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## An Exegetical Paper on 1 Tim. 2, 11—15.

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(By request.)

The Pastoral Letters of St. Paul are addressed to leaders in the Church of Christ, to pastors, as the title implies; and they are not only very interesting, but highly instructive and helpful to every pastor for the proper execution of his office. The more time we devote to the study of these letters, the deeper we dig into these spiritual store- and treasure-houses, the better shall we be able to cope with difficult questions and to advise parishioners what is well-pleasing to God and becoming to such as not only lay claim to the name of Christian, but are Christians in spirit and in truth. The Scripture-passage before us deals with a vital and far-reaching question, which, however, will be decided for us once for all after we have thoroughly grasped St. Paul's statements and the proof thereof as found in 1 Tim. 2, 11—15, a passage which speaks on woman's place in public gatherings of Christians.

In v. 11 St. Paul gives a clear, but general command, which he expresses in v. 12 in the form of a definite prohibition regarding woman's conduct in the assembly of Christians. He says v. 11: "Let the woman learn in silence, with all subjection." *Γυνή*, "woman," here used without the article, means any member of the female sex in contrast with the male, married or unmarried, irrespective of descent, race, color, nationality, physical or mental ability. The apostle does not say that a woman is to be excluded from the gatherings of the Christians for public worship; on the contrary, women often formed a very prominent part of the congregations, as we may learn from the frequent remarks about women, and references to them, in the writings of St. Paul. In the verse before us the command of St. Paul clearly presupposes that women are present and pay close attention to the word spoken. Woman is also to reap the benefit of public worship; she is to receive from the instruction given there what is necessary for her

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## A Few Remarks on Some New Testament Manuscripts in Our Country.

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It is a well-known fact that not one codex supplied the whole text of our New Testament, but one codex furnished a larger or smaller part, another or several others supplied the rest. The New Testament manuscripts, the papyri, the minuscule witnesses, the vellum uncials, and the great number of lectionaries, are found in the various libraries of Europe, Asia, and Africa. *B&ACD* of the uncials, the chief witnesses of the text, are divided between Rome, Petrograd, London, Paris, and Cambridge. Some of the manuscripts have been rent asunder, parts of them being kept at different places, *e. g.*, the pages of what is left of Hp

(015,  $\alpha$  1022) Coislinianus are thus distributed: 8 on Mount Athos, 5 in Petrograd, 2 in Moscow, 3 in Kief, 2 in Turin. In 1721 Pastor J. C. Wolf cut out a half page of Ge (011,  $\epsilon$  87) Seidelianus, which he sent to Bentley. Ge is now in the British Museum, and the half page is kept at Cambridge, Trinity College. Thus also there are pages of the Old Testament version (LXX) of Codex  $\aleph$  in Leipzig, Germany.

We have a number of noteworthy manuscripts of the New Testament in our own country. Several fragments of lectionaries belong to the Freer collection; others are in the Pierpont Morgan collection. Furthermore, I (016), 83 leaves badly damaged and containing the Pauline epistles, with the exception of Romans, from part of the Freer collection now in Washington, D. C. 069 ( $\epsilon$  12) is kept at the Haskell Museum, Chicago; it contains parts of Matt. 10 and 12. Of the minuscule witnesses, 669, 2,324, and 2,346 are now in the General Theological Seminary, New York.

The oldest material for manuscripts of the Greek New Testament was the Egyptian papyrus. Not fewer than 34 papyrus fragments containing portions of the New Testament are known to exist at the present time. The majority of these are preserved in England, especially at Oxford. In the United States we have three papyri: P<sup>1</sup>, P<sup>9</sup>, and P<sup>10</sup>; P<sup>1</sup> is considered the oldest fragment of a New Testament manuscript extant. It is kept in the Pennsylvania University Museum and is known as the Pennsylvania or Philadelphia Papyrus. Very likely it is a page from a papyrus book belonging to the third century. The text thereon is the beginning of the Gospel according to Matthew (vv. 1—9). At the head of the page the letter  $\alpha$  is given (= p. 1). Originally the page contained 29 lines, of which 25 have been preserved with an average of 28 letters to the line. A double period (dieresis) is found over the proper nouns:  $\text{ἰονδας}$ ,  $\text{ἰησοῦς}$ ,  $\text{ἰωβηδ}$ . The abbreviations  $\bar{\omega}$ ,  $\bar{\chi}$ ,  $\bar{\nu}$  for  $\text{Ἰησοῦ}$ ,  $\text{Χριστοῦ}$ ,  $\text{νιοῦ}$  are of interest. The writing  $\text{δαυιδ}$  (usually  $\text{δανειδ}$  in the uncials) is noteworthy. In v. 6  $\delta$   $\text{βασιλεὺς}$  after  $\text{δαυιδ}$  is missing (like  $\text{ⲛⲃⲓ}$ );  $\text{ἐγέννησεν}$  is always written with final  $\nu$ , also before consonants. The papyrus is badly damaged. Of the last three lines but a few letters are preserved.

P<sup>9</sup> at Harvard, Cambridge, Mass., contains John 4, 11—13. 15—17, and belongs to the fourth or fifth century.

P<sup>10</sup>, known as the Harvard Papyrus, has the beginning of the Epistle to the Romans. This papyrus was found with a written contract; it is dated about 316. Some consider it an amulet; it is written in a clumsy manner, perhaps as a written exercise. At the

head of the page,  $\alpha$  is found as on the Philadelphia Papyrus. The abbreviations used are:  $\vartheta\bar{\upsilon}$ ,  $\kappa\bar{\upsilon}$ ,  $\upsilon\bar{\upsilon}$  =  $\vartheta\epsilon\omicron\upsilon$ ,  $\kappa\upsilon\rho\iota\omicron\upsilon$ ,  $\upsilon\iota\omicron\upsilon$ , and also  $\chi\rho\upsilon$ ,  $\iota\eta\upsilon$ , and  $\pi\bar{\nu}\alpha$  =  $\pi\upsilon\epsilon\upsilon\mu\alpha$ . There are several writing mistakes, e. g.,  $\delta\alpha\upsilon\delta$  (without  $\iota$  or  $\epsilon\iota$ ),  $\alpha\gamma\epsilon\iota\alpha\iota\varsigma$  (for  $\acute{\alpha}\gamma\acute{\iota}\alpha\iota\varsigma$ , a case of iotacism),  $\upsilon\pi\alpha\kappa\omega\omega\upsilon$  (for  $\acute{\upsilon}\pi\alpha\kappa\omicron\eta\gamma$ ),  $\tau\omicron\upsilon\varsigma \omicron\upsilon\sigma\iota\upsilon$  (for  $\tau\omicron\iota\varsigma$ ), besides other peculiarities. Under the text the words are written:—

*Ανρηλιος Παυλος . . . νυνισιου των παρα γεννηματος περι των  
γεννηματων . . . ου επι τον λογειας . . . των χαι*

The meaning is not known. On the back is written:—

*Π . . . ση αποστολος.*

But the most interesting and also the most valuable New Testament manuscript in our country is the so-called Washington Manuscript, W (032, ε 014). There is another Washington Manuscript, which contains the Septuagint version of Deuteronomy and Joshua. The Washington Manuscript of the four gospels was acquired together with three other Bible manuscripts by Mr. Charles L. Freer, of Detroit, Mich., from an Arabian dealer in Egypt in 1906. Mr. Freer did not know at that time what the contents of this manuscript were, but merely bought it as an oddity. Prof. Henry A. Sanders, of the University of Michigan, edited the manuscript. It consists of 187 parchment leaves, or 374 pages, and contains the four gospels in the order of Matthew, John, Luke, and Mark, written in one column of thirty lines to the page and is in a good state of preservation. The leaves of the manuscript are held between the covers of two wooden panels, painted with the portraits of the four evangelists, in the order in which the gospels appear in the text, namely, Matthew and John on the left-hand, Luke and Mark on the right-hand board. Prof. Sanders would place the manuscript in the fourth century. It is kept in the Smithsonian Institution at Washington, D. C.

It may be of interest to study a facsimile page of this well-known manuscript. By means of a magnifying glass and a small mirror the marks between the lines in the text, at times commingling with the letters, will at once appear as reprints from the opposite page. The first line of the page reads:—

*PETAI OYAEΠOTEEAAAHCENOYTΩCANOC*

The horizontal line above  $\overline{ANOC}$  indicates, as in the papyri, that we have an abbreviation here of some kind. *PETAI* does not mean much for the time being; in fact, at first we do not know what to make of it. But in the following grouping of letters, the word  $\omicron\upsilon\delta\acute{\epsilon}\pi\omicron\tau\epsilon$  will at once stand out, likewise the following  $\acute{\epsilon}\lambda\acute{\alpha}\lambda\eta\sigma\epsilon\nu$

and οὕτως, as well-known words used in the New Testament. Not knowing that the page is taken from one of the gospels, it would nevertheless soon become apparent that it must be a historical account of some kind; for later we have the grouping ΤΩΝ ΦΑΡΙΣΑΙΩΝ = τῶν φαρισαίων and ΛΕΓΕΙΝΙΚΟΔΗΜΟΣ = λέγει Νικόδημος. Furthermore, in view of the wording ΤΟΦΩΣΤΟΥ-ΚΟCΜΟΥ = τὸ φῶς τοῦ κόσμου and ΕΠΙCΤΕΥCΕΝΕΙC-ΑΥΤΟΝ = ἐπίστευσεν εἰς αὐτόν (not ἐν αὐτῷ or ἐπ' αὐτόν), the conclusion is at once made: This is history, telling about the Pharisees and Nicodemus, written by John. And upon consulting St. John relative to an account about the Pharisees and Nicodemus, it will soon be found that we here have the record chap. 7, 46—52 and chap. 8, 12—16 to the word πέμψας. (The story about the woman taken in adultery, chap. 8, 1—11, is not found in this manuscript.) PETAI is the last part of the word ὑπηρεταί. V. 46. By comparing with a Greek text, it will become apparent that ΑΝΟC in the first line is an abbreviation of ἄνθρωπος. The same occurs later in the text, ΑΝΟΝ = ἄνθρωπον. Twice we have the abbreviation ΙC = Ἰησοῦς. In v. 12, according to our New Testament text, we read ἐλάλησεν Ἰησοῦς λέγων, whereas the manuscript reads: ΕΛΑΛΗCΕΝΟΙCΚΑΙΕΙΠΕΝ = ἐλάλησεν ὁ Ἰησοῦς καὶ εἶπεν, but over the καὶ εἶπεν the mark < has been placed, which is repeated in the margin, where the word ΛΕΓΩΝ is written, no doubt to indicate that λέγων is the common reading. Another peculiarity is the form ἐραύνησον for ἐρεύνησον and the addition of τὰς γραφάς after this word. Also the forms κρείνεται and κρεῖνω (iotacism). But the record in our Bible is in no wise changed, whether we follow the reading of Tischendorf, Nestle, Buttmann, or the Washington MS. We have in substance the record: the Pharisees' derogatory remarks about the ὄχλος, Nicodemus speaking in Christ's behalf, Jesus' testimony as to His being the Light of the world and as to Judgment. Finally we might note that the Washington MS. has the longer conclusion of the Gospel according to St. Mark; inserting, however, after v. 14 an apocryphal addition, the exact wording of which is not given elsewhere.

The more one studies these ancient manuscripts, the stronger the conviction will become that, while some of them are very imperfect, the inspired text of the holy writers has not been lost to us, but through comparison of the many old New Testament documents preserved to us and through careful consideration of all other relevant data can very well be restored.