

What Have We gained in the Sinaitic Palimpsest?

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III.

The Gospel of Luke.

1¹⁶⁻³⁸ are on a lost leaf.

*1⁴⁷.—‘And my spirit hath rejoiced in God *the* Saviour.’

*1⁴⁹.—‘For he hath done to me great things; he who by name is glorious and holy, whose mercy is unto the generation and on the tribe to those who fear him.’

*1⁵³.—‘And he hath filled the poor with his good things; and the rich *he hath despised when in want.*’

*1⁵⁴.—‘And he hath cared for his *son* Israel,’ etc.

1⁶³.—‘And they all marvelled,’ is transferred from the end of this verse to the end of v. 64. It is thus described as the effect of Zacharias’ tongue being loosed, rather than of his writing that his son’s name was John. The phrase has perhaps suffered a transposition similar to that about the size of the stone in Mk 16^{3, 4}. In two old Latin MSS, the Vercellensis and Veronensis, this phrase comes after the word ‘loosened’ and before ‘And his mouth was opened.’ This last phrase does not occur in the Sinai text.

1⁶⁴.—‘And straightway the string of his tongue was loosened, and he blessed God, and they all marvelled.’

*2⁵.—‘He and Mary his wife, being great with child, that there they might be enrolled, because *they were both* of the house of David.’ Here the word used for ‘wife’ is more explicit than either the *ἐμνηστευμένη* of the Greek MSS or the ‘espoused’ of the Peshitta. It shows clearly that Mary was under the full legal protection of Joseph.

A curious question arises in this connexion. Were Mary and Joseph enrolled in the books of the Government Censor on the night of their arrival in Bethlehem, on the following morning, or later still? If their enrolment took place after the birth of our Lord, was His name added after theirs? And was He described as the son of Joseph? We think it must have been so; else the whole story of His supernatural birth would

have been made public, and as we have seen from our consideration of Mt 1¹⁶, according to Semitic ideas, there was absolutely no impropriety and no untruthfulness in the transaction.

2¹⁴.—‘And good will to men,’ the reading of our Authorized Version; *εὐδοκία*, instead of *εὐδοκίας* (with Codex Vaticanus and some other ancient Greek MSS, the Peshitta, the Palestinian Syriac, and the Coptic).

*2¹⁵.—‘as the angel hath showed us,’ instead of ‘as the Lord hath made known unto us.’

*2⁵⁵.—‘And through thine own soul thou shalt cause *a spear* to pass,’ or ‘*a spear shall pass.*’

*2³⁶.—‘And seven *days* only was she with a husband after her virginity; and the rest of her life was she in widowhood, eighty and four years.’

*2³⁹.—‘Now *Joseph and Mary*, when they had fulfilled *in the temple on the first-born* all that is written in the law, returned,’ etc.

*2⁴¹.—‘And his parents (or kinsfolk) went every year to Jerusalem at the feast of *unleavened bread* of the passover.’

2⁴².—‘And when he was twelve years old, they went up *as was their wont* to the feast’ (with the Peshitta).

2⁴³.—The Syriac word translated ‘parents’ may possibly mean ‘kinsfolk.’ (It is found also in the Palestinian Syriac, the Peshitta having ‘and Joseph and his mother.’)

*2⁴⁹.—‘wist ye not that I must be with my Father?’

*2⁵¹.—‘in her heart,’ is omitted.

3⁴.—‘Make ye ready a way for the Lord, and make straight in the plain a path for our God’ (with the Curetonian and the Peshitta).

3^{5, 6}.—‘and the glory of the Lord shall be revealed, and all flesh shall see it together’ (almost with the Curetonian, but without its addition of ‘because the mouth of the Lord hath spoken,’ both being nearer to Is 40⁵ than other manuscripts are. This is a very good instance for those who judge the Curetonian text to be an amplification of the Sinai one).

3⁹.—‘And behold, the axe *hath reached unto* the root of the trees’ (with the Curetonian).

3¹².—‘Master,’ is omitted (with the Curetonian).

3¹⁴.—‘Do violence to no man, *and do injury to no man*; let your wages suffice for you’ (with the Curetonian). This seems to me a better rendering than ‘be content with your wages.’ Soldiers are not forbidden to ask higher wages from the Government; but they are exhorted not to supplement their wages by living at the expense of the people on whom they are quartered. I know from personal observation that this habit prevails in the Sultan’s army; and no doubt it was equally prevalent in the better paid Roman one.

*3²³.—‘as he was called the son of Joseph,’ instead of ‘being the son (as was supposed).’

4¹⁷.—‘And they gave,’ or rather, ‘and he gave unto him the book of Isaia the prophet, and he stood up for to read.’ Here the two clauses of the verse, and therefore the two acts, are transposed from what they are in other texts; the Sinai one narrating that our Lord did not rise till He was asked to read, by the book being put into His hands by the attendant of the synagogue.

*4¹⁸.—Instead of ‘to set at liberty them that are bruised,’ we have ‘to send away the contrite with forgiveness,’ or ‘to assure the contrite of forgiveness.’ We are uncertain about the verb; ‘to send away’ and ‘to assure’ being differentiated in Syriac only by a tiny dot, now hidden in the palimpsest by a heavy line of the upper writing. But which ever it may be, it is an improvement on the tautology of the usual text. The Peshitta has a reading not unlike this, and there we have distinctly the verb ‘to send away.’ The reading of the Sinaiticus, Vaticanus, and Alexandrinus, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, might be translated thus, if ἀμαρτιῶν be implied.

*4²⁷.—‘And none of them was cleansed, save a Syrian.’ Naaman is not mentioned.

*4²⁹.—‘And led him to the hill *Faras* wheron their city was built, so that they might *hang* him.’ The word ‘hang’ is evidently a mistake, the Syriac translator having taken κρημνίσαι for κρεμάσαι.

*4³⁸.—‘And they besought him for her,’ is omitted. It might easily have come here from some other place, such as Mk 5²⁸, Lk 8³², etc.

*4³⁹.—‘And he stood over her,’ is omitted.

*4⁴³.—‘For therefore was I sent,’ is omitted.

4⁴⁴.—‘And he preached in the synagogues of

Judæa’ (with Codex Sinaiticus, Codex Vaticanus, and four other ancient Greek MSS, and with some Coptic MSS).

*5¹⁹.—‘Through the tiles,’ is omitted. Many Eastern houses are not roofed with tiles.

5²⁹ to 6¹¹ is on a lost leaf.

*6¹⁴.—‘And James and John, *the sons of Zebedee.*’

*6^{20, 21}.—‘Blessed are *the* poor: for *theirs* is the kingdom of heaven. Blessed are *they* that hunger now: for *they* shall be satisfied. Blessed are *they* that weep now: for *they* shall laugh.’

Codex B alone of the Palestinian Syriac version has ‘theirs’ instead of ‘yours’ in the first of these beatitudes, and partly in the second.

*6²⁵.—‘Woe unto you that are full now! for ye shall hunger,’ is omitted.

6²⁹.—‘and him that taketh away thy cloke or thy coat, forbid him not.’

*6³⁵.—For the clause ‘never despairing,’ we have ‘Do not cut off the hope of any,’ or ‘Do not cease hope of men.’

6³⁵.—‘that your reward may be great *in heaven*’ (with Codex Alexandrinus and the Old Latin Codex Vercellensis).

6³⁸.—‘pressed down, shaken together,’ is omitted.

*6⁴⁰.—‘There is no disciple who is perfect as his master in teaching.’

6⁴².—‘And behold, in thine own eye a beam is lying? Thou hypocrite,’ etc. (with Codd. Bezae, Veronensis, and Vercellensis).

6⁴⁸.—‘and when there were floods, *and the rivers were full*, they beat upon that house, and could not shake it.’

*7²⁴.—‘into the wilderness,’ is omitted.

*7²⁹.—‘And all the people and the publicans that heard, *justified themselves to God*, who were baptized with the baptism of John’ (see Lk 16¹⁵ for a somewhat similar phrase).

8³⁶.—‘And they told them how the man was saved,’—nine words against seventeen of the Revised Version (with the Curetonian).

8⁴³.—‘Which had spent all her living upon physicians,’ is omitted (with the Codex Vaticanus, Codex Bezae, and B and C of the Palestinian Syriac versions). It may be an echo of Mk 5²⁶.

8⁴⁵.—‘and they that were with him,’ is omitted (with Codex Vaticanus, the Curetonian, and the Palestinian Syriac).

8⁴⁵.—‘Our Master, the multitude throng and press thee, *and sayest thou, Who touched me?*’ (with Codd. Alexandrinus, Ephraemi, Bezae,

Brixianus, and other Greek and Latin MSS, the Curetonian, the Peshitta, and Codex A of the Palestinian Syriac in a later hand).

9²⁰.—‘Thou art the Christ,’ instead of ‘The Christ of God’ (with the Curetonian, the Old Latin Vercellensis).

9²³.—‘daily,’ is omitted (with some Latin MSS).

9³⁷.—‘and *in that day* when they were come down from the mountain,’ instead of ‘and it came to pass, *on the next day*’ etc. (almost with the Curetonian, and possibly with Codd. Bezae, Veronensis, and these Latin MSS which say *per diem*).

9³⁹.—‘crieth out,’ is omitted (Codd. Bezae, Vercellensis, and the Curetonian).

‘And a spirit cometh to him suddenly, and it throweth him down, and chastiseth him; and he foameth, and it hardly departeth from him, when it hath bruised him’ (with the Curetonian).

*9⁴⁵.—‘and they were afraid *about* this saying,’ instead of ‘*to ask about*.’

*9⁴⁸.—‘for he that is small, and is a child to you, that one is great.’

9⁶¹.—‘but first let me *go and tell it to* them of my house, and I will come,’ instead of ‘to bid farewell’ (with the Curetonian and some Old Latin MSS).

10¹.—‘And after these things he appointed of his disciples other *seventy-two*’ (with Codd. Vaticanus and Bezae, some Old Latin MSS, and almost with the Curetonian).

10¹⁶.—‘He that heareth you, heareth me; and he who wrongeth you, wrongeth him that sent me; and he that heareth me, heareth him that sent me.’ This is somewhat like the readings of Codex Bezae and of the Curetonian, but it is not exactly like either of them.

10¹⁷.—Probably ‘seventy-two’ instead of ‘seventy,’ although the word ‘two’ is illegible (with Codd. Vaticanus, Bezae, and some Old Latin MSS).

10²².—‘All things are delivered to me from the Father; and who knoweth the Son, except the Father? and who knoweth the Father, except the Son, and he to whom the Son will reveal Him?’

10²³.—‘Privately,’ is omitted (with Codex Bezae, some Old Latin MSS, and the Curetonian).

10³⁴.—‘Set him on his *ass*’ (with the Curetonian and the Peshitta).

10³⁵.—‘And *at the dawn of the day* he took out two pence’ (with the Curetonian and the Peshitta).

This is in accordance with the early start usually made by natives of the East when they are on a journey.

10⁴¹.—Here we have simply, ‘Martha, Martha, Mary hath chosen for herself the good part, which shall not be taken away from her.’ ‘Thou art anxious and troubled about many things: but one thing is needful,’ being omitted (with Codd. Vercellensis and Veronensis). Codex Bezae omits the second clause of this only. It is pleasing to imagine that our Lord did not really rebuke the anxiety of a careful housewife. He only meant her to understand that there is something of far higher moment than our daily bread. The reading of the Sinaiticus and Vaticanus is, ‘there is need of little except of one thing’ (Sin. *δλίγων δὲ ἐστὶν χρεία ἢ ἐνός*).

11³.—‘And give us the continual bread of every day’ (with the Curetonian).

11⁴.—The Lord’s prayer ends with the word ‘temptation,’ as in the Revised Version (with the Sinaiticus and Vaticanus and the Old Latin Friuli Lectionary).

11¹¹.—‘that is a father,’ is omitted (with the Curetonian and Codex Veronensis).

11¹².—‘a loaf, and he give him a stone,’ is omitted (with Codex Vaticanus).

11¹³.—‘give *good things*,’ instead of ‘give the Holy Spirit’ (almost with Codex Bezae and some Old Latin MSS).

11¹⁵.—‘And some of the *Pharisees* said’ (with Codex Veronensis and the Curetonian).

11³⁶.—‘Therefore also thy body, when there is in it no lamp that shines, is dark; thus while thy lamp is shining, it gives light to thee.’ This is something like the Latin codex, Brixianus, which Tischendorf says has here a corrupt reading.

11^{53, 54}.—‘*And as he said these things against them in the sight* (Syriac, ‘in the eye’) of all the people, he began to be displeasing to the scribes and to the Pharisees; and they were disputing with him about many things, and were seeking to lay hold of an accusation against him’ (almost with Codex Bezae, some Old Latin MSS, and the Curetonian).

12¹.—‘First of all,’ is omitted (with some Old Latin MSS. It is found in the Curetonian and Peshitta in the beginning of our Lord’s exhortation, and might be translated, ‘In the first place, beware of the leaven of the Pharisees.’ It is so also in the Coptic version).

12⁹.—‘but he that denieth me in the presence of men shall be denied in the presence of the angels of God,’ is omitted. It is possibly an interpolation in this place, having been suggested by Mt 10³³.

12¹⁴.—‘or a divider,’ is omitted (with Codex Bezae and the Curetonian).

12¹⁵.—‘Take heed,’ is omitted (with the Curetonian and Peshitta).

12¹⁸.—‘And he said,’ is omitted (with the Curetonian).

12¹⁸.—‘But it is fitting for me that I should pull down my barns, and build, and enlarge them; and I will gather in them my produce’ (almost with the Curetonian).

12²⁷.—‘how they grow,’ is omitted (with Codd. Bezae and Vercellensis, and the Curetonian, which, however, adds ‘of the field’). It has, perhaps, been carried into Luke’s narrative from Mt 6²⁸.

*12²⁷.—‘how they spin not, and weave not,’ instead of ‘they toil not, neither do they spin’ (with Codd. Bezae and Vercellensis, and the Curetonian). Here we detect in other MSS the hand of a harmonizer, who has obviously tried to make the text of St. Luke agree with that of St. Matthew, and if we assume that this reading is the true one, he has, in so doing, obscured a very appropriate allusion to those processes by which our clothes come into existence.

12²⁹.—‘and wherewithal ye shall be clothed,’ instead of ‘neither be ye of doubtful mind’ (with the Curetonian, but without its addition of ‘and be occupied in these’).

*12³⁹.—‘he would have watched,’ is omitted (with Codex Sinaiticus; with the Curetonian. Perhaps it belongs only to Mt 24⁴³).

*12⁴⁶.—Dr. Arnold Meyer has pointed out that the verb used here and in Mt 24⁵¹ in all the Syriac versions, *palleg*, has the primary meaning of ‘cut in pieces,’ and the secondary one of ‘appoint to some one his portion.’¹ If we suppose that our Lord used it in the primary sense, the difficulty

¹ Cf. *Jesu Muttersprache*, p. 115. Dr. Meyer attributes these meanings to the *Afel* form of the verb. But they belong also to the form *Paal*.

as to how the man survived so trying a process becomes insoluble. But if we take it in the secondary one, we must assume that the evangelist, whilst investigating about all these things, and writing them down carefully in Greek for the benefit of Theophilus, misunderstood a Syriac idiom by taking it too literally. The translation would then be: ‘and shall allot his portion, and shall place him [or it] with the unfaithful,’ etc.

12⁵⁸.—‘They shall be divided,’ is omitted, being superfluous as regards the sense.

*12⁶⁸.—‘as thou art yet in the way, “give him trouble,” or “give him his work,” and be delivered from him.’

13¹¹.—‘a certain woman who had a spirit eighteen years.’ ‘Of infirmity,’ is omitted (with the Curetonian).

13³⁶.—‘Behold your house is forsaken,’ instead of ‘is left unto you desolate’ (almost with the Sinaiticus, the Vaticanus, the Alexandrinus, and many other ancient Greek MSS; also with the Old Latin Friuli Lectionary).

14¹².—It is supposed that perhaps behind the Greek of this passage there lies a Semitic idiom, by which in the first limb of a sentence the negative is made stronger than the speaker really intended it to be, in order to make more positive the statement in the second limb. Thus the true translation would be, ‘When thou makest a supper, call not only thy friends,’ etc. Our Lord, who attended so many social gatherings, did not surely intend to forbid hospitality to our equals as well as to our poorer neighbours. For examples of this idiom see Jer 7²², Jn 12⁴⁴, and Dr. Hommel’s papers in THE EXPOSITORY TIMES for July and August 1900. This idiom is, of course, not peculiar to the Sinai palimpsest.

*14¹³.—Here the list of guests is longer than usual: ‘call the poor, and the blind, and the lame, and the afflicted, and the outcast, and many others.’

*14²¹.—This list of guests is also longer, for it includes ‘the outcast.’

(To be continued.)