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A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

ARTICLE VI.

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CODEX HUNTINGTONIANUS: ITS IMPORTANCE
IN ESTABLISHING THE ORIGINAL WESTERN
TEXT OF THE GOSPELS.

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THE Greek text of the English Authorized Version dates from the sixth century and can be traced to Constantinople. This text was overthrown by the Revised Version, whose text dates from the latter part of the fourth century, and can be traced to Alexandria. The Clementine Homilies' text can be traced to the beginning of the third century, and thus antedates the Alexandrian text by two hundred years and the Constantinopolitan text by three hundred years. The Western world, including Spain and Ireland, was never invaded by the Clementine forgeries. It was thus saved from the corruption that, from the second century onwards, infected the Eastern text of the Scriptures. In the Codex Alexandrinus the spurious Second Epistle of Clement is found included with the other books of the New Testament as canonical Scripture. It was thus like a blighted ear of corn, "blasting its wholesome brothers." The Western Text does not represent any revision or recension of the sacred text, Clementine or otherwise; but is the text which has remained non-revised, non-Judaized, and non-Arianized; for in the West men, being ignorant of the Greek language, were unspoiled

by the Greek philosophy, which, in alliance with the Judaism of Alexandria, corrupted ever more and more from the very beginning the Written Word. *Quid adeo simile philosophus et Christianus*, says Tertullian in his Apology, written in A. D. 198, *Graeciae discipulus et Caeli, famae negotiator et salutis, uerborum et factorum operator, interpolator erroris et integrator ueritatis, furator eius et custos* [chap. xlvi.]? ("What is there in common between a Christian and a philosopher, a disciple of Greece and a disciple of Heaven, a proclaimer of self and a proclaimer of salvation, a juggler with words and a doer of deeds, an introducer of error and an upholder of truth, a stealer of truth and its guardian?") The proof of Tertullian's statement can be gathered from the Clementine Homilies. This astonishing compilation of twenty Homilies,¹ containing the preaching and table-talk of the Apostle St. Peter, has not received the attention that its contents demand, seeing that it presents us with a true picture of the Christian Church in the East from the second century onwards. The Homilies were believed from the time of their production (about 200 A.D.) until two hundred years ago to be the genuine writings of Clement of Rome, whom St. Paul salutes in his Epistle to the Romans. They are now known to be forgeries from A to Z. But they accomplished their work, and that work left its impress on the discipline and teaching of the Catholic Church, and also, alas, on the documents of the New Testament!

The object of the forgery is to establish St. Peter's chair as "the throne of Christ," with St. Peter and his successor entrusted by Christ Himself with the power of binding and

¹ The quotations that follow are from *Clementis Romani Homiliae Viginti Nunc Primum Integras edidit A. R. M. Dressel; Ph.D. Gottingae, MDCCCLIII.*

loosing¹ and called by Christ Himself the Firm Rock and the Foundation of the Church.² The relator claims to be Clement, a Roman citizen, born of a noble family and a friend of the Cæsars. He was converted from paganism by St. Peter, and attached himself ever afterwards to the Apostle, whom he accompanied on all his journeys. He was a hearer of the Apostle's disputations and a witness of the Apostle's miracles.

Interwoven with the doctrinal matter, there is a romance involving a tragic and misplaced love that resulted in a shipwreck and in the separation of father from mother, and mother from children, but ended happily in the reunion of the broken family circle. This romance is but the sugar-coating of the doctrinal pills which are put in circulation by St. Peter to cure all the diseases with which human nature afflicts itself.

Although the forgery emanates from a Jewish source, it contains a large leaven of pagan philosophy. Its teaching is aggressively Judaistic and Unitarian. Moses is highly exalted. He is said never to have felt any bodily pain or weariness, and to have been the equal of Jesus. Abraham is held by the writer in equally high estimation. Christ is commonly referred to as "the prophet" or "the true prophet," or as "our teacher," and is declared to have possessed no qualities or power that are not possessed by other good men. He is said never to have claimed Godhead for Himself. At the close of the work a blasphemous account

¹ *Op. cit.*, p. 15: *οὕτως ἐπακουεῖσάν σου, εἰδοτες ὅτι ὁ τῆς ἀληθείας πρεσβυτῆς ὁ ἀν' ὀψῆ ἐπὶ γῆς, δεῖται καὶ ἐν οὐρανῷ, ὁ δ' ἀν' ἄνω, λελύται* ("Let them listen to thee [says St. Peter, as he dies, to his successor Clement], knowing that whatsoever the Legate of the Truth binds on earth is bound also in heaven, and whatsoever he looseth is loosed").

² *Op. cit.*, p. 351: *πρὸς στερῆαν πέτραν ὄντα με, θεμελίον ἐκκλησίας*. Modesty is not one of this pseudo-Peter's virtues.

is put into the mouth of St. Peter telling of the origin of both Christ and the devil from the same concourse of material elements. Although God is the author of the elements, the elements themselves by spontaneous conglomeration are said to have produced the devil. "God is the author of the four substances; heat, cold, moisture, dryness. Afterwards it came about that those substances, which are at first simple and unmixed and have no affinity one for the other, being extended by God and tempered beyond their nature, produced a living being [to wit, the devil] having a desire to destroy wicked men." The only difference between the generation of the devil and that of the Son of God, who both rose from a concourse of the same four elements, heat, cold, moisture, dryness, was that the devil's generation was spontaneous, whilst the generation of the Son of God was according to God's purpose. "The Good Principle was born from the best of changes brought about by God Himself, and not by a mixture beyond anything which now exists, becoming God's Son *fortuitously*" (Hom. xix. 12). St. Peter adds that he does not gather this from Scripture, and therefore he cannot put *this* statement forth as final.

The dualism of St. Peter is that of the Manichees. God has divided His power between the devil and the Good Principle. The devil is "the prince of this world"; Christ is the prince of the world to come. The devil is not as wicked as men believe, says Peter. Whilst he destroys men's souls, he only destroys them according to the law which God has appointed. The devil keeps strictly within the bounds of the law; and although he is bad, his actions are not bad, because the law has empowered him so to act. In fact, St. Peter tells us that the devil can in the end be saved, and from wishing the destruction of men, he will wish their good and their

companionship.¹ In proof of this astonishing statement St. Peter alleges Aaron's rod, which was turned from a high priest's rod into a serpent, and then from a serpent into a high priest's rod. So will it be with the devil, who, being originally composed of good elements, will in the end be resolved back again into a good being.

St. Peter holds that the only power that keeps men from sin is fear,—the fear of hell. Men require hell before their eyes to keep them from their pleasant vices. The Homilies abound with references from the lips of St. Peter to eternal fire and eternal torment.

Sins can be forgiven only by baptism; without baptism no one can enter Heaven. The most deadly of all sins is adultery, which St. Peter pronounces to be "equal to many murders" (*πολλοι φονοι μοιχεια μια*). Spiritual adultery, or schism, is even worse than actual adultery. The highest virtue and the greatest ornament of life is chastity, but chastity without baptism is of no avail to save the soul from hell. Even the chaste Romans wanting baptism did not escape from Tartarus.

St. Peter inculcates many Jewish ritual observances. There was to be no eating with Gentiles or with unbaptized persons. The body was to be ceremonially washed after touching any woman. Woman is described as the chief source of man's wickedness: *η θηλεια ολη πλανη* ("Woman is all deceit"); *ο ανθρωπος ολος αληθεια* ("Man is all truth") (p. 92). Man has immortality; but woman has immortality only secondarily, through her children. Again, in speaking of the strife between the Good Principle and the Evil Principle of the world, St. Peter says, "Man's *body* is tripartite, taking its origin

¹ *Op. cit.*, p. 399: ο ουν ποτηρος προς τω του επεστωτος κοσμου τελει υπουργησας αμμεπτως τω Θεω, ατε δη ου μιας ουσιας ων της προς κακιας μονης, μετασυγκριθεισ αγαθος γεγενεσθαι δυναται.

from woman. It is affected by desire, by anger, and by grief. Man's *spirit* is triplex and takes its origin from man, and is capable of reasoning, knowing, and fearing. Every man has in him the root of these two triplicities, so that man is composed of two admixtures, a feminine and a masculine. Therefore, before him lie two ways,—that of righteousness and of unrighteousness; two kingdoms, one the kingdom of Heaven, the other the kingdom of this world.”¹ This teaching is highly Oriental, to say the least of it, and the *bouleversement* of all the teaching, by word and example, of Christ Jesus Himself.

St. Peter claims to be the head of humanity (none being above him or his teacher) and the Vicar of Christ. In Homily xvii. 18, he says: “To me the Son has been revealed by the Father because I knew what was the power of that revelation, *having been taught by myself*. For as soon as the Lord asked, Whom do men say that I am?, and I heard some answer one thing and some another, it came into my heart, and I don't in the least know how, but I said, Thou art the Son of the Living God. And He told me that I was blessed who had revealed the fact that He was the Father, and ever since then I have known that when revelation comes, it is when we learn without teacher or vision or dreams. And this is true; for in our hearts, which God has placed in us, there lies the seed of all truth.” This is the very essence of the (so-called) *modern* Materialism proclaimed seventeen hundred years ago.

In Homily xvi. we read as follows: “We cannot be made to stumble by the Scriptures, nor by any other means, nor can we be led by fraud to admit more gods than one, nor do we assent to any word spoken against God. We know also

¹ *Op. cit.*, pp. 396, 397.

that angels in the Scripture are called gods. For example, He who spoke in the bush, and He who wrestled with Jacob, also He who was born Emmanuel and has been called the mighty God. But Moses was God to Pharaoh, although in truth he was but man. And besides the idols of the Gentiles are to them gods. But with us there is but one God, one author and finisher of all created things, whose Son is Christ, and believing in Him we can tell the false in the Scripture from the true. And moreover having been taught by our fathers what things in the Scripture are true, we acknowledge one only Creator of Heaven and earth, the God of the Jews and of all others who will worship him."

St. Peter is made constantly to misquote and torture the sayings of the gospel; and many of these misquotations, having displaced the true text, have found a lodgment in the text of our Authorized Version, and still more in that of our Revised Version. The statement that St. Peter and his successors received from Christ the key of the kingdom of Heaven, which is knowledge (*γνωσις*), is found in the Clementine Homilies,¹ and not improbably from this source passed into the text of our St. Matthew. The verses now found in our Bible treating of eternal punishment are identical with those found in the Homilies, and seem to have found their way into our gospel between 200 A.D. and 325 A.D., when the Homilies and their kindred literature were widely circulated in Egypt, as well as in Asia Minor and Palestine.

The MSS. of the Western Text that have hitherto come to light have all been corrected, more or less thoroughly, into agreement with the Vulgate and Alexandrian texts. The Codex Huntingtonianus, on the other hand, contains in its

¹ *Op. cit.*, p. 87. Codex Veronensis in St. Matt. xvi. 19 has "key" (*clauem*) instead of "keys" (*claves*).

first copied text a text **ALTOGETHER INDEPENDENT OF THE VULGATE.** This constitutes its supreme value, and gives it the preëminence over all other texts that have yet been discovered.

Ever since 382 A.D., when the Church of Rome began its policy of enforcing the Vulgate of St. Jerome upon the whole of Christendom, there has been a systematic destruction of all Western MSS. The Vulgate was the shibboleth that decided their fate. If they could say Vulgate they were saved; if not, they were cast into the fire. A few, however, like the Morgan MS. of Beatus, because of their beautiful art ornamentation, were saved; but only after they had been subjected to a drastic revision that set out to erase every non-Vulgate reading and substitute in its place a Vulgate reading. What wonder that so few MSS. of the Western Text have survived when they were everywhere sought for and destroyed by Roman prelates, who in the Middle Ages controlled Europe, ruling as early as the eighth century in England and France; but not until the twelfth century dominating in Spain! And what wonder that the Apostolic autographs, which would have convicted the authors of the Clementine forgeries, vanished after Tertullian's day—no man knowing how.

SUPPORT OF OUR TEXT FROM THE MOST ANCIENT MSS.

The two oldest known Western MSS. are the Codex Corbeiensis, edited by the writer in 1907, and the Codex Veronensis, edited by the writer in 1911. Both of these MSS. belong to the end of the fourth century or the beginning of the fifth. They contain the Gospels only, in the order Matthew, John, Luke, Mark, which is also the order of the oldest Greek MS., the Freer Gospels, at Detroit. As early as 1900 I discovered in the Parable of the Prodigal Son that the

Codex Corbeiensis, as first copied, omitted in verse 20 the words, *et misericordia motus est* ("and he was moved with compassion"). The words had been inserted later by a Vulgate corrector; but were not there by the first hand. In the rest of the Parable the Codex had no material variation from the Vulgate, except that, in verse 14, it omitted the word *ualida* ("mighty") when speaking of the famine.

In 1911 I discovered that the original fourth-century writing of the Codex Veronensis in verses 14 and 15 had been erased by a fifth-century corrector and replaced by the Vulgate. The words as originally written were: *Et coepit esurire et necessitatem habere et habuit et proiecit se ante [unum regionis illius]* ("And he began to be hungry and in want. And he went away and cast himself before a man of that country"). Codex Veronensis also omitted *ualida*; but in other respects agreed with the Vulgate.

In 1914 I edited an Irish MS. from the Harley Collection in the British Museum [Sacred Latin Texts No. 3]. This MS. gave me further variants from the Vulgate. In verse 21, the Prodigal said to his father something different from what he intended, viz. *Domine, peccaui in celum et coram te: iam non sum dignus fieri seruus tuus* ("Sir, I have sinned against heaven and before thee; I have not been fit to be thy slave"). Further, in verse 22, the Father said, according to the Irish Codex, *Cito proferte filio meo* ("Bring forth quickly for my son"). Even more interesting was the discovery that the first written Irish text in verse 30 was as follows: *post quam filius diaboli hic uenit* ("as soon as this son of the devil came"). The rest of the text of the Codex in the Parable was substantially Vulgate.

In 1915, while copying the New Testament Quotations from the Morgan MS. of Beatus in the Library of Mr. J. P.

Morgan, I found that Beatus, in one of his quotations, possibly from Irenæus, in verse 20, adds, after the words *Cecidit super collum eius*, the striking words, *Et fleuit* ("He fell on his neck AND WEPT"). This was the only variant from the Vulgate Text of the Parable discovered surviving in Beatus.

Now *every one of these variants* from the Vulgate text of the parable (and they are the *only* variants of note that I am aware of), which are found to be contained in these four MSS. copied and published by us before seeing the Codex Huntingtonianus, viz.

- (1) Codex Corbeiensis (sæc. iv.-v.), 1907,
- (2) Codex Veronensis (sæc. iv.-v.), 1911,
- (3) Codex Harleianus (sæc. x.), 1915,
- (4) Codex Tabarensis Beati (968 A.D.), 1916,

is found to be contained in our new MS., with the addition of a number of other variants quite as interesting and remarkable.

The only conclusion to be drawn from these facts is that our MS. has a text akin to the text that lies at the base of the fourth-century codices Corbeiensis and Veronensis, and also at the base of the earliest Irish Codices, and also at the base of the ancient writer, possibly Irenæus, quoted in the eighth-century compilation of the Spanish presbyter Beatus. From these documentary *facts*, I am persuaded that the Codex Huntingtonianus contains a text that belongs at least to the second century of the Christian era, and touches the very source of the Gospel writings.

In conclusion, here is the Western picture from the Codex vividly exhibiting the scene at Bethany, the home of Mary and Martha:—

"The Lord Jesus came with His disciples from Jerusalem to Bethany. Therefore the sisters of Lazarus,

whom he had raised up, made Him a supper, and they sat down to meat with the Lord Jesus and His disciples. And Lazarus, their brother, sat at the table with his sisters."

And here is the same picture after it had been "touched up" by the upholders of the "Man is all truth; woman is all deceit" theory:—

"Then Jesus six days before the Passover came to Bethany. There they made Him a supper: and Martha served: but Lazarus [being a man and not a woman] was one of them that sat at the table with Him" (St. John xii. 1, 2).

Martha has been relegated from her seat at the table beside the Lord Jesus to a place in the kitchen in keeping with the mind of the Orient. It is significant that in the Clementine Homilies, St. Peter, although his wife faithfully followed him (as we learn from a single casual mention of "Peter's wife"¹ being in the company of the Apostle on his journeys), is never once in all his doings and discourses made to refer to her by act or by word.

The same suppression of woman's part in Christianity has been at work not only in St. John's Gospel. We find evidences of it in the Synoptics as well. Here is the Western picture, given us by St. Luke, of the Lord Jesus blessing little children:—

"And certain women brought their children to be blessed by the Lord Jesus.² And the Scribes and Phar-

¹εμαρτυρησε τω αρκω η γυνη πετρον (Hom. xiii. 11). Peter's wife, unasked by him, emerges suddenly from insignificance, to support with an oath the word of the unfortunate Mattidia, the mother of Clement, which has been questioned by St. Peter, and then sinks back into total insignificance again.

²St. Augustine (Serm. cxv.) had before him a text which spoke of *blessing* the children — instead of merely *touching* them. *Uen-*

isees scolded the women. But He said to the Scribes, Suffer the women to bring the children unto Me: such in spirit are the disciples of the Saviour of spirits."

And here is the same picture after an Oriental hand, such as framed the Clementine Homilies, had retouched it:—

"And they brought children to Him that He might touch them. And when His disciples saw it they rebuked them (*avros*) [children or men]. But Jesus called them [*masc.*] and said, Suffer little children to come unto Me; for of such is the kingdom of heaven" (St. Luke xviii. 15, 16).

This orientalizing, found in the Received Text and in the Vulgate, of the teaching of Christ, Whose true teaching, preserved in the Western Text, accords equal privileges to the spirits of men and women, has exerted, and is still exerting, a malign influence on European social life.

Three Lections from the five hundred which the Codex Huntingtonianus contains will now be given in full. They are these:—

- (1) The Second Lection for the Saturday after the Second Sunday in Lent (St. Luke xv. 11-32);
- (2) The Second Lection for Ascension Day (St. Mark xvi. 14-20);
- (3) The Second Lection for Thursday of the Lord's Supper (Maunday Thursday) (St. John xiii. 1-xvii. 26).

iant ergo paruuli. . . In ramo nihil commiserunt; sed in radice perierunt. BENEDICAT pusillos cum magnis, etc. ("Let the children therefore come. In the branch they have done no wrong; but in the root [i.e. Adam] they are lost. He BLESSETH the little ones with the grown ones"). All the Fathers have been so revised and so expurgated of all non-Vulgate readings that one might as well expect to find whole cheeses after a visit of an army of rats, as expect to find Western readings in the now Vulgatized texts of the Church Fathers.

ST. LUKE XV. 11-32.

XV. 11. Dixit dominus ihesus discipulis suis. Homo quidam habuit duos filios:

12. Et dixit adolescencior ex illis patri. Pater da michi portionem substance que me contingit. Et diuisit illis substantiam.

13. Et non post multos dies congregatis omnibus: adolescencior filius peregre profectus est in regionem longincom: et ibi dissipabat substantiam patris sui uiuendo luxuriose.

14. Et facta est fames in regione illa: et esuriebat et egebat.

15. Et habuit et protecit se ante pedes hominis regionis illius: et misit illum in uillam suam ut pasceret porcos.

16. Et cupiebat saturari uentrem suum de siliquis quas porci manducabant: Et nemo illi dabat.

17. In se autem reuersus dixit. Quanti mercennarii in domo patris mei habundant panibus: ego autem hic fame pereo.

18. Redibo ad gaudium quod spiritus est et ad patrem spirituum: et dicam ei. Pater peccauit in celum et coram hominibus:

19. Et iam non sum dignus uocari filius tuus: fac me sicut unum de mercennariis tuis.

20. Et surgens uenit ad patrem suum. Cum autem adhuc longe esset: uidit illum pater

XV. 11. The Lord Jesus said to his disciples: A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his substance.

13. And not many days after, the younger son gathered all together, and took his journey into a far country, and was there wasting his father's substance with riotous living.

14. And there arose a famine in that land, and he was hungry and in want.

15. And he went away and cast himself at the feet of a man of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.

17. And when he came to himself, he said, How many hired servants of my father's house have abundance of bread while I perish here with hunger.

18. I will return to the joy of the spirit and to the Father of spirits. And I will say unto him, Father, I have sinned against heaven and before men,

19. And am now not fit to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father

ipsius et ad filium suum accurrens: cecidit super collum eius et flevit et osculatus est eum.

21. Dixit ei filius eius. Domine peccavi in celum et coram hominibus: non fui dignus fieri serbus tuus.

22. Dixit autem pater ad serbos suos. Cito proferte filio meo stolam illam primam et induite illum: et date anulum in manu eius et calciamenta in pedibus eius.

23. Et adducite vitulum illum saginatum: et hoccidite: et manducemus et epulemur:

24. Quia hic filius meus mortuus fuerat: et spiritus sanctus illius spiritum fecit reuiuere.

25. Erat autem filius eius senior: in agro. Et cum ueniret et apropinquaret domum: audiit simphoniam et chorum.

26. Et uocabit unum de serbis: et interrogauit quid hoc esset.

27. Hisque dixit illi. Frater tuus uenit: et hoccidit pater tuus illum saginatum vitulum quia salbum illum recepit.

28. Indignatus ergo nolebat introire. Pater uero illius egressus: illum rogabat introire.

29. Ille autem respondit patri suo. Ecce tot annis serbio tibi: et nunquam mandatum tuum preteribi: et non dedisti michi uitulum ut epularer cum amicis meis.

30. Sed postquam filius dia-

saw him, and ran to his son, and fell on his neck weeping, and kissed him.

21. And his son said unto him, Sir, I have sinned against heaven, and in the sight of men; I have not been fit to be thy slave.

22. But the father said to his servants, Bring forth quickly for my son that best robe, and put it on him: and put a ring on his hand, and shoes on his feet;

23. And bring hither that fatted calf, and kill it; and let us eat, and be merry:

24. For this my son was dead, and the Holy Spirit hath brought his spirit back to life.

25. Now his elder son was in the field, and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the slaves, and asked what this meant.

27. And he said to him, Thy brother is come, and thy father hath killed the fatted calf because he hath received him safe and sound.

28. He was angry therefore, and would not go in. So his father came out, and besought him to come in.

29. But he answered his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and thou didst not give me the calf that I might make merry with my friends.

30. But as soon as this son

boli iste uenit: hoccidisti illi et amicis suis uitulum saginatum.

31. At ipse dixit illi. Fili tu semper serbiuisti michi et omnes serbi mei serbiuerunt tibi.

32. Epulari tibi nobiscum oportuit: quia fratris tui spiritus mortuus fuerat: et spiritus sanctus fecit spiritum suum reuiuere.

of the devil came, thou hast killed the fatted calf for him and his friends.

31. And he said to him, Son, thou hast always served me, and all my servants have served thee.

32. Thou oughtest to have made merry with us, for thy brother's spirit was dead, and the Holy Spirit hath brought his spirit back to life.

ST. MARK XVI. 14-20.

XVI. 14. Lugentibus discipulis apparuit illis dominus ihesus: et exprobrauit incredulitatem illorum et duriciam cordis: quia his qui uiderant illum resurrexisse a mortuis non crediderunt.

15. Et dixit dominus ihesus discipulis suis. Ite per spiritum sanctum in mundum uniuersum.

16. Qui crediderint euangelio per spiritum sanctum saluabuntur.

17. Signa autem credentes hec sequentur. In nomine meo demonia eicient. Linguis loquentur nobis:

18. Serpentes tollent. Et si mortiferum quid biberint: non illos nocebit. Super languentes spiritus horantes bene se habebunt.

19. Et dominus ihesus christus postquam per spiritum sanctum euangelizabat discipulis suis euangelium glorie filiorum dei: sedit a dextris sui patris.

XVI. 14. The Lord Jesus appeared unto the disciples as they mourned, and rebuked their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen from the dead.

15. And the Lord Jesus said unto His disciples, Go ye by the Holy Spirit into all the world.

16. They that believe the Gospel shall be saved by the Holy Spirit.

17. And these miracles shall follow them that believe: In My name shall they cast out demons; they shall speak with new tongues;

18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall pray over languishing spirits, and they shall recover.

19. And the Lord Jesus Christ, after He had by the Holy Spirit preached unto his disciples the gospel of the glory of the children of God, sat down on the right hand of His Father.

20. Illi autem profecti predicauerunt per spiritum sanctum euangelium: domino ihesu christo quooperantem cum euangelio: et sermonem confirmantem sequentibus signis.

20. And they went forth, and by the Holy Spirit preached the gospel, the Lord Jesus Christ coöperating with the gospel, and confirming the word by the miracles that followed.

ST. JOHN XIII. 1-XVII. 26.

XIII. 1. Ante diem festum pasche: sciens dominus ihesus per spiritum sanctum quia uenit hora glorificandi spirituum patrem: et spirituum salbatorem glorificandi: et filium dei glorificandi: pro gloriam patris sui animam effudit.

XIII. 1. The day before the feast of the passover, the Lord Jesus knowing by the Holy Spirit that the hour was come for glorifying the Father of spirits, and glorifying the Saviour of spirits, and glorifying the Son of God: for the glory of His Father poured out His life.

2. Et cena facta cum diabolo iam misisset se in cor symonis scariothis.

2. And supper being ended, the devil having now put himself into the heart of Simon Iscariot,

3. Sciens quia omnia dedit ei pater in manus:

3. Jesus (knowing that the Father had given all things into His hands,)

4. Surgit et ponit uestitum suum. Et cum accepisset linteam precinxit se.

4. Riseth up, and layeth aside His garments, and taking a towel, girded Himself.

5. Deinde mittit aquam in peluim: et cepit labare dominus ihesus pedes discipulorum suorum et linteo extergere.

5. Then pouring water into a basin, the Lord Jesus began to wash His disciples' feet, and to wipe them with the towel.

6. Uenit ad symonem scariothem dominus ihesus. Dixit symon petrus: Domine: illi non lababis pedes?

6. The Lord Jesus cometh to Simon Iscariot. Simon Peter saith, Lord, Thou wilt not wash his feet?

7. Respondit ihesus et dixit: Quod ego facio nescis.

7. Jesus answered and said, What I do thou knowest not.

8. Dicit petrus: Non lababis michi pedes in eternum. Respondit ei ihesus: Si non labero te: non habebis partem mecum.

8. Peter saith, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou wilt have no part with Me.

9. Dicit ei symon petrus: Non tantum pedes laba: set et manus et caput: domine.

9. Simon Peter saith unto Him, Wash not my feet only, but also my hands and my head, Lord.

10. Dixit ihesus: Qui per spiritum sanctum lotus est non indiget nisi ut labet pedes: set est sanctus. Et uos estis sancti: set non omnes.

11. Sciebat quisnam esset qui angelum se prebebat scribarum et phariseorum: propterea dixit dominus ihesus discipulis suis: non estis sancti omnes.

12. Post quam ergo labit dominus ihesus pedes eorum: et accepit uestitum suum: cum recubisset iterum dixit eis: Scitis quid fecerim uobis?

13. Uos per spiritum sanctum uocatis me magister et saluator:

14. Si ergo ego labi pedes uestros saluator: debetis diligere alter alterum.

15. Exemplum enim dedi uobis: et quemadmodum ego diligo: sic uos per spiritum sanctum inuicem diligatis.

16. Amen amen dico uobis: non est serbus maior domino suo: neque apostolus maior eo qui misit illum.

17. Si hoc feceritis: beati eritis.

18. Non de omnibus uobis dico. Ego sciebam per spiritum sanctum quos eligebam: set ut inpleatur scriptura. Qui manducat panem meum: leuabit contra saluatorem suum calcaneum suum.

19. [*Deest.*]

20. Qui sermonem spiritus sancti serbaberint per spirituum saluatorem: socii erunt

10. Jesus saith, He that is washed by the Holy Spirit needeth only to wash his feet, and is holy. And ye are holy, but not all.

11. He knew who was making himself the messenger of the Scribes and Pharisees; therefore said the Lord Jesus to His disciples, Ye are not all holy.

12. So after the Lord Jesus had washed their feet, and taken His garments, and was set down again, He said unto them, Know ye what I have done to you?

13. Ye by the Holy Spirit call Me Master and Saviour:

14. If I then, your Saviour, have washed your feet: ye ought to love one another.

15. For I have given you an example, that as I love, so ye by the Holy Spirit should love one another.

16. Verily, verily, I say unto you, The slave is not greater than his lord; neither he that is sent greater than he that sent him.

17. If ye do this, happy shall ye be.

18. I speak not of you all: I knew by the Holy Spirit those whom I chose: but that the scripture might be fulfilled, He that eateth My bread hath lifted up his heel against his Saviour.

19. [*Absent.*]

20. They who keep the word of the Holy Spirit by the Saviour of spirits shall be partners

glorie spirituum patris: et glorie spirituum saluatoris et glorie filii dei per spirituum salbatorem:

20a. Qui salbat spiritus hominum ab spiritibus malignis per sermonem quem spiritibus hominum per spirituum salbatorem locutus sum.

21. Cum hec diceret dominus ihesus turbatus est spiritu: et protestatus est et dixit. Amen amen dico uobis: quia unus ex uobis tradet me.

22. Aspiciebat ergo discipuli ad inuicem hesitantes de quo diceret ihesus.

23. Erat recumbens ergo in sinu domini ihesu unus ex discipulis eius quem diligebat.

24. Innuit ergo huic symon petrus: et dicit ei. Quis est de quo dicit?

25. Itaque cum recubisset: ille supra pectus domini ihesu: dicit ei. Domine: quis est?

26. Respondit ihesus. Ille est: cui ego intinctum panem porrexero. Et cum intingisset dominus ihesus panem dedit iude symoni scariothi.

27. Post bucellam: tunc intravit in illum satanas. Dicit ei ihesus. Quod facis fac cibus.

28. Hoc autem nemo sciuit discumbentium: ad quod dixerit ei.

of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits:

20a. Who saveth the spirits of men from evil spirits by the word which by the Saviour of spirits I have spoken unto the spirits of men.

21. While the Lord Jesus was saying these things, He was troubled in spirit, and at last He spake out, and said, Verily, verily, I say unto you, that one of you shall betray Me.

22. Then His disciples looked one on another, doubting of whom Jesus spake.

23. Now there was leaning on the breast of the Lord Jesus one of His disciples whom He loved.

24. Simon Peter therefore beckoneth to him, and saith to him, Who is it that He speaketh of?

25. So when he had leaned back on the breast of the Lord Jesus, he saith unto Him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give the bread, when I have dipped it. And when the Lord Jesus had dipped the bread, he gave it to Judas, which is Simon Iscariot.

27. After the sop, then Satan entered into him. Jesus saith unto him, What thou doest, do more quickly.

28. Now no man at the table knew for what intent He spake this unto him.

29. Quidam enim putabant quia oculos portabat iudas: quia dicit ei ihesus. Eme ea que opus sunt nobis ad diem festum: aut egenis aliquid dare.

30. Cum ergo accepisset ille bucellam: spirituum saluator reliquit illum.

31. Cum ergo exisset: dicit dominus ihesus. Nunc glorificabo spirituum salvatorem: et patrem spirituum et filium dei.

32. Si patrem glorificabero et spiritum sanctum glorificabero: ego gloriam spirituum filiorum dei spiritibus hominum per spiritum sanctum ostendam.

33. Filii: adhuc modicum vobiscum sum: queretis me: et sicut dixi iudeis. Quo ego vos non postestis venire. Et vobis dico modo.

34. Mandatum novum do vobis: ut per spiritum sanctum diligatis invicem sicut dilexi vos: ut et vos per spiritum sanctum diligatis invicem.

35. In hoc cognoscent omnes quia spiritus sancti estis discipuli: si dilectionem habueritis invicem.

36. Dicit ei symon petrus: Domine: quo vadis? Respondit ihesus: Quo ego vado: non potes me modo sequi petre: sequeris autem me postea.

37. Dicit ei petrus: Quare

29. For some of them thought, because Judas carried the bag, that Jesus had said unto him, Buy those things that we have need of for the feast; or, that he should give something to the poor.

30. As soon then as he had received the sop, the Saviour of spirits left him.

31. Therefore, when he was gone out, the Lord Jesus said, Now will I glorify the Saviour of spirits, and the Father of spirits and the Son of God.

32. If I glorify the Father and glorify the Holy Spirit, I will show by the Holy Spirit to the spirits of men the glory of the spirits of the children of God.

33. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye by the Holy Spirit love one another; even as I have loved you, that ye by the Holy Spirit also love one another.

35. By this shall all men know that ye are disciples of the Holy Spirit if ye have love one to another.

36. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now, Peter: but thou shalt follow me afterwards.

37. Peter saith unto him,

non possum te sequi? Animam pro te ponam.

38. Respondit dominus ihesus. Animam tuam pro me pones? Amen amen dico tibi petre: non cantabit gallus donec scire filium hominis ter negabis.

XIV. 1. Non turbetur spiritus uester. Credite in spiritu sancto.

2. Multe sunt mansiones apud spirituum patrem. Ego uado in locum glorie spirituum patris: et glorie spirituum saluatoris et glorie filii dei.

3. Iterum ueniam et accipiam spiritus uestros ad me ipsum: ut socii sint glorie spirituum patris: et glorie spirituum saluatoris et glorie filii dei.

4. [*Deest.*]

5. Ait thomas: Quomodo glorie spirituum filiorum dei socii erimus?

6. Respondit dominus ihesus: Qui serbaberint spiritus sancti sermonem per spirituum salbatorem: socii erunt glorie spirituum patris et glorie spirituum saluatoris et glorie filii dei per spirituum salbatorem:

6a. Qui salbat spiritus hominum ab spiritibus malignis per

Why cannot I follow thee? I will lay down life for thee.

38. The Lord Jesus answered, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, Peter, the cock shall not crow till thou hast thrice denied that thou knowest the Son of man.

XIV. 1. Let not your spirit be troubled: believe in the Holy Spirit.

2. In the presence of the Father of spirits are many mansions. I go unto the place of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

3. Again I will come and will receive your spirits unto Myself, that they may be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God.

4. [*Absent.*]

5. Thomas saith, How shall we be partners of the glory of the spirits of the children of God?

6. The Lord Jesus answered: They who keep the word of the Holy Spirit by the Saviour of spirits shall be partners of the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits:

6a. Who saveth the spirits of men from evil spirits by the

sermonem quem per spirituum salbatorem spiritibus hominum locutus sum.

7. Si cognobissetis me: et patrem meum utique cognobissetis. A modo cognoscetis patrem per spiritum sanctum.

8. Dicit philippus. Domine: hostende nobis patrem: et sufficit nobis.

9. Respondit dominus ihesus. Tanto tempore uobiscum sum: et non cognobistis me. Philippe: qui spiritus filii hominis gloriam uidet: uidet gloriam spirituum patris. Quomodo ergo michi dicis: hostende nobis patrem?

10. Non credis quia ego et pater et spiritus sanctus unum sumus? Qui spirituum salbatoris sermonem serbaberint per spiritum sanctum: gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei uidebunt per spirituum salbatorem:

11. Qui euangelizabit spiritibus hominum gloriam spirituum filiorum dei eternam.

12. Amen amen dico uobis: qui credit in spiritu sancto: opera que ego per spiritum sanctum facio: et ipse per spiritum sanctum faciet: et maiora horum faciet quia ego ad patrem uado.

13. Et quodcumque per spiritum sanctum uolueritis hoc ego et pater faciemus per spiritum salbatorem: ut sciatis quia pater

word which I have spoken by the Saviour of spirits unto the spirits of men.

7. If ye had known Me, ye should have known My Father also. From henceforth ye shall know the Father by the Holy Spirit.

8. Philip saith, Lord, show us the Father, and it sufficeth us.

9. The Lord Jesus answered: Have I been so long with you and hast thou not known Me? Philip, he that seeth the glory of the spirit of the Son of man seeth the glory of the Father of spirits. How then sayest thou unto Me, Show us the Father?

10. Believest thou not that I and the Father and the Holy Spirit are one? They who keep the word of the Saviour of spirits by the Holy Spirit shall see the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God by the Saviour of spirits:

11. Who will show unto the spirits of men the eternal glory of the spirits of the children of God.

12. Verily, verily, I say unto you, He that believeth in the Holy Spirit the works which I do by the Holy Spirit shall he do also by the Holy Spirit: and greater things than these shall he do because I go unto the Father.

13. Whatsoever ye desire by the Holy Spirit I and the Father will do by the Saviour of spirits, that ye may know that the

et ego et spiritus sanctus: unus spiritus sumus.

14. Si patrem quid per spirituum salbatorem interrogabitis: hoc faciemus per spirituum salbatorem:

15. Ut glorificetur spirituum pater et glorificetur spirituum salbator et glorificetur filius dei.

16. Qui diligunt me spiritus sancti sermonem per spirituum salbatorem serbabunt: quem spiritibus hominum non persuasi accipere:

17. Quia spiritus hominum execaberunt spiritus maligni.

18. Qui sermonem spirituum salbatoris serbaberint per spiritum sanctum uidebunt spirituum filiorum dei gloriam.

19. Iam sabbatum et uidebunt spiritus hominum spirituum filiorum dei gloriam:

20. Et cognoscent spiritus hominum quia spiritus sanctus et pater sunt in me.

21. Qui sermonem spirituum salbatoris serbaberint per spirituum salbatorem salbabuntur per spiritum sanctum ab spiritibus malignis: qui spiritus hominum faciunt serbire spiritibus malignis.

22. Dicit symon non ille scarioth: Quomodo spiritus hominum gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei uidebunt?

23. Respondit dominus ihesus: Spiritus hominum qui per

Father and I and the Holy Spirit are one Spirit.

14. If ye ask anything of the Father by the Saviour of spirits, we will do it by the Saviour of spirits:

15. That the Father of spirits may be glorified and the Saviour of spirits glorified and the Son of God glorified.

16. They who love Me will keep the word of the Holy Spirit by the Saviour of spirits; Whom I have not persuaded the spirits of men to receive,

17. Because evil spirits have blinded the spirits of men.

18. They who keep by the Holy Spirit the word of the Saviour of spirits shall see the glory of the spirits of the children of God.

19. One Sabbath more and the spirits of men shall see the glory of the spirits of the children of God:

20. And the spirits of men shall know that the Holy Spirit and the Father are in Me.

21. They who keep by the Saviour of spirits the word of the Saviour of spirits shall be saved by the Holy Spirit from evil spirits, which make the spirits of men serve evil spirits.

22. Simon saith, not Simon Iscariot, How shall the spirits of men see the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God?

23. The Lord Jesus answered: The spirits of men who by the

spirituum salbatorem serbaberint spirituum salbatoris sermonem: uidebunt per spirituum salbatorem gloriam spirituum patris: et gloriam spirituum salbatoris et gloriam filii dei eternam: et socii erunt glorie spirituum filiorum dei.

24. Qui serbaberint spiritus sancti sermonem: salbabuntur ab spiritibus malignis per spirituum salbatorem.

25. Hec per spiritum sanctum spiritibus hominum euangelizabi.

26. Paraclitus autem spiritus sanctus quem ego et pater spirituum spiritibus hominum dabit: suggeret spiritibus hominum quecumque spiritibus hominum per spirituum salbatorem dixerit.

27. Pacem spiritibus hominum per spiritum sanctum spirituum salbatorem euangelizabi: ut spiritus hominum salbarentur ab spiritibus malignis qui affligunt spiritus hominum.

28. Qui serbaberint spirituum salbatoris sermonem liberabuntur ab spiritibus malignis per sermonem quem spiritibus hominum per spirituum salbatorem ego locutus sum:

28a. Ut salbarem spiritus hominum ab spiritibus malignis: qui hodiunt spiritus hominum quos spirituum pater et spirituum salbator et ego diligimus.

Saviour of spirits keep the word of the Saviour of spirits shall see by the Saviour of spirits the glory of the Father of spirits and the glory of the Saviour of spirits and the glory of the Son of God—glory which is eternal: and shall be partners of the glory of the spirits of the children of God.

24. They who keep the word of the Holy Spirit shall be saved from evil spirits by the Saviour of spirits.

25. These things by the Holy Spirit I have preached unto the spirits of men:

26. But the Comforter, the Holy Spirit, Whom I and the Father of spirits will give to the spirits of men, He shall suggest to the spirits of men all things that I have spoken to the spirits of men by the Saviour of spirits.

27. I have preached peace unto the spirits of men by the Holy Spirit, the Saviour of spirits; that the spirits of men might be saved from evil spirits, which afflict the spirits of men.

28. They who keep the word of the Saviour of spirits shall be delivered from evil spirits by the word which I have spoken unto the spirits of men by the Saviour of spirits:

28a. To save the spirits of men from evil spirits, which hate the spirits of men that the Father of spirits and the Saviour of spirits and I do love.

29. Ego sum lux spirituum hominum: ut omnis spiritus hominum salbarentur ab spiritibus malignis per sermonem spirituum salbatoris: quem per spiritum sanctum spiritibus hominum locutus sum: ut salbarentur spiritus hominum ab spiritibus malignis qui hodiunt spiritus hominum.

30. Multa non loquar iam vobis: quia princeps spirituum malignorum venit ut filii hominis spiritum temptet.

31. Set ut salbem hominum spiritus ab spiritibus malignis: hec dico. Surgite: eamus hinc.

XV. 1. Ego sum spirituum vinea: et spiritus sanctus salbator spirituum.

2. Omnem palmitem in me non ferentem fructum: tollit pater spirituum: et omnem spiritum qui fert fructum sanctificabit: ut fructum spiritus sancti afferat.

3. Iam spiritus sancti discipuli estis: propter sermonem quem locutus est spiritus sanctus vobis.

4. Manete in me per spiritum sanctum. Sicut palmes non potest ferre fructum a semetipso: nisi manet in vinea: sic nec vos nisi in me manseritis.

5. Ego sum vinea: et spiritus sanctus salbator spirituum. Manete in spiritu sancto et spiritus sanctus in vobis.

6. Qui in spiritu sancto non manserit: nichil potest facere.

29. I am the Light of the spirits of men, that all the spirits of men might be saved from evil spirits by the word of the Saviour of spirits that by the Holy Spirit I have spoken unto the spirits of men to save the spirits of men from evil spirits, which hate the spirits of men.

30. I will not now talk much with you because the prince of evil spirits cometh to tempt the spirit of the Son of man.

31. But these things I speak to save the spirits of men from evil spirits. Arise, let us go hence.

XV. 1. I am the vineyard of spirits, and the Holy Spirit is the Saviour of spirits.

2. Every sapling in Me that beareth not fruit, the Father of spirits taketh away. And every spirit that beareth fruit, He will sanctify, that it may bring forth the fruit of the Holy Spirit.

3. Now ye are disciples of the Holy Spirit through the word which the Holy Spirit hath spoken unto you.

4. Abide in Me by the Holy Spirit. As the sapling cannot bear fruit of itself unless it abide in the vineyard, no more can ye except ye abide in Me.

5. I am the vineyard, and the Holy Spirit is the Saviour of spirits. Abide in the Holy Spirit and the Holy Spirit in you.

6. If a man abide not in the Holy Spirit, he can do nothing.

7. Si manseritis in spiritu sancto: petite et quodcumque petistis fiet uobis.

8. In hoc clarificaturi estis patrem celestem uestrum: si spiritum sanctum glorificaberitis. In hoc gloriam spiritus sancti in uobis manifestaturi estis et gloriam patris et gloriam filii dei: si spiritus sancti discipuli manseritis.

9. Sicut diligo spiritum sanctum: pater diligit spiritum sanctum.

10. Si spirituum saluatoris precepta serbaberitis: manebitis in dilectione patris: sicut ego serbabi precepta spiritus sancti: et in dilectione patris et spiritus sancti maneo.

11. Hec locutus sum uobis: ut gaudium spirituum discipulorum spiritus sancti sit in uobis per spiritum sanctum.

12. Hoc est preceptum meum: ut diligatis inuicem per spiritum sanctum sicut ego diligo uos.

13. Maiorem hac spirituum dilectionem meam nemo habet: ut animam suam effunderet quis pro spiritibus amicorum suorum.

14. Uos amici mei estis: si feceritis que spiritus sanctus precipit uobis.

15. Iam non dicam uos serbos: quia serbus nescit quid

7. If ye abide in the Holy Spirit, ask, and whatever ye have asked shall be done unto you.

8. Herein shall ye glorify your Heavenly Father if ye glorify the Holy Spirit. Herein shall ye show the glory of the Holy Spirit in you, and the glory of the Father, and the glory of the Son of God, if ye continue the disciples of the Holy Spirit.

9. Even as I love the Holy Spirit, the Father loveth the Holy Spirit.

10. If ye keep the commandments of the Saviour of spirits, ye shall abide in the love of the Father; even as I have kept the commandments of the Holy Spirit, and abide in the love of the Father and of the Holy Spirit.

11. These things have I spoken unto you that the joy of the spirits of the disciples of the Holy Spirit may be in you by the Holy Spirit.

12. This is My precept, that ye love one another by the Holy Spirit even as I love you.

13. Greater love hath no man than this love of Mine for the spirits of men, that one should pour out his life for the spirits of his friends.

14. Ye are My friends if ye do whatsoever the Holy Spirit biddeth you.

15. I will not henceforth call you servants, for the serv-

faciat magister eius. Uos autem dicam amicos: quibus uerbum quod audiui a salatore spirituum euangelizabi.

16. Non me dilexistis: sed pater dilexit uos et posuit uos: ut fructum spiritus sancti afferatis pro gloriam suam.

17. Quodcumque per spiritum sanctum pecieritis patrem spirituum: dabit pater uobis pro gloriam suam et pro gloriam spiritus sancti et pro gloriam filii dei.

18. Si spiritibus malignis hodie estis: scitis quia me priorem hodie runt.

19. Si ego fuissem spiritus malignus: spiritus maligni me diligerent. Quia ego diligo uos: propterea hodie runt uos spiritus maligni.

20. Mementote sermones mei: quem ego dixi uobis: non est serbus maior magistro suo. Si me persecuti sunt: et uos persequentur. Si sermonem spiritus sancti hodie runt: sermonem uestrum hodie runt.

21. Sed spiritus sanctus habitabit in uobis: et spiritus maligni non uobis nocebunt.

22. Si non uenissem et locutus: non fuisset mundo peccatum: sed nunc non est excusatio peccati sui.

23. Qui sermonem spiritus sancti hodie: et patris ser-

ant knoweth not what his master doeth. But I will call you friends to whom I have made known the word which I have heard from the Saviour of spirits.

16. Ye did not love Me, but the Father loved you, and hath placed you, that ye might bring forth the fruit of the Holy Spirit for His glory.

17. Whatsoever by the Holy Spirit ye ask the Father of spirits, the Father will give you for His glory and for the glory of the Holy Spirit and for the glory of the Son of God.

18. If ye are hated by evil spirits, ye know that they first hated Me.

19. If I had been an evil spirit, the evil spirits would love Me. Because I love you, the evil spirits hate you.

20. Remember My word which I spake unto you. The slave is not greater than his master. If they have persecuted Me, they will also persecute you; if they hate the word of the Holy Spirit, they will hate your word also.

21. But the Holy Spirit will dwell in you; and the evil spirits shall not hurt you.

22. If I had not come and spoken, the world would not have sin; but now there is no excuse for its sin.

23. He that hateth the word of the Holy Spirit hateth also

monem et filii dei sermonem
hodit.

24. Si opera non fecissem in
mundo que nemo alius fecit:
non haberent peccatum: sed
nunc uiderunt et hodierunt
filium dei et patrem suum:

25. Ut sermo inpleatur ysaye
prophete: quia hodierunt spir-
itum sanctum gratis.

26. Cum autem uenerit spir-
itus sanctus saluator spirituum:
quem ego et pater diligimus:
ille testimonium peribebit spir-
itibus hominum de me:

27. Et sui discipuli testimo-
nium perhibebunt: qui ser-
monem spiritus sancti serbabe-
runt.

XVI. Hec euangelizo uobis: ut
spiritus maligni per salbatorem
spirituum superati sint a uobis:

2. Absque sinagogis facient
homines expellere uos: set
uenit hora ut omnis qui inter-
ficit discipulum spiritus sancti
arbitretur se obsequium pre-
tare deo.

3. [*Deest.*]

4. Set hec locutus sum
uobis: ut cum uenerit spiri-
tuum saluator suggerat spiriti-
bus hominum que spiritus sanc-
tus per me dixerit. Hec spiritus
sanctus non dixit ab inicio
quia uobiscum eram.

5. Nunc ad patrem spirit-

the word of the Father and the
word of the Son of God.

24. If I had not done in the
world the works which none
other ever did, they would not
have sin, but now have they
both seen and hated the Son of
God and His Father:

25. That the word of the
prophet Isaiah might be ful-
filled, They hated the Holy
Spirit without a cause.

26. But when the Holy
Spirit, the Saviour of spirits, is
come, whom I and the Father
love, He shall testify of Me to
the spirits of men.

27. And His disciples also
shall testify, who have kept the
word of the Holy Spirit.

XVI. 1. These things I tell
you to the intent that by the
Saviour of spirits the evil spir-
its may be overcome by you.

2. They shall make men ex-
pel you from the synagogues:
Yea, the hour cometh when
whosoever killeth a disciple
of the Holy Spirit will think
that he doeth God service.

3. [*Absent.*]

4. But these things have I
told you that, when the Saviour
of spirits is come, He may re-
call to the spirits of men the
things which the Holy Spirit
hath spoken by Me. These
things the Holy Spirit said not
at the beginning because I was
with you.

5. Now will I return to the

uum et ad salbatorem spirituum reddibo:

6. Et quia hec locutus sum uobis: tristitia inplebitur cor uestrum.

7. Set ego ueritatem dico uadam. Si enim non habiero salbator spirituum hominum paraclitus non ueniet ad uos. Si autem habiero: salbator spirituum hominum paraclitus ueniet ad uos.

8. Et cum uenerit: arguet spiritus hominum de peccato et de iustitia et gloria spirituum filiorum dei.

9, 10, 11. [*Desunt.*]

12. Adhuc multa habeo uobis dicere: set non potestis portare modo.

13. Cum autem uenerit salbator spirituum: spiritibus hominum spiritus sanctus hostendet gloriam spirituum filiorum dei.

14. [*Deest.*]

15. Omnia que habet pater mea sunt.

16. Modicum et uidebitis gloriam patris mei. Iterum sabbatum et uidebitis gloriam filii dei.

17. Dixerunt ergo discipuli ad se. Quid est hoc quod dicit modicum.

Father of spirits and to the Saviour of spirits.

6. And because I have said these things unto you, your heart will be filled with sorrow.

7. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away the Saviour of the spirits of men, which is the Comforter, will not come unto you. But if I go away, the Saviour of spirits will come unto you.

8. And when He is come he will convince the spirits of men of sin, and of the righteousness and glory of the spirits of the children of God.

9, 10, 11. [*Absent.*]

12. I have yet many things to say unto you; but ye cannot bear them now.

13. But when the Saviour of spirits is come, then unto the spirits of men shall be shown by the Holy Spirit the glory of the spirits of the children of God.

14. [*Absent.*]

15. All things that the Father hath are Mine.

16. A little while, and ye shall see the glory of My Father: one Sabbath more and ye shall see the glory of the Son of God.

17. Therefore said the disciples one to another, What is this that He saith, A little while?

18. Nescimus quid loquitur. 18. We know not what He saith.
19. Cognobit dominus ihesus quia uolebant eum interrogare de gloriam suam: et dixit eis. De gloriam patris et de gloriam filii dei querebatis? 19. The Lord Jesus knew that they were desirous to ask Him concerning His glory, and He saith unto them, Were ye inquiring concerning the glory of the Father and concerning the glory of the Son of God?
20. Amen amen dico uobis. Modicum et gloriam spirituum filiorum dei: spiritibus hominum per spiritum sanctum hostendam. 20. Verily, verily, I say unto you, A little while, and I will show by the Holy Spirit to the spirits of men the glory of the spirits of the children of God.
21. Mulier cum parit habet tristitiam: quia uenit hora eius. Cum autem pepererit puerum: iam hobiluiscitur pressuram: quia peperit hominem in mundum. 21. A woman, when she is in travail, hath sorrow because her hour is come; but when she is delivered of the child, then she forgetteth the anguish, because she hath brought a man into the world.
22. Et uos igitur nunc tristitiam habetis. Iterum autem uidebo uos: et gaudebit spiritus uester. Et gaudium uestrum nemo tollet a uobis. Et in illo die non interrogabitis quicquam. 22. And ye now therefore have sorrow; but I will see you again, and your spirit shall rejoice, and your joy none shall take from you. And in that day ye shall ask no more questions.
23. Amen amen dico uobis: si quid pecleritis patrem per spiritum sanctum dabit uobis. 23. Verily, verily, I say unto you, If ye ask anything of the Father by the Holy Spirit, He will give it unto you.
24. Usque modo non petistis quicquam per spiritum sanctum. Petite et haccipietis; ut gaudium spirituuum filiorum dei uestrum sit per spiritum sanctum. 24. Hitherto have ye asked nothing by the Holy Spirit: Ask and ye shall receive, that the joy of the spirits of the children of God may by the Holy Spirit be yours.
25. Hec per spiritum sanctum locutus sum spiritibus hominum. Uenit hora cum palam hostendam gloriam patris et 25. These things have I spoken by the Holy Spirit to the spirits of men: the hour cometh when I shall plainly

gloriam spiritus sancti et gloriam filii dei.

26. Illo die spirituum filiorum dei gloriam uidebitis.

27. Ipse spiritus sanctus spirituum saluator diligit spiritus hominum.

28. Et pater spirituum diligit discipulos spiritus sancti.

29. Dicunt ei discipuli: Ecce nunc palam loqueris de gloriam patris et de gloriam spiritus sancti et de gloriam filii dei.

30. Nunc scimus gloriam spirituum filiorum dei.

31. Respondit dominus Iesus: Modo gloriam spiritus sancti et gloriam patris et gloriam filii dei scitis?

32. Ecce hora uenit ut dispergami unusquisque in propria: et me solum relinquatis. Et non sum solus: quia spiritus sanctus et pater mecum sunt.

33. Hoc per spiritum sanctum spiritibus hominum locutus sum: ut spiritibus hominum spiritus sancti spirituum saluatoris fieret pax. Ab malignis spiritibus pressuram habebitis: set spiritus sanctus spiritus uestros saluabit.

show the glory of the Father and the glory of the Holy Spirit and the glory of the Son of God.

26. In that day ye shall see the glory of the spirits of the children of God.

27. The Holy Spirit Himself, the Saviour of spirits, loveth the spirits of men.

28. And the Father of spirits loveth the disciples of the Holy Spirit.

29. The disciples say unto Him, Lo, now speakest Thou plainly of the glory of the Father and of the glory of the Holy Spirit and of the glory of the Son of God.

30. Now we know the glory of the spirits of the children of God.

31. The Lord Jesus answered, Do ye now know the glory of the Holy Spirit and the glory of the Father and the glory of the Son of God?

32. Behold the hour cometh that ye shall be scattered every man to his own, and shall leave Me alone: and yet I am not alone because the Holy Spirit and the Father are with Me.

33. These things by the Holy Spirit have I spoken to the spirits of men, that to the spirits of men might come the Holy Spirit's, the Saviour of spirits', peace. From evil spirits ye shall have tribulation, but the Holy Spirit shall save your spirits.

XVII. 1, 2. Hec locutus est: et sublebatis oculis suis dixit. Pater ut glorificarent te spiritus hominum: per spiritum sanctum spiritibus filiorum dei dedisti uitam eternam.

3. Hec est autem uitam eternam: spiritus sancti discipuli per spiritum sanctum fieri.

4, 5. Ego tibi hodie pater super terram: ministerium consumabi quod dedisti michi ut facerem. Et nunc glorifica me gloria quam habui prius quam mundus fieret apud spiritum sanctum et te.

6. Manifestabi gloriam spirituum filiorum dei spiritibus hominum: et gloriam spiritus sancti et gloriam filii dei.

7. Nunc sciunt gloriam patris et gloriam spiritus sancti et gloriam filii dei.

8. Ego ostendi spiritibus hominum gloriam spirituum filiorum dei. Nunc cognoverunt spirituum hominum saluatoris gloriam et gloriam patris spirituum et gloriam filii dei.

9, 10. [Desunt.]

11. Pater sancte: serba spiritus sancti discipulorum quos dedisti michi spiritus: ab spiritibus malignis.

12. Cum essem cum eis serbabam per spiritum sanctum

XVII. 1, 2. These words He spake and lifted up his eyes and said, Father, that the spirits of men might glorify Thee, thou hast given by the Holy Spirit to the spirits of the children of God eternal life.

3. And this is life eternal: to be made by the Holy Spirit disciples of the Holy Spirit.

4. I have obeyed Thee, Father, on the earth: I have finished the ministry which Thou gavest Me to fulfil.

5. And now, glorify Me with the glory which I had, before the world was made, with the Holy Spirit and with Thee.

6. I have manifested the glory of the spirits of the children of God to the spirits of men, and the glory of the Holy Spirit and the glory of the Son of God.

7. Now they know the glory of the Father and the glory of the Holy Spirit and the glory of the Son of God.

8. I have shown to the spirits of men the glory of the spirits of the children of God. Now have they known the glory of the Saviour of the spirits of men, and the glory of the Father of spirits and the glory of the Son of God.

9, 10. [Absent.]

11. Holy Father, keep the spirits of the disciples of the Holy Spirit, which Thou hast given Me, from evil spirits.

12. While I was with them I kept the spirits of the chil-

spiritus filiorum dei. Quos dedisti michi custodiri: et nemo ex his ab spiritibus malignis superatus est: nisi spiritus filii perditionis ut scriptura impleretur.

13. Nunc ad spirituum salvatorem et ad patrem spirituum venio: et hec locutus sum ut spiritus hominum saltem ab spiritibus malignis.

14. Ego dedi spiritibus hominum sermonem tuum. Et spirituum malignorum habuerunt hodium.

15. Non rogo ut tollas spiritus horum de mundo: set ut spiritus filiorum dei serbes: ab spiritibus malignis.

16. [*Deest.*]

17. Sanctifica spiritus filiorum dei per spiritum sanctum.

18. Sicut tu me misisti in passionem: ut spiritus hominum saltem: et ego per spiritum sanctum mitto hos in passionem.

19. Et per spiritum sanctum sanctifico spiritus filiorum dei: ut sint salbati spiritus hominum per salvatoris spiritum sermonem quem euangelizabunt.

20. Non pro his autem rogo tantum: set pro eis quos sanctificaturus est spiritus sanctus per sermonem eorum: ut sint

dren of God by the Holy Spirit. Those that Thou gavest Me I have kept and none of them hath been overcome by evil spirits, except the spirit of the son of perdition, that the scripture might be fulfilled.

13. Now to the Saviour of spirits and to the Father of spirits I come; and these things have I spoken to save the spirits of men from evil spirits.

14. I have given unto the spirits of men Thy word; and they have incurred the hatred of evil spirits.

15. I ask not that Thou shouldest take their spirits out of the world; but that Thou shouldest keep the spirits of the children of God from evil spirits.

16. [*Absent.*]

17. Sanctify the spirits of the children of God by the Holy Spirit.

18. As Thou didst send Me unto suffering, that I might save the spirits of men, I also by the Holy Spirit send them unto suffering.

19. And by the Holy Spirit I sanctify the spirits of the children of God, that the spirits of men may be saved by the word of the Saviour of spirits, which they shall preach.

20. Neither ask I for these alone; but also for them which the Holy Spirit shall sanctify by their word, that by the Holy

salvati ab spiritibus malignis
per spiritum sanctum.

21. [Deest.]

22. Et ego caritate quam tu
diligis me: spiritus hominum
per spiritum sanctum diligo.

23. [Deest.]

24. Pater quos dedisti michi
uolo ut ubi ego sum: et illi
sint mecum; ut uideant gloriam
spirituum filiorum dei.

25. Pater sancte: mundus te
non cognobit: ego autem te
cognobi. Et hii per spiritum
sanctum sciunt gloriam spiritus
sancti et gloriam patris et
gloriam filii dei.

26. Et ego sanctificabi spir-
itibus hominum nomen tuum et
sanctificabo: ut per spiritum
sanctum spirituum filiorum dei
gaudium spiritibus hominum
fieretur: et gloriam eternam
spirituum filiorum dei per spir-
itum sanctum consequerentur.

Spirit they may be saved from
evil spirits.

21. [Absent.]

22. For I love by the Holy
Spirit, with the love wherewith
thou dost love Me, the spirits
of men.

23. [Absent.]

24. Father, I will that they
whom Thou hast given Me may
be with Me where I am, that
they may behold the glory of
the spirits of the children of
God.

25. Holy Father, the world
hath not known Thee, but I
have known Thee; and these
by the Holy Spirit know the
glory of the Holy Spirit and the
glory of the Father and the
glory of the Son of God.

26. And I have sanctified to
the spirits of men Thy Name,
and will sanctify It; that the
spirits of men may have by the
Holy Spirit the joy of the spir-
its of the children of God; and
by the Holy Spirit may obtain
the eternal glory of the spirits
of the children of God.

The words of St. John's Gospel are a peal of music, a string of pearls, "jewels that on the stretched forefinger of all time" will "sparkle forever." The discovery of this new MS., and its washed-out readings, is a rich reward to the writer for nearly twenty years spent in deciphering and editing disused and discarded Latin texts. The facilities that have been placed at his disposal (by the fortunate and learned acquirer and owner of the manuscript) will enable him (*Deo uolente*) to publish by next year the *whole* manuscript in a

manner worthy of its contents. Meanwhile the readers of the BIBLIOTHECA SACRA are the first to become acquainted with the Central Teaching of our Lord Jesus Christ in its earliest known form.