

THEOLOGICAL MONTHLY.

VOL. I.

AUGUST—SEPTEMBER, 1921.

Nos. 8 & 9.

The Vatican and Diplomatic Relationships.

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There are at present thirty-one countries represented by embassies and legations at the Vatican, and the *New World* (Chicago, Roman Catholic) boasts that "the diplomatic influence of the Holy See is the greatest in the history of the Church"—a statement which can only refer to the extension of these diplomatic relationships and not to the exercise of actual temporal power involved. However, it must be conceded that the Curia has scored heavily during the political upheavals consequent upon the war. When France renews relations with the Vatican, — as now seems certain, — Italy alone, of all the principal countries of Europe, will be without a representative accredited to the Papal Court. A Catholic News Service dispatch of April 1 says: —

"The Vatican is in diplomatic relations not only with all of the great Catholic countries and most of the principal Protestant states of Europe, but has established at least semiofficial intercourse with Turkey, Japan, and China. All of the states which have arisen since the war — Poland, Czecho-Slovakia, and Jugo-Slavia — have exchanged diplomatic representatives with the Holy See. Every country in South America, most of the Central American republics, and Haiti and San Domingo have legations at the Vatican. Canada is represented by Great Britain, whose temporary representative has been made permanent."

The British envoy was sent to the Vatican five years ago on a mission which was intended to be "strictly temporary," its object being "to congratulate the Pope on his election [!] and to keep him informed respecting British policy during the war," as the press announcements read at the time. When no longer needed for this purpose, the representation was to come to an end. But it is two years and a half since the war ended, and the envoy is still at

The Freer Manuscripts and the Oxyrhynchus Papyri.

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In the history of the New Testament manuscripts a few facts and dates stand out with peculiar sharpness. Among these we may mention the stupendous undertaking of editing the Complutensian Polyglot, 1514—1517, the first edition of the Greek New Testament by Erasmus, at Basel, in 1516, the *Editio regia* of the printer Stephanus in 1550, the edition by Beza of Geneva in 1565, and that of the brothers Elzevir in Leyden since 1624, whose second printing in 1633 contained the proud advertisement: *Textum ergo habes nunc ab omnibus receptum*, whence the expression *Textus receptus*. Of still greater interest for the purpose of textual study and criticism are the dates of the discovery or of the publication of manuscripts within the last four hundred years. Thus the year 1582 is memorable because Beza in that year brought out his Greek New Testament, the text having been revised very carefully on the basis of the *Codex Cantabrigiensis* (D¹), from the monastery of St. Irenaeus at Lyons, and of the *Codex Claromontanus* (D²), from the monastery of Clermont. In 1628 Cyril Lucar, patriarch of Constantinople, presented the *Codex Alexandrinus* (A) to Charles I of England. In 1844 and 1859 Tischendorf found the *Codex Sinaiticus* (Ⲙ) in the Convent of St. Catherine at the foot of Mount Sinai. In 1889 a photographic facsimile reproduction of the *Codex Vaticanus* (B) was published by the Vatican itself, after a number of scholars had, for more than two hundred years, attempted to collate the manuscripts with varying success. In 1843, the New Testament section of the *Codex Ephraemi* (C) was issued by Tischendorf, the manuscript being reproduced line for line, in facsimile.

We are now, and have been for the past fourteen years, in a position to add to these great uncials another very valuable manuscript, or rather two, the "Freer Manuscripts," of which that containing the gospels is known as the Washington Manuscript and has been named W in Gregory's list, while that containing the Pauline Epistles has been designated by the same critic as I. Both manuscripts are uncials, and though the second is rather fragmentary, they are both valuable for the further fixation of the New Testament text.

Both manuscripts were bought by Mr. Charles L. Freer, of Detroit, of an Arab dealer named Ali, in Gizeh, near Cairo, December 19, 1906. They were both written on parchment, and the text of the gospels was everywhere in a fairly legible state, which permitted a careful study as made principally by Professor H. A. Sanders, of the University of Michigan. The fragment of the Pauline Epistles was in an almost hopelessly decayed condition as it came into the hands of Mr. Freer, being practically nothing but a blackened lump of parchment as hard and brittle on the outside as glue. Whereas the leaves of the gospel manuscript were in such a good state of preservation that the skins may be distinguished without difficulty, those of the Pauline Epistles were so brittle that it was necessary to separate them and lift them off very carefully by means of a thin-bladed knife. The gospel manuscript contains the four gospels in the order Matthew, John, Luke, and Mark. In the epistle manuscript there are evidences that the original number of leaves was between 208 and 212. "The legible fragments begin at 1 Cor. 10, 29, and portions of all the remaining Pauline Epistles are found. The Epistle to the Hebrews follows 2 Thessalonians. There have been lost at the beginning of the manuscript fifteen quires and two leaves. On the basis of the amount of text per page in the preserved portion we may reckon Acts at about sixty leaves, or eight quires, of which the last was probably a four-leaf quire; the Catholic Epistles would fill 24 leaves, or three quires, and the Epistle to the Romans with the missing part of 1 Corinthians would require some 34 leaves, *i. e.*, just over four quires. This was, then, the content of the original manuscript." (Sanders, *The New Testament Manuscripts in the Freer Collection*, 252.)

A careful investigation seems to have shown that the manuscripts belonged to the Church of Timothy in the Monastery of the Vinedresser, which was located near the third pyramid, and that the first two owners of the gospel manuscript, at any rate,

belonged to the fifth century, and the third to the sixth (*l. c.*, 2. 3). The date of manuscript W is placed by Sanders as the fourth century, "though the beginning of the fifth must still be admitted as a possibility" (*l. c.*, 139). The parent of the manuscript he dates soon after the persecution of Diocletian, in 303.

So far as the *materiale* of the text is concerned, the following conclusion is offered: "It was made up out of six separate parts: Matthew, John 5, 12 to end, Luke 1—8, 12, Luke 8, 13 to end, Mark 1—5, 30, Mark 5, 31 to end" (p. 133). Both manuscripts belong to the Alexandrine group, to which also the Vaticanus and the Sinaiticus pertain. The beginning of Mark shows North African influence, Matthew and the last part of Luke are of the Antioch recension. While the text of the gospels from W is not yet edited in its entirety, it seems safe to say, from the evidence offered, that we may hardly expect a new Resultant Text, all indications rather pointing to a further corroboration of the readings accepted by the best conservative scholars and critics.

The number of papyri manuscripts of Bible texts that have been discovered in the last three decades have given a new impetus to Biblical philology, not only on account of their own intrinsic value, but because they corroborate the text in such a remarkable manner. The number of such manuscripts is much larger than is commonly known. In 1910 A. Deissmann, in an article written for the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, enumerated forty-four Biblical and Christian fragments from these sources. After further critical work by Gregory, Milligan, and others, Cobern (*The New Archeological Discoveries*, 1917) was able to print an annotated list of almost fifty fragments of the New Testament alone (pp. 143—160).

Of special interest to the Bible student are the Oxyrhynchus Papyri, as they have been edited for the past two decades by the Messrs. Grenfell and Hunt. These men, in 1897, for the Egyptian Exploration Fund, excavated the now famous site of Behnesa, the ancient Oxyrhynchus, situated in the Fayum district of the Nile Valley, about 120 miles south of Cairo. Due to the fact that this district had been isolated since about the third or fourth century, the amount of material discovered was so great that the papyri were shipped to England by the ton. The work of editing the masses of manuscripts has been going on steadily since that time, fourteen volumes of Oxyrhynchus papyri having appeared till now.

Naturally, the Bible texts discovered have claimed a great deal

of attention, and it is gratifying to know that they have "proved the integrity of the ancient texts in a manner entirely satisfactory to believers," as Cobern puts it. The following sections from the New Testament are included in these papyri: A fragment of Matt. 1, third century; Mark 10, 50. 51 and 11, 11. 12, fifth or sixth century; John 1 and 20, third century; Rom. 1, fourth century, an uncial with two cursive lines; Matt. 1 and 2, fifth or sixth century, uncial; 1 John 4, late fourth or fifth century, semi-uncial; a fragment of a lost gospel, similar to those of the synoptists, third century; parts of Hebrews, early fourth century; fragment of an uncanonical gospel containing scraps of a conversation between Jesus and a chief priest, fourth or fifth century; John 2, 11—22, fourth century; Rev. 16, 17—20, fifth century; 1 Cor. 7 and 8, fourth century; Phil. 3 and 4, fourth century; Heb. 9, 12—19, fourth century; Rev. 1, 4—7, late third or fourth century; Rev. 3, 19—4, 2, fourth century; Matt. 6, 8—17, fifth or sixth century; Matt. 10, 32—11, 5, fifth century; Jas. 2, 19—3, 9, late third century; Matt. 12, 24—33, fifth century; John 15 and 16, late third century; Jas. 1, 10—18, fourth century; Rev. 5 and 6, early fourth century; 1 Pet. 5, fourth century; Rom. 1, 1—16, sixth or seventh century; Rom. 8, 12—9, 9, third century. As stated above, all of these texts corroborated the ancient texts, and not only the Eastern manuscripts, but also the Codex Bezae, the importance of the latter being emphasized in certain quarters at the present time with much plausibility, especially by Harris and Hoskier.

There are other fragments contained in the Oxyrhynchus papyri which have elicited much comment by scholars, especially the *Logia Jesou*, or "Sayings of Christ," of which several parts have been found, dating back to the third century. It seems that both real and apocryphal sayings of Christ were transmitted by word of mouth, until they were finally collected and given an authority almost equal to that of the gospels. There is a prayer from the late third or the fourth century which makes a strong appeal to the Christians of to-day, since its language agrees so exactly with that of our best prayers. It reads: "O God Almighty, who madest the heaven and the earth and the sea and all that is therein, help me, have mercy upon me, wash away my sins, save me in this world and in the world to come, through our Lord and Savior Jesus Christ, through whom is the glory and the power forever and ever, Amen."

Nor is this all that gives such unusual importance to these fragments, the chief interest rather being attached to the fact that the papyri show the language of the greater portion of the New Testament to have been that of the common people, of the non-literary Greek-speaking populace in the countries bounding on the Mediterranean. This fact, however, is so important that it must be discussed in a special paper.
