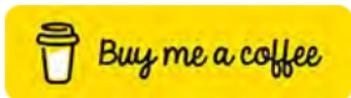


Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



<https://www.buymeacoffee.com/theology>



<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for the *Journal of Theological Studies* (old series) can be found here:

https://biblicalstudies.org.uk/articles_jts-os_01.php

pdfs are named: [Volume]_[1st page of article]

the same time it brings into due prominence the unique value of the ancient Latin documents in the elucidation of which Dr Billen has worked so patiently and so successfully.

F. C. BURKITT.

THE TEXT OF EXODUS XL 17-19 IN THE MUNICH PALIMPSEST.

THE Munich Palimpsest, called Mon. by Dr Billen and here *M*, is a sixth-century Latin uncial, with two columns to the page. When turned into a palimpsest the page was cut down so that about one-half of every alternate column is missing. There should be from 15 to 19 letters in a line, rarely more in Exod. xl, and any reconstruction should aim at an average of 17. Ziegler, who deciphered the MS so admirably, was not equally careful in his reconstructions of the missing half-lines, and he tends to suggest supplements that are too long. In counting, each letter, even 'M', counts one, but two 'I's' only count as one letter.

I here print my reconstruction of Exod. xl 17-19, giving Ziegler's (= Z) in the notes. Emended lines are marked with a *.

Ziegler, p. 29, col. *b*, ll. 6-25.

	TUITCOLUMNS ⁹ E TEXTE-	
	DITAULEAIN TABERNACU	
	LO ETINPOSUITUELU-	
	TABERNACULIDESUPER	*
10	SECUNDUMQUAEPRAE	
	CEPITILLIDS	
18	ETACCEPITTESTIMONIAETI-	*
	MISITINARCAMETSUBMI	
	SITGESTATORIASUBANSO	
15	LASARCAE ¹⁹ ETINTULITEA-	*
	INSANCTUMSANCTO	
	RUM ETINPOSUITSU	
	PEREAMPROPITIATO	*
	RIUMQUODERATDE	*
20	SUPER	*
	ETDIUISITMOYSESINTER	*
	SANCTUMSANCTORUM	*
	ETTABERNACULUM	*
	TESTIMONIISICUTEI	*
25	PRAECEPITDMS	*

⁹ *desuper*] *super illud Z*: this is too long, and *desuper* corresponds to ἐπ' αὐτήν in *ver.* 29.

12 A very long line, but the final N, if written as indicated above, does not count.

15 *ea*⁻] *arca*⁻ Z, which is two letters longer. The Greek is *την κιβωτον*, but *M* is given to shortening the repetitions of the original.

16 This is a short line, but cannot be lengthened: it shews how short a line in *M* can be.

18-20 Ziegler gives no supplement to these lines. Clearly *M* did not agree verbally either with Greek or Hebrew. The supplement to l. 18 is surely certain. In ll. 19, 20 *desuper* is intended to correspond to *ἀνωθεν* (= מלמעלה). For l. 20 Ziegler reads

EMER

but I cannot think of any supplement for these letters, and am driven to suppose that he misread faded letters. The next line begins a paragraph, so that probably a good deal of l. 20 was blank.

21-23. Here also Ziegler offers no supplement, but if reference be made to *M* p. 23, col. a, ll. 17-20, a passage where it differs widely from the Hebrew and the present Greek, we find *Et fecerunt uelum quod diuideret inter sanctum sanctorum et tabernaculum | testimonii* (= Exod. xxxvii 5). This suggests the supplements given above. It will be noted that on p. 23 the lines of *M* tend to be longer than on p. 29.

24 *sicut ei*] cf. *ver.* 14: *secundum quae* Z, which is too long.

25 *dms*] + *moysi* Z, but the next line begins a paragraph, so that the last third of 25 was probably blank.

It may be added that in Exod. xl 28 (34), where an equivalent for *δόξῃσ* has to be supplied, we ought to supply *honore*, not *gloria* (as Zeigler has done). *Gloria* occurs in Exod. xvi 10 (= *M*^s), but *honor* in Num. xii 8 (= *M*^s) and in Exod. xxxiii 5 (*M*¹).

F. C. BURKITT.

IS THE PROTO-LUKE HYPOTHESIS SOUND?

IN a recent number of this JOURNAL (April, 1927) Mr J. W. Hunkin contributed a searching criticism of Canon Streeter's Proto-Luke Hypothesis, and suggested an important modification of the hypothesis. I propose in the present article to examine the points raised, and to consider the value of the alternative suggestions, and I venture to do this because Mr Hunkin has made frequent references to my investigation of the Proto-Luke Hypothesis in *Behind the Third Gospel*.

At the outset, let me say that it is a real pleasure to find so much common ground in Mr Hunkin's account of the Lukan sources. For example, the existence of a document Q+L is frankly conceded,