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The Koridethi Manuscript and the Latest Discoveries in Egypt

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Die Lehre von einem absoluten Verwerfungsbefehl ist daher nicht Schriftlehre, sondern ein Menschenfindlein, wofür in der Schrift auch nicht die geringste Veranlassung sich findet.

So steht es endlich auch mit der bekannten Stelle, Kap. 9, 16: „Darum habe ich dich erweckt, daß meine Kraft an dir erscheine.“ Auch darin liegt mit keinem Wort die Lehre von einem absoluten Ratsschluß der Verwerfung. Man achte doch genau auf das, was da steht. Gott sagt nicht, daß er den Pharao erweckt habe, damit an demselben das ewige Verwerfungsbefehl sich verwirkliche, sondern was da steht, ist dies: Ich habe dich erweckt, aufgerichtet, hingestellt (vgl. 1 Kön. 12, 32; 1 Chron. 15, 16), daß ich dich erfahren, empfinden lasse, dir zeige und erweise meine Macht. Damit ist nicht gesagt, daß diese Macht von vornherein eine Macht des Zornes und der Verstoßung gewesen sein müsse. Im Gegenteil, hätte Pharao sich Gott gegenüber gehorsam gezeigt, so würde er in der Geschichte dagestanden haben als einer der wahrhaft großen Könige, wie Nozes, Esra 1, 1 ff., Darius, Esra 6, 1 ff., und andere, die nicht nur Zeugen, sondern auch Mitarbeiter an den Großtaten Gottes waren, die Gott der Allmächtige zum Heil seines Volks ins Werk setzte. Weil aber Pharao sich hartnäckig weigerte, diesem Gnadenwillen Gottes, der es auf Pharaos zeitliches und ewiges Wohlergehen abgesehen hatte, Folge zu leisten, so steht er nun allerdings in der Geschichte da — und das allerdings nach gerechtem Willen und Verhängnis Gottes — als ein warnendes Beispiel der strafenden, richterlichen Macht und Majestät des Herrn Jehovah, der seiner nicht spotten läßt.

Weit entfernt daher, daß die Geschichte der Verstockung Pharaos, so ernst und erschütternd sie ist, auch nur den leisesten Schatten auf Gottes Gerechtigkeit und Gnade fallen läßt, wird vielmehr gerade durch den Bericht über die Verstockung Pharaos sowohl der unwandelbare allgemeine Gnadenwille als die unabänderliche Heiligkeit und Gerechtigkeit des Herrn Jehovah ins klare Licht gestellt. The o. L ä t s c h.

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A little more than ten years ago a short article was offered in the *Theological Monthly*, the predecessor of the *CONCORDIA THEOLOGICAL MONTHLY*, on the topic "The Freer Manuscripts and the *Oxyrhynchus Papyri*" (Vol. I, 1921, 255—259). The importance of these manuscripts for the student of the Greek New Testament has since been abundantly demonstrated, and it is most fortunate that reprints and facsimile copies of most of the important material included in these finds are available in the larger libraries. If nothing

else, it is a matter of no small satisfaction to know that every new discovery in this field tends to give further support to the text of the New Testament as it is now available in the editions by Tischendorf, Alford, Westcott and Hort, Souter, and Nestle and substantially reproduced in Luther's German Bible and in the Authorized Version.

About the same time when Dobschuetz published *Eberhard Nestle's Einfuehrung in das griechische Neue Testament* in the fourth edition (May, 1923), Prof. Kirsopp Lake, together with Dr. R. P. Blake, published an article in the *Harvard Theological Review* (July, 1923) in which the authors discuss with great thoroughness the so-called Koridethi Manuscript of the New Testament. Owing to a number of accidents this manuscript, which had come to the attention of scholars in the last quarter of the nineteenth century (it disappeared for about thirty years), was not studied until G. Beer-mann and C. R. Gregory published it in Leipzig, in 1913, under the title *Die Koridethi-Evangelien*. Three years later Burkitt discussed the text in the *Journal of Theological Studies* (Vol. 17, 1 ff.; 139 ff.). The manuscript has during the last years received as much attention as the Freer text, and there are indications that it may be of value in settling the difficult question of families of texts.

The Koridethi manuscript is an uncial, the handwriting of which, according to Gregory, places it between the seventh and the ninth century. Streeter (*The Four Gospels*, 79) says: "The ordinary tests by which the handwriting of manuscripts can be dated are difficult to apply; but it probably belongs to the eighth century." It was discovered in a remote valley of the Caucasus Mountains, in the district of Swanetia, in the former Russian government Kutais, where the ignorant villagers looked upon it with superstitious awe as a kind of village fetish; but at a much earlier date the manuscript had belonged to a monastery at Koridethi, at the eastern end of the Black Sea, just inside the old frontier between Russia and old Turkey. The handwriting of the copy is very poor, almost like the scribbling of a schoolboy, showing clumsy, irregular letters, which may account for the fact that it was at first not given the attention which it deserves.

Streeter makes the statement that the discovery of this manuscript is comparable in importance with that of the Sinaiticus or the Sinaitic Syriac. This does not refer to its age, as Streeter says, but to the fact that it supplies a missing link, enabling us to see the real connection between certain cursives, the exceptional character of which has long been an enigma to the critic. It was Lake who, in the brilliant article referred to above, demonstrated the relation, as he thought, between this manuscript, now known as Θ (038), formerly No. 1360, and the group of cursives representing the so-

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called Caesarean text. The matter is now being investigated more closely by a number of scholars, of whom some seem to think that the Koridethi manuscript is a copy of a fairly ancient text, closely related to the Codex Bezae, the Vetus Syra (Syr. sin. and cur.) and the Vetus Latina (the Afra of Stummer).

Some of the readings in the family Θ are very striking. Matt. 1, 16 reads: 'Ἰακώβ δὲ ἐγέννησεν Ἰωσήφ, ᾧ μνηστευθεῖσα παρθένος Μαρίας, ἐγέννησεν Ἰησοῦν, τὸν λεγόμενον Χριστόν. Concerning Mark 16, 9—20 Streeter has the remark: "In the newly discovered Vatopedi MS. 1582—the oldest manuscript of Family 1—there is a concluding ornamentation after *ἐφοβοῦντο γάρ*, Mark 16, 8, followed by a scholion: 'In some copies the Gospel ends here, up to which point also Eusebius Pamphili made his canons, but in many [copies] there is also found this.' Then follows 16, 9—16." John 7, 53—8, 11: "*Pericope Adulterae*, om. Θ , 22, 2193, 565, 1424, etc. . . ., with a note that it is found in some copies, but not commented upon by the holy fathers Chrysostom, Cyril Alexandrinus, and Theodore of Mop-suestia." (*Op. cit.*, 88 f.)

The Koridethi manuscript, as stated above, has been known for some time, although it is just now being properly evaluated. With regard to the latest discovery in Egypt little is known as yet, but scholars are looking forward to the publication of this manuscript with great interest. As stated in a note in the columns of this journal a few months ago (p. 219), announcement of the newly discovered manuscript was made toward the end of the year 1931 in the *London Times*, with a reproduction of one page of the manuscript, also in the *Spectator*. Further information on the find and its possible importance in the study of the text is given in the *Zeitschrift fuer die neutestamentliche Wissenschaft*, in the last number of 1931, the article by Carl Schmidt-Berlin having been closed December 27, 1931. From this article it appears that the following information is now available.

As early as the spring of 1930 it was known that a further find in the field of Bible manuscripts had been made, for it was then that individual papyrus leaves were offered for sale by dealers in Egypt at most exorbitant prices. It remained for A. Chester Beatty, a private collector of England, to acquire 190 leaves of a fairly complete collection. His purchase brought a literary treasure of incalculable value to London, where Sir Frederic Kenyon, former Director-General of the British Museum, and Dr. Bell, another noted expert in the field of papyrology, with the aid of Dr. Ibscher of the Berlin Museum, have taken steps to preserve the manuscript and to collate the fragments. The preliminary information issued by the future editor of the manuscript brings the following facts to the attention of interested scholars.

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The Book of Genesis is represented by two different sections. The first section, of 44 leaves, contains chaps. 9—41, the date of the handwriting being the fourth century. The second manuscript comprises 22 leaves, containing chaps. 22—46, of the late third century. Dr. Schmidt here refers to a text purchased by him at Achmin, Egypt, in 1906, containing chaps. 1—35, with some omissions. This was published by him and Prof. A. H. Sanders of the University of Michigan in 1927 (*The Minor Prophets in the Freer Collection and the Berlin Fragment of Genesis*). This codex is dated in the third century.

Numbers and Deuteronomy are included in a single copy, in an unusually good handwriting, which Kenyon dates not later than the middle of the second century, all the leaves being in a good state of preservation, twelve pertaining to the Book of Numbers and thirteen to the Book of Deuteronomy. The text is Num. 5, 12—8, 19 and parts of 22, 11—34, 8; Deut. 1, 20—7, 18 and 28, 43—60. Fragments of individual leaves are in the collection of the Michigan University.

Of Isaiah there are parts on twelve leaves, together with a few fragments, of Jeremiah only one leaf. The conjecture of the editor at present is that these parts are to be dated in the first half of the third century.

Of Esther and Ezekiel there are sixteen leaves, a form of a codex in keeping with the quaternions of that day. The text offered is that of Esther 2, 20—7, 9 and Ezek. 11, 25—17, 21. The apocryphal sections of Esther are included, as was customary in the Greek text.

Of the prophet Daniel chap. 3, 72—6, 18 and 7, 1—8, 27 are preserved, but with several gaps. Kenyon thinks that the handwriting belongs to the first part of the third century. The text of this book is especially interesting, since it contains the original translation of the Septuagint, before the recension of Theodotion. Till now the original translation was contained only in one copy, that of the Chigi Library in Rome, whose date is the eleventh century.

Of Ecclesiasticus there is only one leaf preserved, containing 36, 28—37, 22, the handwriting being assigned to the fifth century. It is clear that the science of textual criticism has received some very valuable material. Both the Cambridge and the Goettingen edition of the Septuagint may be influenced by the new discoveries.

Of the New Testament three sections are distinguished in the new find. The first is a manuscript of the four gospels and of the Book of Acts, dated not later than the third century. Twenty-eight leaves have been preserved, some of them, however, in a very fragmentary condition. But it is plain that the text contains Matt. 20 and 26; Mark 4, 36—9, 31; Luke 9, 26—14, 33; and John 10, 7—11, 56, to which must be added thirteen leaves of the Acts, with 4, 27—17, 17. It is significant that the gospels and the Book of Acts appear in *one* volume, whereas it was formerly assumed that the four gospels were

never issued together in the early centuries, at least not before the fourth century.

Of the letters of the New Testament, the so-called *Apostolos*, the following sections are contained on nine leaves: Rom. 5, 17—11, 32, the end of Philippians and the beginning of Colossians, and a small part of First Thessalonians. Since this codex was issued with numbered pages, it has been calculated that 70 leaves have dropped out between Rom. 11, 32 and the present beginning of Philippians. The editor assumes that this section contained Hebrews, the two letters to the Corinthians, Galatians, and Ephesians. The manuscript is to be dated not later than the third century.

Of the Apocalypse ten leaves have been preserved, containing 9, 10—17, 2, the manuscript being dated in the latter half of the third century. Besides this, five leaves of the Book of Enoch were found, with an appendix of an ancient Christian homily. This Kenyon assumes to have been written in the fifth century.

It has not yet been determined where these leaves were found, but Dr. Schmidt believes one may well conclude that they were found in the village of Atfih, the ancient Aphroditopolis, the home of Antonius, who was the founder of monasticism in Egypt. There can be no doubt that there were churches and monasteries in this neighborhood in considerable numbers, in which consecrated scribes were willing enough to make copies on papyrus after the ancient copies on parchment had been used up in the services of the churches and monasteries.

P. E. KRETZMANN.

Exegetische Behandlung des Abschnitts 1 Kor. 15, 22—28.

Der Abschnitt, der zur exegetischen Bearbeitung vorliegt, ist einer, in dem die Eschatologie oder die Lehre von den letzten Dingen besonders hervorgehoben wird. Obwohl dieser Abschnitt eigentlich die Klimax der herrlichen und einfachen ersten Korintherepistel bildet, so schreibt der Apostel hier doch durch Eingebung des Heiligen Geistes zum Teil von solch erhabenen und unser Verständnis so weit übersteigenden Ereignissen, daß wir sie in diesem Leben nur stückweise erörtern und begreifen können und daß wir ihre volle Bedeutung erst dann recht verstehen werden, wenn unser Glaube in Schauen übergegangen und unsere menschliche Unkenntnis wie Schuppen von unsern Augen gefallen ist. Möge Gott daher seinen erleuchtenden Geist verleihen, damit wir, wenn auch unvollkommen, seinem erhabenen Gedankengang folgen können, und uns diesen Abschnitt so beleuchten, daß wir daraus die Offenbarungen und Mitteilungen erlangen, die unserm Glauben und unserer Christen Hoffnung höchst erbaulich und stärkend sind.

Die Veranlassung für den Apostel, diesen Abschnitt an die Korinther zu schreiben, erhellt aus dem Kontext. Etliche Korinther leugneten näm-