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Articles on THE RESURRECTION

By Drs. Vos, Beattie, Edgar and Rev. Francis Palmer

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all things; hold fast that which is good.

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CONTINUING

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Facts.

There seem to have been always two parties to the discussion of the nature of religion, divided by the emphasis placed on doctrine or life. One party depreciates doctrine as relatively unimportant, adopting as its motto the popular couplet of Pope:

"For modes of faith let graceless
zealots fight,
His can't be wrong whose life is in
the right."

The other party conceives its mission to be a strenuous contention for the faith once delivered to the saints and very naturally, therefore, puts eminent emphasis on doctrinal soundness, and preaches a salvation through belief of the truth.

We need not attempt here to adjust the balance between these contending parties. Surely seriously reflecting, thoughtful people need no demonstration to prove that Pope's much quoted deliverance is sophistical enough to be well nigh frivolous, so illogical as to be irrelevant, inasmuch as it patently "begs the question" in each line of its sonorous sophistry. It may be more to the point, however, to suggest that in much discussion, particularly in re-

ligious debate, the difference is often mainly a matter of emphasis and both parties are likely to be extreme; neither wholly right nor yet either wholly wrong.

In the religious sphere this logomachy is as unnecessary as it is unfortunate. What a ceaseless pity it is that devoted disputants cannot preserve the beautiful balance so uniformly characteristic of the Scriptural presentation of themes which form the arena of unending conflict! How significant and suggestive of the peace which might reign, is the striking fact that each party can find in the Scriptures so much to justify its claim!

Christianity is primarily a religion of facts. By this is not meant that it is simply true as opposed to false nor yet practical as contrasted with theory or speculation; but rather that it is strictly and literally *historical*; that it is in the first instance a series of great events world wide in their relations and age long in their influence; that what is called in modern technical statement "historicity," lies at its basis and is fundamental to its integrity.

Occasionally it looks as though in some quarters this truth is not ap-

more exhaustive citation of the evidence. The name John is familiar to readers of the Greek New Testament as *Iōannēs*. A syncopated form is *Iōnnēs* (Josephus War ii. 14, 4 and 5 Exc.). The original Hebrew, of which this Greek name is a modification, is Johanan or Jehohanan. This name was commonly transliterated into Greek as *Iōannan* or *Iōanan*; but it was still further Grecized as *Iōanas*, with single or double *n* (I. Chr. vi. 10 B; Jer xl. 15 Q; I. Esdr. ix. 23 B; Antiq. x. 9, 3 P; 9, 4 and 5 PS). These forms by syncope were also written *Iōnan* (I. Chr. iii. 24 Luc.; xii. 12 A; Ezra viii. 12 B Luc.; Neh. vi. 18 B Luc.; Jer. xl. 8 B; I. Esdr. ix. 29 Luc.; see also I. Chr. xxvi. 3 A) *Iōna* (II. Kin. xxv. 23 B), and *Iēnas* (I. Chr. xxvi. 3 B; I. Esdr. ix. 23 A). Written in this last manner, the form corresponds exactly with the Greek translation of Jonah. The name was often treated as indeclinable, hence in syncopated form the genitive appears as *Iōnan* (Ezra x. 6 Luc.); but sometimes the genitive case ends in *a* (Jer. xli. 15 Q; Antiq. xi. 7, 2 A E) and with syncope, as in I. Esdr. ix. 1 B., corresponds to the genitive case of Jonah *Iōna*. Hence Bar-jona, or to transliterate the Greek form in the same manner as before, *Bar-iōna*, may denote either son of Jonah or son of John. J. D. D.

"The Earlier Home of the Sinaitic Palimpsest."

The Sinaitic Palimpsest, though discovered at the St. Catharine Convent, on Mount Sinai, was not made a palimpsest at that place. The four Gospels were scraped off the parchment, as far as it was thought necessary, and the upper writing, containing the lives of a number of women saints, was executed by one JOHN of Beth-Mari-Kaddisha, a follower of SIMON STRYLITES, at Kaukab of Antioch.

Mrs. LEWIS, who made this disco-

very, asks, "And where is Kaukab of Antioch?" Her answer is: "It must have been in the valley of the Orontes, the home of St. Symeon the Stylite and his followers, of whom John the Recluse was one."

She gives an interesting account of the way in which she found out where John did this writing: "But the nine lines at the foot of f. 161a appeared hopeless. During my last three visits to Sinai—in 1893, 1895 and 1897—I washed it over with the re-agent; but the effect was so slight that I thought myself quite justified in leaving it unread. Judge of my amazement, then, on Good Friday morning, when, as I was studying my 1892 photograph, with the view of only picking up a few scattered letters to print at the foot of my page, I suddenly read the word *Antiocha!* It flashed upon me that the five lines at the top of f. 161b [the next page], which had been published, were only the latter part of the final colophon, and that here was its beginning. So, with the help of a magnifying glass, and by placing the photographs of 1892 and 1895 side by side, I made out almost thirty-eight words. After these had been verified by my sister, I sent the photographs to Dr. NESTLE of Maulbronn, and he managed to decipher eight words more." She then gives the colophon almost entire, containing this information as to the residence of John the Stylite, the writer of the book which was written above the Gospels. When and how the manuscript was conveyed from the city where the disciples "were first called Christians" to Mount Sinai, is, up to this time, a subject for conjecture.

For interesting particulars the reader is referred to Mrs. LEWIS' article in *The Expositor* for June, 1900, with the above title.

P. P. FLOURNOY.