

to the dread throne of universal Saviourhood, where John saw Him as a Lamb slain (Rev. v. 6), the eternal Word of God, the eternal revelation of God, to man. For John the Christ of Calvary has become the eternal Christ.

Now the climax of the New Testament is John's Gospel, and, leaving aside John's additional chapter, the climax of his Gospel is the twentieth chapter, and this ends in the first ascription to Jesus of the name "God." This name is won when Jesus returns to Thomas *with the marks of His passion upon Him*. Those marks did not lie; they spoke a present truth, and Jesus revealed Himself so that He might ever be so known, the same to-day as yesterday. It is the Crucified who is God, and the Crucified who is on the throne of history (Rev. v.-vi.). Except we see the print of the nails, we will not believe. And when we see that print, we know it is the word of Him who said, "I AM THE TRUTH." We rest there with him who said, "My Lord and—my God," and with him who wrote, "Guard yourselves from idols. Jesus Christ—this is the true God, and eternal life."

F. WARBURTON LEWIS.

THE ORIGINAL CONTENTS OF CODEX BEZAE.

CODEX Bezae, D, or δ 5 (as Von Soden chooses to call it) is our only "Western" authority for the Greek text of the Gospels and Acts. Much of it is lost, but it is important to know what were its former contents. This is fortunately no difficult or uncertain task.

The codex gives the four Gospels in the old Latin order, Mt., Jo., Lc., Mc., (a few sheets being missing,) as far as Mc. xvi. 14 in the Greek, and Mc. xvi. 5 in the Latin. Then 66 leaves are lost.¹ Next come the last verses of the Third Epistle of St. John; lastly, the Acts of the Apostles

¹ I take the description from Scrivener's edition.

as far as ch. xxii. 20 in the Latin, xxii. 29 in the Greek. The question is, " what was contained in the 66 leaves that are lost ? " The number of leaves is certain, for the manuscript is regularly made up of quaternions, the signatures of which remain, where they have not been cut away by the binder. Scrivener supposed that the Third Epistle of St John was the last of the seven Catholic Epistles, and he has been followed by many others. He says p. xv.:

Our only difficulty is with the Catholic Epistles, which could hardly have covered more than fifty of the missing sixty-six leaves between the end of St. Mark and the beginning of the Acts, even though we suppose that St. Jude was inserted, as in some catalogues, otherwise than in the last place. Since the superfluous sixteen leaves would suffice neither for the Epistle to the Hebrews, nor for the Apocalypse, nor for any other book at all likely to occur in such a position, *but would take up exactly two quires* [italics are Scrivener's], we venture to suggest that the original penman may have miscounted his quires by two at some place in the portion that is lost ; just as we know that one of two later scribes must have done in Cod. Sinaiticus, inasmuch as they differ by unity in numbering the quires from the commencement of St. Paul's Epistles (*Quat.* 82 or 81) down to the end of the manuscript."

This ingenious suggestion might have been useful, had there been any probability whatever that the seven Catholic epistles should be found in Codex Bezae. Studies in the text of St. Cyprian have taught me the importance of noting the contents and order of different families of manuscripts ; and it is certainly needful to consider what books belong to the " Western text," before attempting to reconstruct Codex Bezae. Now if we examine the earliest authors who use the Western text, we find that St. Irenaeus only seems to know 1, 2 [and 3?] John and 1 Peter; that St. Cyprian knows only the same ; that Tertullian knows St. Jude also ; that the old Latin apparently originally agreed with Tertullian; and that the Muratorian Canon also agrees with all the rest in omitting James and 2 Peter. Codex Bezae represents a very early text, and there is no

reason at all for supposing that it ever contained James or 2 Peter, and some reason for supposing that it did not contain Jude. We must therefore work upon some other basis.

To begin with, the scribe of D invariably begins a book at the top of a new column, without any title. He always places the title immediately after the *explicit* of the preceding book in the column next before the new book, that is to say, in the last column of the preceding book. For instance, we have fol. 103*b* (left side of open book), the last seven verses of St. Matthew, and then “*εὐαγγέλιον κατὰ μαθθαίον ἐτελεσθη | ἀρχεται εὐαγγέλιον | κατὰ ἰωάννην*”; the right hand page (fol. 104*a*) is the Latin, and exactly corresponds. If we turn over the leaf, we find the first words of St. John’s Gospel beginning at the top of the column. The same arrangement is found for the commencement of St. Luke, of St. Mark, and of Acts.

There are invariably 33 lines in a column. These lines are sense lines (what St. Jerome apparently means by writing *per cola et commata*), but the original divisions of the parent MS. have been disarranged by the scribe of D, as Scrivener has shown, pp. xxiii. and xvii. He remarks p. xvii. :

In the first Gospel, although many of the clauses are not balanced in the strict and regular fashion which would have satisfied the laws of parallelism as laid down by Bishop Jebb (e.g. Matt. vi. 1; ix. 17; xi. 21; xiii. 40; xvi. 18; xxvi. 51, etc.); though a few lines end in *γαρ* (iv. 10; vi. 7; xvii. 15), or in *δε* (xx. 2), or even in the article (vi. 6; xiv. 35; xix. 1), yet the close of each *στίχος* usually coincides with some slight pause in the sense. With the first page of St. John the dissolution of the verses becomes much more marked (e.g. i. 4, 10, 13), and though only one line (i. 16) ends with the article before ch. vi. 32, yet such irregularity occurs no less than 48 times from that place to the end of the Gospel, while in the succeeding Gospel of St. Luke an entire breaking up of the stichometry becomes rather the practice than the exception; about Luke viii. the dissolution seems adopted almost in preference; prepositions being separated from their cases (e.g. John xiv. 23; xxi. 8; Luke vii. 20; viii. 13; x. 7), or even words (not

always compound words) are divided, whether in the Greek (e.g. John xiii. 36; Luke i. 1; vi. 1, 38; vii. 6; xxi. 36), or in the Latin (e.g. Matt. xviii. 33; John vi. 18), or in both (Luke v. 19; vi. 9, 48; vii. 20). As the work proceeds from the middle of St. Luke onwards (however we may account for the fact), the arrangement of the *στίχοι* becomes less broken and careless, though some of the chief anomalies are met with even to the last (e.g. Mark xiii. 22 *Gk. Lat.*; Acts iii. 26 *Gk.*, x. 41 *Gk.*; xi. 2 *Lat.*).

These interesting remarks of Scrivener's are curiously confirmed by an examination of the lengths of the lines in the various books. The scribe was not likely to shorten the lines of the original; in fact, it is easy to assure oneself that the disturbances have been caused by his lengthening them; and consequently, in those books in which there is more disturbance, the lines of Codex Bezae are longer. I use in the following table the number of syllables which Dr. Rendel Harris has counted in Westcott and Hort's edition. I take the figures he gives from the column in which he has counted the abbreviated words, *θεός, κύριος, ἰησοῦς, χριστός* as a single syllable.¹

	<i>Syllables</i> <i>W.H.</i>	<i>Lines</i> <i>Cod. Bezae.</i>	<i>Syllables</i> <i>in line.</i>	<i>Syllables</i> <i>in page.</i>
Matthew	38,352 ...	3,389 ...	11·31 ...	373·23
John	30,794 ...	2,565 ...	12· ...	396·
Luke	40,816 ...	3,396 ...	12·02 ...	396·6
Mark	24,576 ...	1,511 ...	11·7 ...	386·1

At random I count a column of Codex Bezae at the beginning of St. Matthew, and I find 356 syllables; I count another in the middle of St. Luke, and there I find 443. In the Acts the scribe begins with short lines, and suddenly continues with longer ones on the ninth page. The following figures are roughly counted:

¹ J. R. Harris, *Stichometry*, p. 51. He gives the number of sixteen-syllabled lines. I consequently multiply his figures by 16. I have added 400 syllables to St. Mark, for the last 12 verses, and 346 to St. John for the *Pericope adulterae*.

ACTS I. 1.		
fol. 415b 338 syll.	fol. 423b 374 syll.	fol. 431b 381 syll.
416b 316	424b 378	432b 383
417b 348	425b 367	433b 376
418b 346	426b 365	434b 358
419b 322	427b 362	435b 340
420b 335	428b 384	436b 366
421b 324	429b 369	437b 368
422b 318	430b 390	438b 359

The increase beginning fol. 423b is very noticeable. The scribe seems to have bethought himself all at once that he was wasting parchment. The average of the first eight places is 329·4, or less than 10 syllables to the line (there are invariably 33 lines to the page in Codex Bezae). The average of the remaining 16 places is 356·52, or 10·8 syllables to the line. The average of the last five remaining pages of Acts is about 360, or 10·9 syllables to the line.

With these statistics it is easy to calculate the amount contained in the lost 66 pages.

1. Fol. 415a contains the Latin of 3 John from *v.* 11 "qui malefacit non vidit dñm" inclusively. The lost fol. 414b contained the corresponding Greek. The Epistle up to this point has 362 syllables (W. & H.), which will just carry us back as far as the top of fol. 413b.

2. The lower part of fol. 412b will have had *Επιστολη β. Ιωανου επληρωθη αρχεται επιστολη γ.* 2 John contains $30 \times 16 = 480$ syllables. It will have taken the whole of fol. 411b, and the upper part of 412b.

3. The lower part of 410b will have contained the inscriptions, *Επιστολη α. Ιωανου επληρωθη αρχεται επιστολη β.* The First Epistle of St. John has 4,192 syllables. It is not likely that the scribe rose again to the high figure he attained in St. Luke of 396½ syllables per page (in parts much higher). In St. Mark we have seen that he has decreased to 386, in 3 John he has 362, while in the beginning of Acts he has gone down to 329½, though he soon

goes back to 356½. With 380 syllables to the page, 1 John would take 11 pages and one line over. With 350 lines to the page, it would take 11 pages and 32 lines over, leaving only one line (four would be needed) for the *explicit* and *incipit* on fol. 410*b*. We may thus be fairly certain that 1 John took 11½ pages, viz., from fol. 399*b* to fol. 410*b* inclusively.

We have now accounted for 16 pages, from fol. 399*b* to fol. 414*b* inclusively. There remain to be accounted for, 50 pages, fol. 349*b*–398*b* inclusively. (Fol. 348*b* is also lost; it contained the last five verses of St. Mark, and its *explicit*, together with the *incipit* of the following book, whatever this may have been.) These 50 pages would contain at most $(50 \times 33) - 4 = 1,646$ lines, and at least $(50 \times 33) - 32 = 1,618$ lines; for there are 33 lines in a page; and the last page cannot have contained more than 29 lines (excluding the *explicit* of the book, and the *incipit* of 1 John), nor less than one line. If we take 1,640 as a probable number of lines and multiply it by 11·7 (the number of syllables per line in St. Mark, the book which precedes the gap in Codex Bezae), we arrive at 19,188 syllables as the number of syllables contained in the missing book. The number of syllables in the Apocalypse is about 19,408. There is scarcely room for doubt, in consequence, that the Apocalypse was the missing book.

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From the time when Codex Bezae was written until the ninth century it was frequently corrected, almost entirely on the Greek side, but there is no trace of its having been used for liturgical purposes. But from the ninth century to the twelfth, inclusively, it received successive liturgical notes and directions, and also marginal headings or *τίτλοι*, which seem to show that it was sometimes so used.¹

¹ J. R. Harris, *Annotators of Cod. Bezae*, p. 6, and Burkitt in *Journal of Theol. Studies*, July, 1902, p. 505: "There is no indication that Codex Bezae has ever been formally and publicly used except as a Greek book."

Some missing leaves were supplied by a hand which Scrivener (p. xxi.) ascribes to "about the tenth century." It would seem that the liturgical use of the book necessitated the restoration of the lost pages of the Gospels. We see that fol. 7 had fallen out, the whole of the 22nd quaternion (foll. 169-176) and foll. 348-9. These eleven leaves were supplied by the addition of nine others.

Foll. 348-9 contained the end of St. Mark's Gospel, and fol. 349 *verso* contained the first column (Greek) of the Apocalypse. The next leaf also (the last of quaternion 44), and the next eight quaternions have disappeared. Such a bulk can hardly have been lost by accident, nor is it likely that precisely the whole of the Apocalypse and Johannine Epistles should fall out by accident, leaving Acts entire. The idea suggests itself that the possessors of the Codex did not regard the Apocalypse as canonical, and removed it. This might explain the loss of the last leaf of Mark, which contained the *incipit* of the Apocalypse, but it would not explain the cutting out of the preceding leaf. If the last was intentionally removed, this was not done with the purpose of copying it on a new leaf; for the new leaves have a text of a wholly different character. The loss of the two leaves of Mark, therefore, took place some time before the renewal of the leaves. If, again, the Apocalypse was objectionable, yet the three Epistles of St. John would not be rejected. A better hypothesis seems to be that the leaves 348-9 and 350 (being the last three of the 44th gathering), had fallen out because one or two quaternions immediately following had gone beforehand. The Apocalypse being thus incomplete was not restored as were the Gospels, simply because it was not wanted for liturgical use. A part of the three Epistles may equally have been missing. Consequently, on some occasion when the Codex needed rebinding, the missing pages of the Gospels were supplied, while all that remained

of the Johannine writings was removed. Probably Acts was at this time complete. It has now lost its last three quaternions, and two leaves out of the last remaining quaternion, evidently owing to a loosening of the binding, —perhaps after long liturgical usage, followed by careless treatment as rubbish.

JOHN CHAPMAN.

NEW TESTAMENT TEACHING ON LAWLESSNESS.

A FAVOURITE position taken by modern Agnosticism, although not always frankly and freely presented, is a practical denial of the idea of sin; of sin as it is set forth in Holy Scripture in its nature and effects, of sin in its mischief and madness, of sin as it has been wept for, struggled against, and triumphed over by countless generations of Christian souls through the grace and power of the Redeemer.

How is it then? Is there no such thing as moral evil? Can any sane man, with elementary conceptions of the difference between right and wrong, deny its presence, its force and fateful issues? "No," says the Agnostic, "I do not go so far as that, my contention rather is that the special idea of sin is a creation of the brain of ecclesiastics and theologians. What Christians call sin in the individual I prefer to describe as a neglect of the necessary conditions of his life, it is a going over the boundary line set by utility, and if he does thus transgress, he must pay the inevitable penalty." Beneath these high-sounding phrases with which those who know the drift of Agnostic sentiment are only too well acquainted there is an underlying truth. And in so far as there is this truth Christians will already find it expressed for themselves. For there is no maxim, no idea, no suggestion in moral philosophy that is just and wise which is not caught up, illustrated, purified, and consecrated in and through the Christian Faith. All that is true in