

44, as text.

bis, θεοῦ *om.*

John vi. 4, as text.

14, as text.

15, as text.

51, as text.

52, as text.

55, as text.

56, as text.

59, as text (but Καφαρναούμ).

63, as text.

69, as text.

John vii. 4, αὐτό.

8, as text.

16, as text.

21, 22, no indication of punctuation.

38, punctuated as text.

bis, as text.

39, πνεῦμα ἁγίων.

52, as text (but τὰς γραφὰς after ἐραύνησον)

bis, as text.

53—viii. 11 *om.*

John viii. 25, as text (but thus, οτι).

28, no punctuation.

34, as text.

35, ὁ υἱὸς . . . αἰῶνα *om.*

38, ἃ ἐγὼ εἶρακα ἀπὸ τοῦ πατρὸς ταῦτα λαλῶ καὶ ὑμεῖς ἃ ἠκούσατε παρὰ τοῦ πατρὸς.

38, ἦτε.

ἐποιεῖτε.

44, as text.

57, εἴρακες.

- John viii. 59, without the addition.
- John ix. 4, as text.
bis ἡμᾶς.
 34, as text.
 35, ἀνθρώπου.
- John x. 8, as text.
 11, as text.
bis, as text.
 18, as text (ερεῖ).
 22, τότε.
 29, ὁ πατήρ μου ὃ δέδωκέν μοι πάντων μελῶν ἐστίν.
- John xi. 18, as text.
 25, as text.
 39, as text.
 42, as text.
 45, ἄ.
 50, ἡμῖν.
 54, as text.
- John xii. 2, as text (but αὐτῷ after διηκόνει).
 7, as text.
 8, as text.
- John xii. 12, as text.
bis, as text.
 27, as text.
bis, no punctuation.
 28, as text.
 32, as text.
 41, ἐπεὶ.
- John xiii. 2, as text.
bis, ἵνα παραδῶ αὐτὸν Ἰδα Σείμωνος Ἰσκαριώτη.
 10, as text.
 18, μετ' ἐμοῦ.
 26, as text.
bis, as text.
ter, Ἰσκαριώτη.
 31, as text.
- John xiv. 4, as text.
- John xiv. 14, as text (but ἐγὼ for τοῦτο).
bis, as text.
 22, as text.
 23, as text.
 25-xvi. 7 wanting.
- John xvi. 8, as text.
bis, as text.
 11, as text.
 33, as text
- John xvii. 7, ἔγνωνκα.
 11, as text.
bis, as text.
ter, as text (as in 12).
 21, as text.
bis, πιστεύη.
 23, as text.
bis, as text.
 24, as text.
bis, as text.
- John xviii. 1, τοῦ Κέδρου.
 10, as text.
 13-24, as text.
 24, as text.
 28, as text.
- John xix. 4, αἰτίαν ἐν αὐτῷ οὐχ εὑρίσκω.
bis, οὐχ.
 13, as text.
 14, as text.
 30, as text.
 39, ἔλιγμα.
- John xx. 1, as text.
 16, as text.
bis, as text.
 17, as text.
 18, as text.
 23, as text.
bis, as text.
ter, as text.

John xx. 24, as text.

29, no punctuation.

John xxi. 15, as text.

16, as text.

John xxi. 16 *bis*, as text.*ter*, as text.

17, as text.

25, as text.

Antecedently we expect a MS. from Egypt to show close relationship with B^N and their kindred, but when we were informed that the Gospels were in their Western order, visions of a text like that employed by Clement of Alexandria and by the first translators into the Sahidic dialect floated before our eyes. The publication of the text has considerably disillusioned us. For in the first place it is not homogeneous in character. Roughly speaking, the greater part of Matthew goes with the ruck of manuscripts, Mark is agreeably Western at times, Luke is interesting but inconstant, while John is definitely of the B^N class. Westcott and Hort long ago pointed out a somewhat similar situation in the oldest uncials as regards different sections of the New Testament, and while it may not be that the four Gospels in our codex were directly copied from four separate rolls of various textual type, it is clear that the texts have come through a deal of experience in the course of their history.

I conceive that the immediate ancestor of this manuscript was, like itself, a codex, with the Gospels in the same order. For it does not seem that in the latter half of the fourth or in the fifth century any one would deliberately choose to give them this order in Egypt, unless for the reason that this was the order of the exemplar. Also it seems that there can be little doubt that the text of Matthew in the first hand of the exemplar was different from what it is in the copy we have. Clearly it had been gone through carefully by a corrector to bring it as far as possible into harmony with the new ecclesiastical (Syrian, Antiochian, Constantinopolitan) type of text which had become fashionable in

the other parts of the Greek-speaking world. And our scribe copied the corrections, not what they were a substitute for, thus following the invariable practice of his class. But the industry of this correcting scribe flagged after he had gone so far. This is what we often find in MSS.,¹ and hence the character of the text of the original hand has been better preserved in the later parts. Mark has suffered least of all, partly because it came last in the codex, and partly because it was the least read and the least appreciated of all the Gospels down to the nineteenth century. This manuscript is interesting, then, because of the number of different strata that appear in it. It will be an advantage to the reader to select from the passages recorded above, first, a number that illustrate the relationship between this manuscript's readings and the Neutral type of text; second, some that show the relationship with "Western" Greek MSS.; and last, some readings that cannot be definitely assigned to either of these classes. Between the second and third groups there is at times no hard and fast distinction. To save space, details of the authorities are not given, except in some striking cases; they are to be sought in the Revisers' *Greek Testament* with select apparatus, above referred to.

"Neutral" readings are found at the following places: Matthew xi. 9, Mark iii. 14 (vi. 20, compare with ἡπόρει NBL and the Egyptian versions), vii. 3 πυκνά with N, Luke v. 39 *bis*, vi. 17 καὶ τῆς Περίας compared with καὶ Πιραίας of N (first hand), John iii. 13, viii. 57 ἑώρακες compared with B ἑώρακες, ix. 4 *bis*, x. 22, xvii. 21 *bis*, xix. 39 ἔλιγμα with N*B. Some of these coincidences are most striking.

Examples of readings shared with one or more "Western" Greek MSS. are the following: Matthew vii. 21, Mark i. 40,

¹ A good instance that came under my own notice in 1901 was a Latin MS. at Brussels, 1049 (II. 972).

vii. 4, 6, 9, 24, 28, 33, ix. 38, x. 1, xi. 32, xii. 40, xiii. 2, xiv. 41, 51, Luke vi. 29 εἰς with N*D 700 (the MS. made known by Mr. Hoskier), manuscripts of the Sahidic version, Clement and Origen, vii. 22, xi. 53, 54, xx. 36.

Here follow examples of readings, some of which might very well have been put into the list immediately preceding. With regard to these and their like, two points deserve attention. The text of Mark in this MS. is throughout of consummate interest. It is not perhaps too much to say that it exceeds in interest that of any other surviving Greek MS. It needs to be studied throughout, preferably by a scholar who knows Aramaic as well as Greek. There are some signs that the whole language of the Gospel has been worked over either in an ancestor of this MS. or in an ancestor of the majority of our MSS. Meantime, the two points to which I allude are, first, that our MS. is in a number of cases *the earliest* (even by far the earliest) *Greek attestation for readings previously known only from minuscules*; second, that this MS. sometimes provides *the only known Greek evidence for readings hitherto attested only by a version or Father*. These facts are illustrated by some of the following places: Matthew i. 18 Ἰησοῦ (only) with 74 (a minuscule of the thirteenth century), viii. 5, x. 3, xiv. 30, xv. 39, xxii. 13, Mark i. 27, 29, ii. 27 *bis ἐκτίσθη* with 1 and its family, 700, Old and Peshitta Syriac, Ethiopic, vi. 22, 23 καὶ—δῶσω omitted, with the Old Syriac (cf. 1 and its family), 33, ix. 43 εἰς τὴν γέενναν omitted with 1 and its family, 28, some others, and the Old Syriac, x. 14 adds ἐπιτιμῆσας with 1 and its family, 13 and its family, 28, 565, the Old Syriac and the Armenian, xi. 3, 8, 10, xiv. 4, 51, agreement with 1 and its family, 13 and its family, 565, 700, Mark xv. 39 κρᾶξας with 565, Old Syriac and Armenian, Luke iv. 44 τῶν Ἰουδαίων with one minuscule, vi. 21 γελάσουσιν, to be compared with γελάσονται of one Old-Latin MS., of the

Old Syriac, MSS. of the Sahidic, of the Armenian and the Ethiopic, of Marcion, Origen, Eusebius, xv. 16, xvii. 17, xviii. 13, xix. 37 *bis* ἀπαντᾶν with Origen, and apparently Origen only (!), xx. 20, xxiv. 39, John viii. 38, xii. 41, xvii. 7 ἔγνωκα with a few minuscules.

The above lists and remarks are a far from adequate treatment of this interesting MS. For further information readers are referred to the article of Mr. Hoskier in the *EXPOSITOR*, for May and June, 1913, and to the complete collation with the text of Westcott and Hort which Professor Goodspeed of Chicago has published in the *American Journal of Theology*, from July, 1913, to April, 1914.

ALEX. SOUTER.

NOTES ON THE FOURTH GOSPEL.

XVII. THE ARREST, THE TRIALS, AND THE CRUCIFIXION (John xviii. and xix.).

(1) IN dealing with this portion of the Fourth Gospel we are on ground common to it and the Synoptics, and are especially confronted with a discrepancy as regards the day and the hour of the death of Jesus. (i.) As regards the first point many scholars give the preference to the view of the Fourth Gospel, that the Lord's Supper was held on the day prior to the Passover (xiii. 1 πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, xviii. 28 ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα), and that Jesus died at the time when the Passover Lamb was being sacrificed. This seems to have been also Paul's view (τὸ πάσχα ἡμῶν ἐτύθη Χριστός 1 Cor. v. 7). It likewise appears to be the primary tradition in the Synoptics. According to Mark xiv. 2 (=Matt. xxvi. 5) the plan of the Jewish rulers was to take Jesus by craft, and to put Him to death, but "not on the feast day, lest there be an uproar of the people." "To the secondary tradition in