

P.Beatty 2

provenance unknown

c. 200

+ P.Mich. 222 (inv. 6238)

Dublin, Chester Beatty Library + Ann Arbor, University of Michigan, P.Mich.222 (inv.6238). Ed.pr. of Chester Beatty leaves, \*F.G. Kenyon, P.Beatty 2 (1934) with separate vol. of plates; Michigan leaves and Chester Beatty leaves in H.A. Sanders, *A Third Century Papyrus Codex of the Epistles of St. Paul* (Michigan 1935), plates; whole re-ed. in P. Beatty 2 Suppl., with separate vol. of plates. VH 497; *Repertorium* NT 46; ⲡ<sup>46</sup>; LDAB 3011. Aland, *Studien*, 105; Turner, *Typology*, 148. Roberts and Skeat, *The Codex*, pl. 3.

Single quire of 86 leaves (56 in Dublin, 30 in Michigan); c. 16 (B) x c. 28 (H) cm. Originally 104 leaves, with the first 7 and last 7 lost, as well as 2 leaves of Romans (ff. 9-10) and 2 of 1 Thess. (ff. 95-96). Most leaves nearly fully preserved except for damage to varying degrees at the foot; a small number of leaves survive only as fragments. One col. of 25-32 lines per page. Margins: top (c. 3 cm); inner (c. 1.5 cm), outer (c. 2.5-3 cm); at the foot probably c. 4 .5 cm. Original page numeration (with  $\kappa$  the first surviving) at top. Codex begins with  $\downarrow$  preceding  $\rightarrow$ , with the order inverted in the second half. Upright 'decorated' literary informal round hand, written slowly with some letters made in one sequence; dated III<sup>1</sup> by Kenyon; c. 200 Wilcken (*APF* 11, 1933, 113); III<sup>2</sup> Sanders; III Turner; end II Cavallo; late I Kim; the cursive hand which added indications of *stichoi* (cf. below) is to be assigned to III ('perhaps early', Kenyon). Corrections in a second hand; diaeresis regularly on initial  $\iota$  and  $\upsilon$ ; occasional use of rough breathing; high point; supralinear stroke abbreviating  $\nu$  at line's end; note in the present section the abbreviation of ἀπολελυμένον in 9. Sense pauses occasionally marked by spaces; reading marks (oblique strokes or dots) inserted in places in Rom., Heb., and part of 1 Cor. by a second hand). *Nomina sacra* : here  $\overline{\kappa\upsilon}$ ,  $\overline{\tau\eta\upsilon}$ ,  $\overline{\tau\eta\upsilon}$   $\overline{\chi\rho\upsilon}$ ,  $\overline{\theta\upsilon}$   $\overline{\pi\rho\varsigma}$  etc.; for elsewhere in the codex see *Repertorium* I 275, but note in particular  $\overline{\alpha\lambda\mu\alpha}$  with a line over it at Heb. 9:14.

Fol. 38v (p.70)

οδ

αιωνιου τον  $\overline{\kappa\upsilon}$  ημων  $\overline{\tau\eta\upsilon}$  καταρτισαι

Hebrews 13:20-25

εν

υμας παντι τω αγαθω εις το ποιησαι το θε  
λημα αυτου αυτο ποιων εν ημειν το  
ευαρεστον ενωπιον αυτου δια  $\overline{\tau\eta\upsilon}$

5  $\overline{\chi\rho\upsilon}$  ω η δοξα εις τους αιωνας αμην  
παρακαλω δε υμας αδελφοι ανεχεσθε  
του λογου της παρακλησεως και γαρ δια  
βραχεων απεστειλα υμειν γεινωσκετε  
τον αδελφον ημων τειμοθεον απολελυ<sup>μ</sup>  
10 μεθ ου εαν ταχειον ερχηται οψομαι  
υμας ασπασασθε τους ηγουμενους υμω  
και παντας τους αγιους  
ασπαζονται υμας οι απο της ιταλιας  
η χαρις μετα παντων υμων

15 ----- στιλ ψ

700 stichoi

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

παυλος κλητος αποστολος  $\overline{\chi\rho\upsilon}$   $\overline{\tau\eta\upsilon}$   
δια θεληματος  $\overline{\theta\upsilon}$  και σωσθενης  
ο αδελφος τη εκκλησια του  $\overline{\theta\upsilon}$  ηγι  
20 ασμενοις εν  $\overline{\chi\rho\omega}$   $\overline{\tau\eta\upsilon}$  τη ουση εν  
κορινθω κλητοις αγιοις συν πασιν  
τοις επικαλουμενοις το ονομα  
του  $\overline{\kappa\upsilon}$  ημων  $\overline{\iota\eta\upsilon}$   $\overline{\chi\rho\upsilon}$  εν παγ[τι  
τοπω αυτων και ημων [χαρις  
25 υμειν και ειρηνη απ[ο  $\overline{\theta\upsilon}$   $\overline{\pi\rho\varsigma}$   
[ημων και  $\overline{\kappa\upsilon}$   $\overline{\tau\eta\upsilon}$   $\overline{\chi\rho\upsilon}$  ευχαριστω]  
[τω  $\overline{\theta\omega}$  μου παντοτε περι υμων]

1 Corinthians 1:1-3

This codex preserves the earliest witness to a Pauline corpus; it contains, either in full or part, Romans, Hebrews, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, and 1 Thessalonians. Seven leaves (14 pages) are lost at the end, and it is unknown what (if anything) they contained; were 2 Thessalonians originally included it would have required only two leaves, and the ten pages then remaining would have been insufficient for the Pastoral epistles in their entirety.

The codex has been dated to *c.* 200 or later by most commentators, although Kim has argued that it can be dated to the late first century. His case was made both from a range of comparisons with broadly similar hands and by isolating certain details which it is said are not found later than I (e.g. the calligraphic effort to hold the lettering to a notional upper line). But Cavallo had already, from 'an entirely different perspective' (Pickering), proposed to classify P.Beatty 2 with one of his four major book-hands, the 'Alexandrian majuscule', that only originated in II. In Pickering's view the dilemma will have to be resolved by exploring further the phenomenon of conscious or unconscious archaisms of style being carried on into later periods.

The codex was written throughout by a single scribe, although the quality of the writing varies: on the page reproduced here he may have been growing tired: the script has become somewhat less regular, and the scribe's eyes have slipped; he was forced to insert line 12 after he had finished, having left it out.

Hands other than that of the primary scribe add page numbers, corrections (see here above l.2), and note the number of lines (*stichoi*) contained in each epistle (see here l.15: 700).

The Epistle to the Hebrews is here placed among Paul's letters to the churches, second after Romans. The placement indicates that its importance and authenticity were not questioned by the community which produced this codex, even though their contemporary Origen was already questioning its authenticity on stylistic and linguistic grounds (*ap.* Eusebius, *HE* 6.25.11). There is some early corroboration for the placement of Hebrews within (rather than at the end) of the Pauline corpus, but by the fourth century the order preserved here had been superseded (e.g. Athanasius, *Festal Letter* for 367, in which Hebrews is listed after 2 Thess.); cf. Hahneman, 120-23.

P. **Benoit**, 'Le codex paulinien Chester Beatty', *RB* 46 (1937) 58-82; G. **Cavallo**, Γράμματα 'Αλεξανδρῖνα', *JÖB* 24 (1975) 23-54; P.W. **Comfort**, 'New reconstructions and identifications of New Testament papyri', *NT* 41 (1999) 214-30; J. **Duff**, 'P<sup>46</sup> and the Pastorals: A misleading consensus?', *NTS* 44 (1998) 578-90; G.M. **Hahneman**, *The Muratorian Fragment and the development of the canon* (Oxford 1992); W.H.P. **Hatch**, 'The position of Hebrews in the canon of the New Testament', *HTR* 29 (1936) 133-51; Y.K. **Kim**, 'Palaeographical dating of P<sup>46</sup> to the later first century', *Biblica* 69 (1988) 248-57; J.D. **Quinn**, 'P<sup>46</sup> – The Pauline canon?', *CBQ* 36 (1974) 379-85; S.R. **Pickering**, 'The dating of the Chester Beatty–Michigan Codex of the Pauline epistles (P<sup>46</sup>)', in T.W. Hillard et al. (eds), *Ancient History in a Modern University 2* (Grand Rapids and Cambridge 1998) 216-27; J.R. **Royse**, *Scribal Habits in Early Greek New Testament Papyri* (Diss. GTU, Berkeley 1981) 182-330.