

TYCHE

Beiträge zur Alten Geschichte Papyrologie und Epigraphik

Herausgegeben von

Gerhard Dobesch, Hermann Harrauer
Peter Siewert und Ekkehard Weber

Band 16, 2001

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Papyrologie und Epigraphik**

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Band 16

**Hermann Harrauer
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Herausgegeben von:

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Tafel 1–12	

A New Testimony to the Letter to the Hebrews
(2. 9–11 and 3. 3–6)

Tafel 6

The papyrus presented here was first published by the present author in the electronic "Journal of Greco-Roman Christianity and Judaism" 1 (2000) 18–24 (<http://www.jgrchj.com/>). Here I offer a print version of the article¹, in which I additionally discuss alternative views on the papyrus published in the meantime.

The papyrus fragment P.Vindob. G 42417 offers a new testimony to the New Testament Letter to the Hebrews. The fragment measures 3.3 × 5.2 cm. Its margins are no longer extant. There are parts of Heb. 2.9–11 on its recto and Heb. 3.3–6 on its verso. The script runs along the fibres on the recto, and across the fibres on the verso.

Several witnesses to the Letter to the Hebrews have come down to us from late antique Egypt. The catalogues of J. van Haelst² and K. Aland³ list eleven such witnesses, which were written on various materials (papyrus, parchment or ostraca)⁴. Moreover, there is the papyrus codex P.Laur. IV 142 of the late fourth century⁵, as well as the parchment codex Sinai, St.Catherine's Monastery MG 70 + St.Petersburg, Ross. Nac. Bibl., Gr. 9 (Gregory, Aland 0285) of the sixth century. Most recently a new fragment, probably of a papyrus codex, containing Heb. 1, 7–12 and dated to the third century was published as P.Oxy. LVI 4498 (p¹¹⁴) by W. E. H. Cockle. The text of the fragment examined here is attested in its entirety by only one other early Christian document from Egypt, namely P.Chester Beatty 2 (van Haelst, *Catalogue*, no 497 = Aland, *Repertorium*, NT46 [0105]), which dates from c. A. D. 200. The text on the verso is also attested by P.Oxy. IV 657, col. I (3rd/4th cent.), which contains a

¹ Work on this article was carried out within the framework of the Project "Edition of papyri from Ptolemaic, Roman, and Byzantine Egypt", under the auspices of the Austrian Academy of Sciences and funded by the Austrian Science Fund (*Fonds zur Förderung der wissenschaftlichen Forschung*).

² J. van Haelst, *Catalogue des papyrus littéraires juifs et chrétiens* (Université de Paris IV Paris-Sorbonne Serie 'Papyrologie' 1), Paris 1976.

³ K. Aland, *Repertorium der griechischen christlichen Papyri*, I. *Biblische Papyri* (PTS 18), Berlin, New York 1976.

⁴ Van Haelst, *Catalogue*, nos. 20, 182, 497 (= Aland, *Repertorium*, NT46 [0105]), 507, 536 (= Aland, *Repertorium*, NT12 [Var 35]), 537 (= Aland, *Repertorium*, NT13), 538, 539 (= Aland, *Repertorium*, NT17), 540 (= Aland, *Repertorium*, NT79), 541 and 542.

⁵ Edited by R. Pintaudi, *N. T. Ad Hebraeos VI, 7–9; 15–17 (PL III/292)*, ZPE 42 (1981) 42–44.

substantial part of the Letter to the Hebrews, as well as by a parchment codex from Egypt, Washington, Smithsonian Inst., Freer Gallery of Art, 06.275 (5th/6th cent.)⁶.

As is usually the case with Christian texts, it appears that the fragment in question, which is written on both sides, comes from a now lost codex. The preserved text allows us to calculate the rough dimensions of the original folio. The fact that there must have been around fifty words on either side of the fragment (see the reconstructed version at the end of the paper), which, as mentioned above, has a height of 5 cm., while 172 words are missing between the preserved parts, suggests that the space needed for the missing words must have been 17 cm. high. If one adds the height of the preserved fragment, i. e. 5 cm., plus 3 cm. for each of the upper and lower margins, it could then be deduced that the original folio was 28 cm. high. The width of the written column can also be calculated. Since there are approximately eight letters to the line on the 3.3 cm. wide fragment, while there must have originally been 34 letters to the line, the original column must have been 14 cm. wide. If another 4 cm. are allowed for the left-hand and right-hand margins, it turns out that the original folio was 18 cm. wide. The codex, therefore, measured 18 × 28 cm., which is a perfectly normal size for the papyrus codices of the time⁷.

From the point of view of textual criticism attention should be drawn to line 10,]c κατ[. Here the manuscript tradition has ὁ δὲ πάντα (τὰ πάντα is also attested) κατασκευάσας θεός. On our papyrus, however, the reading π[άν]τ[α] κατ[α]σκευ[ά]σας is palaeographically impossible. A probable reconstruction that would remain as close to the original as possible would be: [... ὁ δὲ θεός] κατασκευάσας (τὰ) πάντα ...], in which case the differing word order would have resulted from an error of the scribe or his model⁸. It should, furthermore, be noted that there is a single case of accentuation in the text (a *spiritus asper* in line 4), whereas the *nomen sacrum* ἴην, which is usual both in medieval manuscripts and in papyri⁹ is also encountered here (line 1).

⁶ Edited by H. A. Sanders, *The New Testament Manuscripts in the Freer Collection* (University of Michigan Studies 9), New York, London 1918, 249–315 (esp. 295) (van Haelst, *Catalogue*, no. 507 = Gregory, *Aland I* 016). The popularity of the Letter to the Hebrews is also mirrored in other texts of Late Antiquity, which contain reminiscences of it; cf. van Haelst, *Catalogue*, nos. 689, 730, 906 and 1097.

⁷ On the size of papyrus codices in Late Antiquity, see E. G. Turner, *The Typology of the Early Codex* (Haney Foundation Series 18), Philadelphia 1977, 13–34 (esp. 14–22). The reconstructed format of our fragment corresponds to Turner's Group 5 (c. 18 × 30 cm.).

⁸ K. Jaroš, *Ein neues Fragment des Hebräerbriefes*, *Antike Welt* 31 (2001) 271–273 has recently suggested that]c κατ[is indeed an error of the copist, who would have been misled by the same letter order in the preceding line (οἶκ]ος κατ[α]σκευ[ά]ζεται). Although this possibility cannot be excluded, it appears quite improbable to me that neither the scribe nor his corrector, if there existed one, would in a second reading have spotted and corrected the obvious mistake ὁ δὲ πάντ[ε] κατασκευάσας θε(ε)ός (as in Jaroš, *Hebräerbrief*, 272). The potential supplement κατασκευάζει mentioned by C. Römer, *Christliche Texte V*, *APF* 47.2 (2001) 368–376, esp. 369 does not seem possible to me, as from a theological point of view it would imply that the process of creation has not yet been completed and is still continuing.

⁹ Cf. A. H. R. E. Paap, *Nomina Sacra in the Greek Papyri of the First Five Centuries A. D.* (Pap. Lugd. Bat. 8), Leiden 1959, 93, 107–109 and Aland, *Repertorium*, 423.

The fragment can be dated by applying palaeographical criteria. In fact, even though several characteristics of the elegant script¹⁰ point to an early dating¹¹, the palaeographical parallels allow us to date the papyrus to the fifth or possibly even to the sixth century¹².

In what follows, a diplomatic transcription of the fragment as well as a reconstructed version of the text are presented. It should be borne in mind that the allocation of the lost text to each line is hypothetical. Owing to the loss of the margins, there is no indication of the position the fragment originally occupied in the column and, consequently, as to exactly where a line stopped and the next began.

*Diplomatic Transcription**Reconstructed Version*

	Recto

	[... ^{2,9} τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἤλ-]
1	[αττωμένον βλέπομεν] Ἰη(σοῦ)ν διὰ [τὸ πάθημα τοῦ]

¹⁰ I see no palaeographical reason whatsoever for accepting Jaroš's suggestion (*Hebräerbrief* [see note 8], 273) that the papyrus was written by a scribe who was a βραδέως γράφων. For characteristic examples of scripts of "slow writers", see the classic article of H. C. Youtie, *Βραδέως γράφων: Between Literacy and Illiteracy*, GRBS 12 (1971) 239–261 (= H. C. Youtie, *Scriptiunculae* II, Amsterdam 1973, 629–651).

¹¹ Cf., for instance, R. Seider, *Paläographie der griechischen Papyri* II, Stuttgart 1970, no. 44 (P.Bodm. II, Jn 9.28–35; middle of the 2nd cent.) and no. 54 (P.Beatty VII, Ezek. 16.57ff.; 3rd/4th cent.).

¹² Cf., for example, P.Oxy. LXVI 4496 (plates I–II) from the fifth cent. A.D. Important elements of the same type of script are also to be found in papyrus documents of the period; cf., for instance, CPR VII 27. Although a dating of our text to the seventh cent. could be considered on the basis of A. Deissmann, *Die Septuaginta-Papyri und andere altchristliche Texte* (Pap. Heid. 1), Heidelberg 1905, no. 1 with plates (plate of a folio also in Seider, *Paläographie* (see note 11) II, no. 67, plate 37), it seems to me to be less likely. K. Jaroš, *Hebräerbrief* [see note 8], 273 proposes a much earlier dating for our papyrus, viz. the late 2nd / early 3rd cent. A.D. on the basis of two arguments. The first one is the use of the *nomen sacrum* ἰῆν instead of ἰν in line 1, which, according to Jaroš, points to an early date. The second argument is the use of the full form ὑἱός instead of a *nomen sacrum* in line 13, which Jaroš interprets as an indication of the belief of the scribe and of the society of his age that the incarnate Jesus was different from the divine *Logos*, a fact which would in turn point to the beliefs of the early Christian Church. Neither argument is convincing. With regard to the first argument it should be noted that the three-letter abbreviations ἰῆς and ἰῆν are attested in the papyri of the Byzantine period as well; cf., for example, Paap, *Nomina Sacra* (see note 9), 107–109. In his second argument, Jaroš reads too much into one word. The full form ὑἱός is not surprising at all, but on the contrary, reflects a very usual praxis of the scribes of the early Byzantine period; cf., e. g., Paap, *Nomina Sacra* (see note 9), 110–112: "From the papyri it appears that ὑἱός is seldom contracted; and as many as 123 of the 143 sources contraction in either the sacral or the profane meaning is unknown ...". Moreover, Jaroš's second argument is contradicted by his first, since the use by our scribe of the *nomen sacrum* ἰῆν in line 1 proves beyond any doubt that he had no objections as to the divinity of Jesus. Having completed this paper, the following publications concerning the dating of this papyrus have come to my attention: C. Römer (see note 8) and H. Förster, *Heilige Namen in Heiligen Texten*, *Antike Welt* 33 (2002) 321–324.

2	]η εστε[	[θανάτου δόξη καὶ τιμ]ῆ ἔστε[φανωμένον, ὅπως]
3	]ντος γε[	[χάριτι θεοῦ ὑπὲρ πα]ντὸς γε[ύσηται θανάτου.]
4	]ω δὶ ὄν τα π[	[^{2,10} Ἐπρεπεν γὰρ αὐτῷ, δι' ὄν τὰ π[άντα καὶ δι' οὗ]
5	]ους εἰς δο[	[τὰ πάντα, πολλοὺς υἱ]οὺς εἰς δό[ξαν ἀγαγόντα]
6	]σωτηρίας[	[τὸν ἀρχηγὸν τῆς] σωτηρίας [αὐτῶν διὰ παθη-]
7	]ε γὰρ[	[μάτων τελειῶσαι. ^{2,11} ὅ τ]ε γὰρ [ἀγιάζων κτλ.]

Line 4 ⁴ὄν

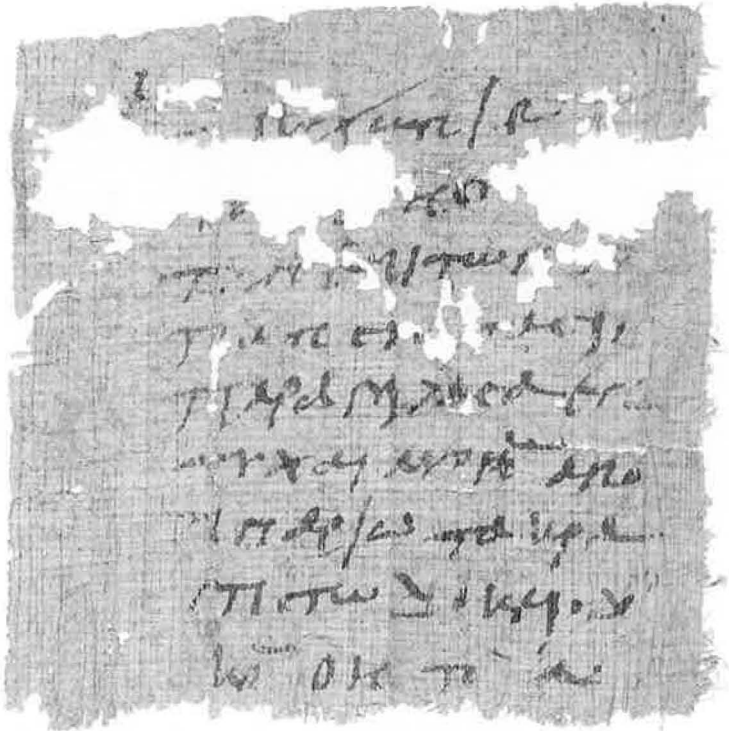
Verso

		[^{3,3} ... καθ' ὅσον πλείονα]
8	]υ οἴκο[	[τιμὴν ἔχει το]ῦ οἴκο[υ ὁ κατασκευάσας αὐτόν.]
9	]ος κατ[	[^{3,4} πᾶς γὰρ οἴκ]ος κατ[ασκευάζεται ὑπό]
10	]ς κατὰ[	[τινος, ὁ δὲ θεὸς] κατὰ[σκευάσας πάντα. ^{3,5} καὶ]
11	]πιστος ἐν[	[Μωϋσῆς μὲν] πιστὸς ἐν [ὄλφ τῷ οἴκῳ αὐτοῦ ὡς]
12	]ἀρτυριον τ[	[θεράπων εἰς μ]αρτύριον τ[ῶν λαληθησομένων,]
13	]ς υἱος ἐπι τ[	[^{3,6} Χριστὸς δὲ ὡς υἱὸς ἐπὶ τ]ὸν οἶκον αὐτοῦ·]
14]ν ἡμεῖ[[οὗ οἴκός ἐσμε]ν ἡμεῖ[ς κτλ.]

Line 10 ὁ δὲ πάντα κατασκευάσας θεός ed.

Amphilochios Papatthomas

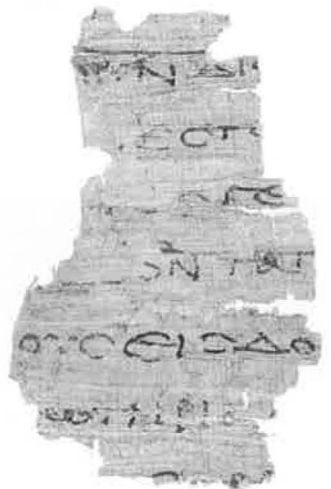
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zu N. Kruit, K. A. Worp: S. 91ff.



zu A. Papathomas: S. 107ff.



zu A. Papathomas: S. 107ff.