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## ARTICLE V.

## OUR LORD'S SACERDOTAL PRAYER—A NEW CRITICAL TEXT, DIGEST, AND TRANSLATION.

BY A. WELLINGTON TYLER, B.A., NEW YORK.

Most appropriately the first productions of the new-born printing-press were copies of the scriptures: the earliest, indeed, the Latin Bible of 1452, afterward the Hebrew of 1488, and early in the sixteenth century the Greek and Latin Polyglot of Cardinal Ximenes, known as the Complutensian from the place of its publication, and the Greek Testament of Erasmus, published at Basle. The fifth edition of the latter, published in 1535, with some modifications from Beza's editions, formed the basis of the present so-called Received Text. Very unfortunately, Erasmus prepared his first edition very hastily, in order to publish it in advance of the Complutensian, and not only did not seek out the best manuscripts he could have obtained, but was not faithful in the use of those he did have. Where there were gaps in his codices he supplied the missing portions by translating the Latin Vulgate, producing readings found in no known Greek manuscript. Thus weak is the critical authority of the Received Text.

Very little was accomplished toward constructing a truly critical text until the time of Griesbach, who announced those canons of criticism which have been substantially adopted by all revisers since. During the present century exceedingly rich treasures of ancient Greek manuscripts have been exhumed from the dust of ages, and our knowledge of those already in our possession so greatly increased, that our former acquaintance with some of the most valuable seems meagre indeed. In the faithful use of these ancient witnesses for the recovery of the original text, Tischendorf and Tregelles have acquired a world-wide renown.

The text presented herewith is an attempt in the same  
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direction with theirs, and was constructed before Tischendorf had issued the sixth part of his eighth edition, that containing this passage. The only change made since the reception of that part is the omission of σου in verse 17. But four readings are adopted in the text which have not fourth century authority; and but six not supported by a majority of the five great manuscripts  $\aleph$ ABCD — and in three of these cases a majority of the five do not concur. (See δόσῃ in verse 2.) The punctuation of many editions of the Greek Testament is very redundant; that of the text has been carefully revised, as has also been the accentuation. Conformably to the usage of the uncials,  $\nu$  ἐφελευστικόν has been uniformly added in the text.

In uncial manuscript citations the digest, subjoined to the text, presents all contained in the latest editions of Alford, Tregelles, and Tischendorf; and a few citations found in neither of them. At the time our most venerable codices were transcribed, a very corrupt pronunciation of Greek had come into common use, and from similarity of sound there was constant confusion in writing, between αι and ε; ει and ι; η, ι and ε; η, οι and υ; ο and ω, and in later times even ε and η. These fruitful causes of various readings, or itacisms, are illustrated in the digest, as well as several examples of the fatal homoioteleuton, or omission from similarity of ending, which has occasioned such grievous hiatus, even in our most valuable manuscripts. In the uncials,  $\nu$  at the end of a line was often denoted by a stroke over a vowel. As the addition of  $\nu$  might change the case, gender, or person, of a word, it is important to know by whom it was written. (See ἔγνακᾶ in verse 7.) Concerning the subjects glanced at in these preliminary remarks, full information may be found in Tregelles's Account of the Printed Text of the Greek Testament, Scrivener's Introduction to the Criticism of the New Testament, the latest English editions of Horne's Introduction, edited and enlarged by Tregelles, and in the Prolegomena to the critical Greek Testaments cited below.

The translation aims to represent the shades of thought

in this sublime prayer, more nearly than is possible in a popular version; and to note the force of the original as nearly as may be.

The unical manuscripts containing John xvii. are :

ℵ Codex Sinaiticus, Century IV., ℵ<sup>a</sup> a corrector of Cent. VII.; A Codex Alexandrinus, Century V.; B Codex Vaticanus, Century IV., B<sup>a</sup> a corrector of Cent. IV., and B<sup>b</sup> one of Cent. VI or VII.; C Codex Ephraemi, Century V., C<sup>a</sup> a corrector of Cent. VI., and C<sup>b</sup> one of Cent. IX.; D Codex Bezae, Century VI., has many correctors; E Codex Basileensis, Century VIII.; F Codex Boreeli, Century IX. or X.; G Codex Harleianus, Century IX. or X.; H Codex Hamburgensis, Century IX. or X.; K Codex Cyprius, Century IX.; L Codex Regius Parisiensis, Century VIII.; M Codex Campianus, Century IX. or X.; S Codex Vaticanus, No. 354, A.D. 949; U Codex Venetus Marcianus, Century IX. or X.; X Codex Monacensis, Century IX. or X.; Y a fragment in the Barberini Library at Rome, Century VIII. or IX.; Γ Codex Tischendorfianus IV., A.D. 844; Δ Codex San-Gallensis, Century IX.; Α Codex Oxoniensis, Century VIII. or IX.; Π Codex Petropolitanus, Century IX.

Four important Cursives are: 1 Codex Basileensis, Century X.; 33 Codex Colbertinus (called the "Queen of the Cursives"), Century XI.; 69 Codex Leicestrensis, Century XIV.; γ-scr, a valuable evangelisterium of Century XII, collated by F. H. Scrivener.

The critical Greek Testaments cited are: Tisch. Tischendorf's Eighth edition, 1869; Ti. Tischendorf's Seventh edition, 1859 (cited only where it *differs* from Tisch.); Tr. Tregelles's, 1860; Alf. Alford's Sixth edition, 1868; Ln. Lachmann's 1842; Wd. Wordsworth's Sixth edition, 1868; 5 the commonly called Received Text; 5<sup>a</sup> errors (or corrections?) in American and Mill's editions.

In the digest the word "with" is used in a technical and double sense, referring to codices it signifies "by authority of," and to Greek Testaments, "in company with." mg., a marginal reading equal to that in the text; rel., reliqui, which is used exhaustively for all MSS. not cited for some other reading; txt., text. A \* after a MS. signifies an original reading which has been corrected by a later hand. Where two hands in a MS. agree against a third, it is expressed as in verse 11, where the second and third hands of B and the first and third of Π omit καὶ before ἡμεῖς; and the first of B and second of Π insert it.

- 1 Ταῦτα ἐλάλησεν [ὁ] Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς  
αὐτοῦ εἰς τὸν οὐρανόν, εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξα  
2 σὸν σου τὸν υἱὸν ἵνα ὁ υἱὸς δοξάσῃ σέ· καθὼς ἔδωκας  
αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ  
3 αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα  
γινώσκωσιν σέ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας  
4 Ἰησοῦν χριστόν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον

Verse 1. ἐλάλησεν with ABCDEGHLKMSUXYΓΔΔΠ 1 33 69  
ς and all the critical texts ... λαλάληκεν & γ—scr ——— ο Ἰησοῦς  
with ACDL rel. Tr. Ti. Alf. Ln. Wd. ς . . . . omit ο & B Tisch.  
From the apparent caprice with which the MSS. insert or reject  
the article before Ἰησοῦς, throughout John, it is exceedingly doubtful  
whether it should be inserted here; accordingly it is enclosed within  
brackets. ——— ἐπάρας and εἶπεν with &BC\*DLMmg. X 1 33 69  
Tisch. Tr. Alf. Ln. . . . . ἐπήρε and καὶ εἶπεν AC<sup>3</sup>Y rel. Ti. Wd. ς . . . .  
εἶπεν omitting καὶ G ——— ἵνα without καὶ with &ABC\*D 1 and  
all the critical texts . . . . ἵνα καὶ C<sup>3</sup>LXY 33 69 rel. ς ——— ο υἱος  
without σου with &BC\*<sup>2</sup> Tisch. Tr. . . . . ο υἱος σου AC<sup>3</sup>DLY rel.  
Ln. Wd. ς Alf. [σου] . . . . omits ο K. ——— For δοξάσῃ HMA 33  
read δοξάσει.

2. Omits αὐτω after ἔδωκας 69 ——— παν ο δέδωκας with &ABCD  
LY rel. and all the critical texts . . . . ἔδωκας EGHKSAΔΠ. ———  
δώσῃ with &<sup>2</sup>ACX 33 rel. Tisch. Tr.-txt. Ln. Wd. ς . . . . δώσει B  
EHUYΓΔΔΠ 1 69 Tr.-mg. Ti. Alf. (to avoid the subj. fut.?) . . . .  
δως L . . . . ἐχη (without αὐτοῖς) D . . . . δώσω &\* ——— For αὐτοῖς &\*  
1\* read αὐτω.

3. Omits δε L. ——— γινώσκωσιν with &BCXΠ rel. (Γ—σκοσιν)  
Tr.-mg. Alf. Ln. Wd. ς . . . . γινώσκουσιν ADGLYΔΔ 33 Tisch. Tr.-  
txt. ——— μόνον after ἀληθινόν 69 ——— After χριστόν D adds εἰς  
τούτον τον κόσμον.

- 1 These things spake Jesus, and having lifted up his eyes to  
heaven, said: Father, the hour has come; glorify thy Son that  
2 the Son may glorify thee; as thou gavest him power over all  
flesh, that all which thou hast given him, he might give to them  
3 life eternal. And this is that eternal life, that they might know  
thee the only true God, and him thou sentest, Jesus Christ.

τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ νῦν δόξασόν 5  
 με σὺ πάτερ παρὰ σεαυτῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν  
 κόσμον εἶναι παρὰ σοί. ἐφανέρωσά σου τὸ ὄνομα τοῖς 6  
 ἀνθρώποις οὗς ἔδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν καὶ  
 ἐμοὶ αὐτοὺς ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν. νῦν 7

4. Before το εργον D prefixes καί ——— τελειωσας with  $\aleph$ ABCLII 1 38 Tisch. Tr. Alf. Ln. . . . .ετελειωσα DXYTA rel. Tr.-mg. Ti. Wd. 5 ——— δεδωκας with  $\aleph$ ABLXYA 38 rel. and all the critical texts . . . .εδωκας CDKII ——— For μοι  $\aleph^*$  reads με ——— After ποιησω U adds αυτο.

5. For πατερ D\* reads πατηρ ——— For η  $\aleph^*$  reads ην . . . . 69 omits η ——— The final clause reads in D\* παρα σοι προ του γενεσθαι τον κοσμον and D<sup>9</sup> παρα σοι προ του τον κοσμον γενεσθαι.

6. For σου το ονομα D reads το ονομα σου ——— ους εδωκας with  $\aleph$ ABDKII Tisch. Tr.-txt. Ln. . . . . ους δεδωκας CLXY rel. Tr.-mg. Ti. Alf. Wd. 5 ——— και εμοι with  $\aleph$ ACDLX rel. Tisch. Alf. Ln. Wd. 5 . . . . καμοι BY 1 33 Tr. Ti. ——— For αυτους L reads αυτοις ——— αυτους εδωκας with  $\aleph$ ABDK(L)II 1 Tisch. Tr. Ln. . . . . αυτους δεδωκας CXYA 38 69 rel. Ti. Alf. Wd. 5 ——— τετηρηκαν with BDL Tisch. Tr. Alf. Ln. . . . . τετηρηκασιν ACXY rel. Wd. 5 . . . . ετηρησαν  $\aleph$  38.

7. εγνωκαν with (A)BCDLY rel. Tisch. Tr.-txt. Alf. Ln. Wd. 5 . . . . εγνωσαν UX 38 69 . . . . εγνωκασιν S . . . . εγνων  $\aleph$  . . . . omit νυν εγ.  $\aleph^*$  . . . . νυν εγνωκα οτι Tr.-mg. with A(?) [A reads εγνωκᾶ. About this line over the final α Woide remarks: "Super a tenuis admodum lineola cernitur." Tregelles says: "Forsitan a posteriori manu addita est." Tischendorf replies: "Sed fortior esset, si posteriore manu suppleta esset."] ——— δεδωκας with  $\aleph$ CDLXYA rel. Tisch. Tr.-txt. Alf. Wd. 5 . . . . εδωκας A (B-κες) 1 Ln. . . . . Tr.-mg. εδωκας and εδωκες ——— For σου X 69 y-scr. read σοι ——— εισω with  $\aleph$ BCLXY 38 Tisch. Tr. Alf. . . . . εστιν ADGHKMA rel. Ln. Wd. 5

I glorified thee on the earth, having finished the work which 4  
 thou hast given me to do. And now glorify thou me, Father, 5  
 with thine own self, with the glory which I was wont to have  
 with thee before the world was. I manifested thy name to the 6  
 men whom thou gavest me out of the world; thine they were  
 and thou gavest me them, and they have kept thy word. Now 7  
 have they known that all things, *even* as many as thou hast given

8 ἔγνωσαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ εἰσίν· ὅτι  
 τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον  
 καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον καὶ ἐπίστευσαν  
 9 ὅτι σύ με ἀπέστειλας. ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ  
 τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσιν,  
 10 καὶ τὰ ἐμὰ πάντα σὰ ἐστίν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι  
 11 ἐν αὐτοῖς. καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ  
 κόσμῳ εἰσίν, καὶ γὰρ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον

8. After *ρηματα* D adds *σου*—— For a Π\* reads *οσα*—— *εδω-  
 κας* with A(B)CDΠ\* Tisch. Tr.-txt. Alf. Ln.... *εδωκας* B Tr.-mg.  
 .... *δεδοκας* ΝLXYΠ<sup>2</sup> rel. Wd. 5—— *και εγνωσαν αληθως* with  
 Ν<sup>2</sup>BCLXYΔ rel. Tisch. Tr. Alf. Wd. 5.... omit *και εγνωσαν* Ν\*AD  
 hence Ln. has [*και εγνωσαν*]—— For *επιστευσαν* Ν\* has *επιστευ-  
 σας*.... Y repeats *και επιστευσαν*—— For *συ* L reads *σοι* (itacism).

9. For *δεδοκας* D reads *εδωκας*—— For *σοι* H reads *συ*  
 (itacism).

10. For *και τα εμα παντα σα εστιν και τα σα εμα* Ν reads *και εμοι  
 αντους εδωκας* from verse 6—— For *και τα* L reads *κατα*——  
 After *σα εμα* D adds *εστιν*—— For *δεδοξασμαι* Ν reads *δεδοξασμαι*  
 (itacism) and D *εδοξασας με*.

11. *εμμ* after *κοσμω* A(K).... for *εμμ* K reads *εισω*.... to *τω  
 κοσμω* D prefixes *τουτω*—— *ουτοι* with ACDLX rel. Tr. Ti. Alf.  
 Ln. Wd. 5.... *αντοι* ΝB Tisch. Certainly subjectively preferable to  
*ουτοι*—— *καγω* with ΝBC\*DLX 1 33 Tisch. Tr. Alf. Ln.... *και  
 εγω* AC<sup>2</sup>ΥΓΔΠ rel. Wd. 5—— After *ερχομαι* D adds *ουκ επι εμμ εν  
 τω κοσμω και εν τω κοσμω εμμ*—— For *πατερ* B reads *πατηρ*——  
 After *ονοματι σου* D adds *και οτε ημην μετ αυτων* (D<sup>2</sup> adds *εν τω κοσμω*)  
*εγω επηρουν αυτους εν τω ονοματι σου* which it also repeats in verse 12.

8 me, are of thee; for the words which thou gavest me have I  
 given them, and they received *them*, and knew surely that I  
 came out from thee, and they believed that thou sentest me.  
 9 I am pleading for them; I am not pleading for the world, but  
 10 for those whom thou hast given me, for they are thine; and all  
 mine are thine and thine mine, and I have been glorified in  
 11 them. And I am no longer in the world and these are in the  
 world, and I am coming to thee. Holy Father, keep them  
 through that name of thine which thou hast given me, that they

αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἐν καθῶς  
 ἡμεῖς. ὅτε ἤμην μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ 12  
 ὀνόματί σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν  
 ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.  
 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ 13  
 ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.  
 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν 14

— ω with  $\aleph$ ABCEGHKLM $\Sigma$ ΥΤΑΔΠ 1 33 and all the critical texts . . . . ο D\*UX . . . . ους D<sup>s</sup> 69 5 ——— δέδωκας with ABCD rel. and all the critical texts . . . . εδωκας  $\aleph$ LM ——— καθως ημεις with  $\aleph$ AB<sup>s</sup>-<sup>s</sup>CDLXII\*<sup>s</sup> 1 33 rel. Tisch. Alf. Ln. Wd. 5\* . . . . καθως και ημεις B\*MSUYII<sup>s</sup> 69 Tr. Ti. 5 ——— After ημεις X adds εν . . . . 33 εν εσμεν.

12. ημην with  $\aleph$ ADL rel. and all the critical texts . . . . ημεν B . . . . ημιν (itacism) H\*ΓΑ . . . . οσημη C ——— After μετ αυτων add εν τω κοσμω (from verse 11) AC<sup>s</sup>XYΓΑΔΠ rel. Wd. 5 . . . . text omits with  $\aleph$ BC\*DL 1 Tisch. Tr. Alf. Ln. ——— Το ονοματι  $\aleph$ \* adds κ. ——— ω with BC\*L 33 Tisch. Tr. Alf. . . . ους AC<sup>s</sup>DXΥΔ 1 69 rel. Ln. Wd. 5 . . . . ο  $\aleph$ \* ——— Omits ω δεδωκας μοι  $\aleph$ \* ——— For δεδωκας C reads εδωκας ——— και before εφυλαξα with  $\aleph$ BC\*L 33 Tisch. Tr. Alf. Ln. [και] . . . . omit και AC<sup>s</sup>DY rel. Wd. 5 ——— For εφυλαξα ( $\aleph$ \*)  $\aleph$ \* reads εφυλασσον ——— For απωλετο ΚΓ read απολετο ——— For απωλειας XYΔ read απωλειας.

13. Before τω κοσμω D prefixes τουτω ——— For πεπληρωμενην  $\aleph$ \* reads πεπληρωκενην ——— εαυτοις with  $\aleph$ ABXII (but the ε is added above the αυτοις in  $\aleph$  by the *prima manus*) Tisch. Tr. Alf. . . . αυτοις C<sup>s</sup>DLYΓΑΔ 69\* rel. Ti. Ln. Wd. 5 . . . . επ αυτοις 69 corrector 1 . . . . εν ταις καρδιαις εαυτων C.\*

14. In D the first clause reads εγω δε εδωκα τον λογον σου εν αυτοις ——— For εμισησεν D reads μεισει ——— After εισιν εκ D adds

may be one even as we. When I was with them, I was wont to 12 keep them through that name of thine which thou hast given me, and I watched over *them*, and no one of them is lost, except the son of perdition, that the scripture might be fulfilled. But now 13 I am coming to thee, and I am saying these things in the world that they may have my joy fulfilled in their own selves. I have 14 given them thy word, and the world hated them, because they



αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμι ἐκ  
 15 τοῦ κόσμου. οὐκ ἔρωτῶ ἵνα ἄρῃς αὐτούς ἐκ τοῦ κόσμου,  
 16 ἀλλ' ἵνα τηρήσῃς αὐτούς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου  
 17 οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. ἀγία-  
 σον αὐτούς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς [ἡ] ἀλήθειά ἐστιν.  
 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον καὶ γὰρ ἀπέστειλα  
 19 αὐτούς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγάξω ἐμ-

τουτου ——— καθως εγω with  $\aleph^c$  ABC L rel. and all the critical texts  
 . . . omit εγω  $\aleph^*$  . . . omit καθως εγω ουκ ειμι εκ του κοσμου DII\* 69  
 . . . M y-scr. place ουκ ειμι after κοσμου.

15. This verse and the 16th are omitted in 83, by homoioteleuton: the copyist's eye passing from *εκ του κοσμου* at the end of verse 14 to *εκ του κοσμου* at the end of verse 16. ——— From *ουκ* to *κοσμου* inclusive is omitted in Y; and some other MSS. make blunders in this verse, B\* omitting *εκ του κοσμου αλλ ινα τηρησης αυτους* which B<sup>s</sup> supplies on the margin. B\* makes other mistakes here. However see Tischendorf's *Novum Testamentum Vaticanum* for a full description. Alford also has a good explanation. ——— For *αρης* K reads *αρεις* and U<sup>a</sup> *αρεις* (itacisms).

16. After *εκ* D adds *τουτου* ——— For εγω D 69 read *καγω* ——— *ουκ ειμι* before *εκ του κοσμου* with  $\aleph$  ABCDLX [ $\Delta$  83 also in Alf.] Tisch. Tr. Alf. Ln. Wd. . . . after *κοσμου* EMYΓΔΔII rel. 5.

17.  $\Delta$  prefixes *πατερ αγιε* ——— Omits *τη* B ——— *αληθεια* without *σου* with  $\aleph^*$  (but  $\aleph^*$  omits from *αληθεια* to *αληθεια* by homoioteleuton and  $\aleph^c$  supplies it) ABC\*DLII<sup>2</sup> 1 Tisch. Tr. Alf. Ln. . . . add *σου*  $\aleph^c$  C<sup>s</sup>XYΓΔΔII\* rel. Ti. Wd. 5 ——— *η αληθεια* with B . . . omit *η*  $\aleph$  ACDLX rel. Tisch. Tr. Alf. Ln. Wd. 5.

18. Before *τον κοσμον* D prefixes *τουτον* both times ——— For *απεστειλα*  $\Lambda^*$  reads *αποστειλα* ——— From *καγω* to *κοσμου* inclusive B\* repeats: B<sup>s</sup> corrects the repetition.

15 are not of the world even as I am not of the world. I do not plead that thou shouldest take them out of the world, but that 16 thou shouldest keep them from the evil one. They are not 17 of the world even as I am not of the world. Sanctify them 18 through the truth: thy word is [the] truth. As thou sentest me into the world, even so sent I them into the world; and 19 for their sakes I am sanctifying mine own self, that they also

αυτὸν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. οὐ περὶ 20  
 τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων  
 διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν ὦσιν, καθὼς 21  
 σὺ πάτερ ἐν ἐμοὶ καὶ γὰρ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν [ἐν]  
 ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. καὶ γὰρ 22  
 τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἐν καθὼς  
 ἡμεῖς ἐν. ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελει- 23

19. εγω before αγαζω with BCDLXY 1 33 69 rel. Tr. Ti. Alf. Wd. 5 Ln. [εγω].... omit εγω ~~NA~~ Tisch. — ωσω και αυτοι with ~~NA~~ABC\*DKLXYH 1 33 69 Tisch. Tr. Alf. Ln. Wd. .... και αυτοι ωσω ~~C~~ΓΔΔ rel. 5.

20. Before των πιστευοντων XII 1 prefix παντων — πιστευοντων ~~NA~~BCD\*EGHKLM SUXYΓΔΔΠ 1 33 69 Tisch. Tr. Alf. Ln. Wd. Bloomfield, Candy, Griesbach, Scholz .... πιστευοντων D<sup>2</sup> 5 .... some cursives have πεπιστευκοτων — Omit δια του λογου αυτων Λ.

21. After παντες omit εν C\* — For σν Λ reads σοι (itacism) — πατερ with ~~NA~~CELXYΓΔΔΠ 1 33 69 rel. Ln. Wd. 5 .... πατηρ BD Tisch. Tr. Alf. — εν ημιν εν ωσιν with ~~NA~~C<sup>2</sup>LXYΓΔ ΔΠ rel. Wd. 5 .... Text brackets εν with Ln. since it is omitted by BC\*D Tisch. Tr. Alf. It is probably a very ancient gloss, and should be omitted. — Before ο κοσμος 1 prefixes και — πιστευη with ~~N~~\*BC\* Tisch. Tr.-txt .... πιστευση ~~N~~\*AC<sup>2</sup>DLXY rel. Tr.-mg. Ti. Alf. Ln. Wd. 5.

22. καγω with ~~NA~~BC\*DLUX 1 33 Tisch. Tr. Alf. Ln. .... και εγω AC<sup>2</sup>YΔΔΠ 69 rel. Wd. 5 — δεδωκας with ~~NA~~BCLXYΔ 1 33 69 rel. Tisch. Tr.-txt. Alf. Wd. 5 .... εδωκας ADUΠ Tr.-mg. Ln. — δεδωκα with BCDLXYΔ rel. and all the critical texts .... εδωκα ~~NA~~AKMH — Before first εν D prefixes το — καθως ημεις εν with ABCDLX rel. and all the critical texts.... omit εν ~~N~~ — After εν add εσμεν ~~N~~\*AC<sup>2</sup>XYΔ rel. Ln. Wd. 5 .... text omits with ~~N~~\*BC\*DL 1 33 Tisch. Tr. Alf.

23. D has first clause σν εν εμοι καγω εν αυτοις — For εις εν D may be sanctified in truth. I do not plead for these alone, 20 but also for those who believe on me through their word, that 21 they may all be one, as thou, Father, art in me and I in thee, that they also may be [one] in us, that the world may believe that thou sentest me. And the glory which thou hast given me 22 have I given them, that they may be one even as we are one.

ωμένοι εἰς ἓν, ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας  
 24 καὶ ἡγάπησας αὐτοὺς καθὼς ἐμέ ἡγάπησας. πάτερ, ὃ  
 δέδωκάς μοι θέλω ἵνα ὅπου εἰμι ἐγὼ κάκεινοι ὦσιν μετ' ἐμοῦ,  
 ἵνα θεωρώσιν τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι ὅτι ἡγά-  
 25 πησάς με πρὸ καταβολῆς κόσμου. πάτερ δίκαιε, καὶ  
 ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν  
 26 ὅτι σύ με ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά  
 σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἣν ἡγάπησάς με ἐν αὐτοῖς  
 ᾗ καὶ ἐν αὐτοῖς.

reads *eis to en* — Second *ina* without *kai* with BCDLX 33 69  
 Tisch. Tr. Alf. Ln. . . . *kai ina* (ⲛ)ΑΥΓΔΔΠ (1) rel. Wd. 5 . . .  
 omit *ina* ⲛ 1 — For *γινωσκῃ* ΗΚΓΑ read *γινωσκει* (itacism)  
 — For first *ηγαπησας* D reads *ηγαπησα* — For *εμε* D  
 reads *συ με*

24. *πατερ* with ⲛCDLXYΓ rel. Wd. 5 . . . *πατηρ* AB Tisch. Tr.  
 Alf. Ln. — *o* before *δεδωκας* with ⲛBD Tisch. Tr.-txt. Alf. . . .  
*ους* ACLXYΔΔ rel. Tr.-mg. Ln. Wd. 5 — First *δεδωκας* with ⲛ  
 BCDLXYΓΔΔΠ\*<sup>3</sup> rel. Tisch. Tr. Alf. Wd. 5 . . . *εδωκας* ΑΠ<sup>2</sup> Ln.  
 (by error). — *κακεινοι* with ⲛBCDLXYΔΠ<sup>2</sup> rel. Tisch. Tr. Alf.  
 Ln. Wd. 5<sup>a</sup>. . . . *kai ekeinoi* AKUII\*5 — For *θεωρωσιν* G reads  
*θεωρησωσιν* — D omits *την εμην* — *ην δεδωκας* with ⲛACDH  
 LMUXΔΠ<sup>2</sup> 1 33 69 Tisch. Tr.-txt. Alf. Ln. Wd. . . . *ην εδωκας*  
 BEGKSYII\* rel. Tr.-mg. 5

25. *πατερ* with ⲛCDLXYΔ rel. Wd. 5 . . . *πατηρ* AB Tisch. Tr.  
 Alf. Ln. — D omits first *kai* — To *κοσμος* D adds *τουτος sic*  
 — A omits *σε* before *εγνω* — For *εγνω* D reads *εγνωκα*  
 — 69 omits *και ουτοι εγνωσαν*.

26. For *ην* D reads *η* — For *με* ⲛ reads *αυτους*.

23 I in them and thou in me, that they may be perfected into one,  
 that the world may know that thou sentest me and lovedst  
 24 them even as thou lovedst me. Father, that which thou hast  
 given me I will that where I am there they also may be with  
 me, that they may behold my glory, which thou hast given me  
 because thou lovedst me before the foundation of the world.  
 25 Righteous Father, and yet the world knew thee not, but I knew  
 26 thee, and these knew that thou sentest me; I also manifested  
 to them thy name, and will manifest it, that the love wherewith  
 thou lovedst me may be in them and I in them.

## NOTE ON JOHN I. 18.

In 1860 Tischendorf issued a little work of one hundred and twenty-four pages, entitled *Notitia Editionis Codicis Bibliorum Sinaitici*, that scholars could have some notion of what might be expected, in the magnificent edition in fac-simile type, published in 1862, under the auspices of the Emperor of Russia. From an error in these *Notitia*, the Codex Sinaiticus has been cited as corrected to read *μονογενης υιος* in John i. 18. In the American Presbyterian Review for October 1870, Rev. Dr. Philip Schaff cites "N\*\* (The Sinait. MS. as corrected)" for *υιος*. The codex reads *θεος* only, and the word *has suffered no correction whatever*, as is shown by a tracing of the whole line as found in the seventeenth table of photo-lithographed fac-similes, in the first volume of the great edition — that containing the Prolegomena and corrections. The line reads :

ΝΟΓΕΝΗCΘ̄C̄ΕΙ<sup>ο ων</sup>̄

Tischendorf is in doubt who added the *ο ων* above *εις*, but thinks it probably was a corrector of Century VI., whom he designates N<sup>b</sup> in his digest. N<sup>c</sup> prefixed *ο* to *μονογενης*, but no corrector, even down to Century XII, touched *θεος*, nor did either of the two correctors of Cod. B. Tischendorf's eighth edition retains *υιος*, but cites no correction of N in its favor, as it assuredly would did such correction exist. The three editions of the Sinaiticus agree in this matter.

The evidence for the two readings is as follows: *μονογενης θεος* is adopted by Tischendorf's *Synoptica Evangelica*, Tregelles, Alford's margin, Lachmann's margin, Westcott, Hort, and others, with N<sup>b</sup>C<sup>a</sup>\*L 33; the Peshito Syriac, and Harclean Syriac margin, the Roman edition of the Aethiopic, and the Memphitic versions; and, in the words of F. H. Scrivener, "a host of Fathers," from the second century downwards. *ο μονογενης υιος* is adopted by Tischendorf, Alford's text, Lachmann's text, Wordsworth, Scrivener, Bloomfield, and others, with AC<sup>b</sup> (not D, which has an hiatus here), EFGHKMSUVXΓΔΔΠ 1 69; the Harclean text, Curetonian, and Jerusalem Syriac, the Armenian, Platt's Aethiopic, and the Latin versions; and many Fathers. The patristic testimony was fully stated by Mr. Ezra Abbot (the learned Assistant Librarian of Harvard University), in the *Bibliotheca Sacra* for October 1861, pages 840-872. But the writer cannot concur with him that the *weight* of evidence supports *ο μονογενης υιος*, even though the preponderance of numbers does.