ARTICLE V.

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

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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
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 \( \sigma \nu \) 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 \( \text{ΑΒCD} \) — and in three of these cases a majority of the five do not concur. (See \( \delta \omega \sigma \eta \) 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 uncial, \( \nu \, \varepsilon \phi \epsilon \lambda \kappa \nu \alpha \tau \iota \kappa \iota \nu \) 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 \( \alpha \) and \( \epsilon \); \( \eta \), \( \iota \) and \( \epsilon \); \( \eta \), \( \omega \) and \( \nu \); \( \omicron \) and \( \omega \), and in later times even \( \epsilon \) and \( \eta \). 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 uncial, \( \nu \) 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 \( \epsilon \nu \nu \kappa \alpha \) 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:
- N Codex Sinaiticus, Century IV., N a corrector of Cent. VII.;
- A Codex Alexandrinus, Century V.; B Codex Vaticanus, Century IV., B a corrector of Cent. IV., and B one of Cent. VI or VII.;
- C Codex Ephraemi, Century V., C a corrector of Cent. VI., and C 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 Hamburgeniensis, Century IX. or X.;
- K Codex Cyprus, 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.;
- C Codex Tischendorfianus IV., A.D. 844;
- A Codex San-Gallensis, Century IX. or X.;
- A Codex Oxoniensis, Century VIII. or IX.;
- A 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.;
- y-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;
- s the commonly called Received Text;
- s 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 II omit καί before ἡμᾶς; and the first of B and second of II insert it.
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1 Taúta ἐλαληθεν [ὁ] Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανόν, εἶπεν· Πάτερ, ἐλήλυθεν ἡ ὁρα· δόξας σοῦ σοῦ τὸν υἱὸν ἵνα ὁ υἱὸς δοξάσῃ σὲ· καθὼς ἔδωκας αὐτῷ ἐξουσιάν πάσης σαρκός, ἵνα πᾶν ὁ δέδωκας αὐτῷ δόσῃ

2 αὐτῷ ζωὴν αἰώνιον. αὕτη δὲ ἦστιν ἡ αἰώνιος ζωή, ἵνα γνῶσκωςίν ἐν τῷ μόνῳ ἀληθίνῳ θεὸν καὶ διὰ ἀπέστειλας

3 Ἰησοῦν χριστὸν. ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον

Verse 1. ἐλαληθεν with ABCDEGHKLMSUXYΓΔΩΠ 1 33 69 ετας and all the critical texts . . . λαληθεν καὶ γ-σερ — o Ιησοὺς with ACDL rel. Tr. Ti. Alf. Ln. Wd. εταν . . . omit o ιΒ Tisch. From the apparent caprice with which the MSS. insert or reject the article before Ἰησοὺς; throughout John, it is exceedingly doubtful whether it should be inserted here; accordingly it is enclosed within brackets. ——— ἐπάρας and εἶπεν with ΕΒΓ*DLMmg. X 1 33 69 Tisch. Tr. Alf. Ln. . . . επηρε and καὶ εἶπεν ΑCΓY rel. Ti. Wd. εταν omitting καὶ G ——— ὑπα without καὶ with ΕΒΓ*DL 1 and all the critical texts . . . ὑπα καὶ ΑΓΧΥ 33 69 rel. ε ——— o υοις without σου with ΕΒΓ*-1 Tisch. Tr. . . . o υοις σου ΑCΓΔΛΥ rel. Ln. Wd. εταν ΑL [σου] . . . omit o K. ——— For δοξασθε ΗΜΔ 38 read δοξασθει

2. Omit αυτος after υοις 69 ——— παν o δεδωκας with ΕΑΒΟCDL Y rel. and all the critical texts . . . δωκας EGHΚΔΩΠ. ——— δοσῃ with ΕΑΧΤY 33 rel. Tisch. Tr.-txt. Ln. Wd. . . . δωσῃ B ΕΗΥΤΔΩΠ 1 69 Tr.-mg. Ti. Alf. (to avoid the subj. fut.?) . . . δοσ L . . . εχ (without αυτος) D . . . δωσ ας* ——— For αυτος ις* 1st read αυτος


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.
4. Before το εργον D prefixes καὶ ——-τελειώσας with ΑΒCLΠ
1 38 Tisch. Tr. Alf. Ln. eteleloua DΧΥΓΔ rel. Tr.-mg. Ti.
Wd. ζ —— δεδωκας with ΑΒΛΧΥΔ 38 rel. and all the critical
texts.... εδωκας CDΚΠ For μοι Ν* reads με —— After
πουςσιν adds αυτος.

5. For παρα D* reads ταπηρ —— For η Ν* reads ην.... 69
omits η —— The final clause reads in D* para σου προ τον γενε-
σθαι τον κοσμον and D° para σου προ του κοσμου γενεσθαι.

Wd. ζ..... και ημοι BY 1 33 Tr. Ti. —— For αυτος L reads αυτουs ——
αυτους εδωκας with ΑΒДΚΠ Π 1 Tisch. Tr. Ln..... αυτουs
dedwikes CΧΥΔ 33 69 rel. Ti. Alf. Wd. ζ ——-τετηρηκαν with
BDL Tisch. Tr. Alf. Ln...... τετηρηκασιν ACΧΥ rel. Wd. ζ....

6ηρηκασιν Ν 38.

7. εγνωκαν with (A)ΒCDΛΥ rel. Tisch. Tr.-txt. Alf. Ln. Wd. ζ
..... εγνωκαν UX 33 69..... εγνωκασιν S..... εγνων Ν..... omit νυν εγ.
Α*..... νυν εγνωκα οτι Tr.-mg. with A(?) [A reads εγνωκα. About
this line over the final a Woide remarks: "Super a tenuis admodum
lineola cernit." ] —— δεδωκας with ΚΧΥΔ rel. Tisch. Tr.-txt. Alf. Wd. ζ.... εδωκας Α (B-kês) 1 Ln...... Tr.-mg. εδωκας
and εδωκες —— For σου Χ 69 γ-scr. read σου —— εισω with
ΒCLΧΥ Δ 33 Tisch. Tr. Alf. ..... εστιν ADGHKΜΔ rel. Ln. Wd. ζ

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 ἔγρωκαν ὅτι πάντα δοκα δεδωκάς μοι παρὰ σοῦ εἰσὶν· ὅτι
tὰ πρήματα ἐδωκάς μοι δεδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγρωκαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον καὶ ἐπίστευσαν
9 ὅτι σὺ με ἀπέστειλας. εὕρη περὶ αὐτῶν ἐρωτῶ· οὗ περὶ
tῶν κόσμων ἐρωτῶ ἄλλα περὶ δὲν δεδωκάς μοι, ὅτι σοὶ εἰσίν,
10 καὶ τὰ ἐμὰ πάντα σὰ ἐστὶν καὶ τὰ σὰ ἐμὰ, καὶ δεδόξασμαι
11 ἐν αὐτοῖς. καὶ οὐκ ἐτί ἔμι ἐν τῷ κόσμῳ, καὶ οἴκτι ἐν τῷ
kόσμῳ εἰσίν, κάθω πρὸς σὲ ἐρχομαι. πάτερ δόγι, τήρησον

8. After πρήματα D adds σοι —— For a Π* reads oσα —— ἐδω-
κας with Α(Β)CDΠ* Tisch. Tr.-txt. Alf. Ln.…. ἐδωκας B Tr.-mg.
…. ἐδωκας NLXYΠ* rel. Wd. 5 —— καὶ ἔγρωκαν ἀληθῶς with
ΝΒCLXYΔ rel. Tisch. Tr. Alf. Wd. 5…. omit καὶ ἔγρωκαν Χ*AD
hence Ln. has [καὶ ἔγρωκαν] —— For εἶποντεναν Χ* has εἶπον-
tενας…. Y repeats καὶ εἶποντενας —— For συ Λ reads σοι (itacism).
9. For δεδωκας D reads εδωκας —— For σου Η reads συ
(itacism).
10. For καὶ τα ἐμα παντα σα ἐστιν καὶ τα σα ἐμα Ν reads καὶ εμοι
 autoplay εδωκας from verse 6 —— For καὶ τα Λ reads κατα——
After σα εμα D adds εστιν —— For δεδοξασμαι Ν reads δεδοξασµε
(itacism) and D ἐδοξασας με.
11. εμι after κοσμω Α(Κ)…. for εμι Κ reads εισω…. to τω
κοσμω D prefixes τουτα —— σουτα with ACDLΧ rel. Tr. Ti. Alf.
Ln. Wd. 5…. αυτου ΝΒ Tisch. Certainly subjectively preferable to
αυτου —— κα γω with ΝΒC*DLX 1 33 Tisch. Tr. Alf. Ln.…. και
eγω ACYΓΔΠ rel. Wd. 5 —— After ερχομαι D adds συκ ετι εμι εν
to κοσμω και εν τω κοσμω ειμι —— For πατερ B reads πατερ——
After ονοματι σου D adds και τε ημην μετ αυτουν (D* adds εν τω κοσμω)
eγω ετηρουν αυτουν 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
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
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organisms en τῷ ὁνόματι σου ὃς δέδωκάς μοι, ἵνα ὃσιν ἐν καθὼς ἦμεν. οὖτε ἦμεν μετέ ἀυτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὁνόματι σου ὃς δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ νῦν τῆς ἀπώλειας, ἵνα ἦ γραφή πληρωθῇ. νῦν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ 18 ἵνα δεχώσῃ τὴν χαράν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμφάνισεν 14

—ο with ΝΑΒΣΕΓΗΚΛΜΣΥΓΔΔΠ 1 33 and all the critical texts ... ο D*UX ... ους D² 69 ι — δύσκολας with ABCD rel. and all the critical texts ... ἑδωκάς ΜΛΜ —— καθὼς ημεος with ΣΑΒ*Τ—CDLXΠΙ—Π 33 rel. Tisch. Alf. Ln. Wd. ι* ... καθὼς καὶ ημεος Β*MSUYΠ 69 Tr. Ti. ι —— After ημεος X adds εν ...

... εἰς εὐμαν.

12. ημεος with ΝΑDL rel. and all the critical texts ... ημεσ B ... ημεος (iactism) Г*ΤΑ ... στημη C —— After μετ' αυτοῖς add εν τῷ κοσμῷ (from verse 11) ΑΟΧΥΓΔΔΠ rel. Wd. ι ... text omits with ΝΒC*DL 1 Tisch. Tr. Alf. Ln. —— To οὐκοματι ι* adds ο—ω with ΒC*L 33 Tisch. Tr. Alf. ... ους ΑΟΧΔΥΔ 1 69 rel. Ln. Wd. ι ... ο ι* —— Omits ω δύσκολας μοι ι* —— For δυσκολας C reads εδωκας —— καὶ before ἐφύλαξα with ΝΒC*L 33 Tisch. Tr. Alf. Ln. [καί ...] ... omit καὶ ΑΟΧΔΥ rel. Wd. ι —— For ἐφύλαξα (ι*) κ* reads ἐφύλαστον —— For ἀπώλετο ΚΓ read ἀπώλετο —— For αὐτες ΧΥΑ read αὐτας.

13. Before τω κοσμῳ D prefixes τον —— For πεπληρωμένη ι* reads πεπληρωμένη —— εαυτοῖς with ΝΑΒΧΠI (but the e is added above the αυτοῖς in ην by the prima manus) Tisch. Tr. Alf. ... αυτοῖς ΑΟΧΔΥΓΔΔΑ 69* rel. Τι. Λα. Wd. ι ... εν αυτοῖς 69 corrector 1 ... en ταῖς κορδαίας εαυτον C*.

14. In D the first clause reads εγὼ δὲ εδώκα τὸν λόγον σου εν αὐτοῖς —— For εμφάνισεν D reads μεσεν —— After εστιν 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 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
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aítoús, óti óuk eísin ék tòu kósmou kathed égò óuk eími ék
15 tòu kósmou. óuk éraptí óna árphs aítoús ék tòu kósmou,
16 álλí óna tērήshs aítoús ék tòu poynhón. ék tòu kósmou
17 óuk eísin kathed égò óuk eími ék tòu kósmou. ángia-
sou aítoús éi tē álthisi φ. ó lógos ó sós [ἡ] áltheiá éstw.
18 kathed émē aípēstelías eis tòu kósmou kýmō aípēstelía
19 aítoús eis tòu kósmou. kai irthday aítoús égò ángiázo ém-
toutou. — kathed eým with Π. ABCL rel. and all the critical texts
... omit eým Π. . . . omit kathed eým óuk eími ek tòu kósmou DΠ* 69
... M γ-scr. place óuk eími after kósmou.

15. This verse and the 16th are omitted in 88, by homoioteleu-
ton: the copyist's eye passing from ek tòu kósmou at the end of verse
14 to ek tòu kósmou at the end of verse 16. — From óuk to kósmou
inclusive is omitted in Y; and some other MSS. make blunders in
this verse, B* omitting ek tòu kósmou álλí óna tērήshs aítoús which
B* supplies on the margin. B* makes other mistakes here. How-
ever see Tischendorf's Novum Testamentum Vaticanum for a full
description. Alford also has a good explanation. ——— For aîphs
K reads aîphs and Λ. aîphs (itacisms).

16. After ek D adds toutou ——— For eým D 69 read kagê
... óuk eími before ek tòu kósmou with ΑΒCDLX [Δ 33 also in Alf.]
Tisch. Tr. Alf. Ln. Wd... after kósmou EMΥΓΔΑΠΠ rel. δ.

17. Α prefixes παρερ αγε ——— Omit τη B ——— áltheia with-
out óuk with Π* (but Π* omits from áltheia to áltheia by homoio-
teleuton and Π* supplies it) ABC*DΠ* 1 Tisch. Tr. Alf. Ln. . . .
add óuk Π*ΣΧΥΓΔΑΠΠ* rel. Ti. Wd. 5 ——— η áltheia with B
... omit η ΑΒCDLX rel. Tisch. Tr. Alf. Ln. Wd. 5.

18. Before ton kósmou D prefixes toutou both times ——— For
aîpēstelía Λ* reads aîpēstelía ——— From kagê to kósmou inclusive
B* repeats: B* corrects the repetition.

15 are not of the world even as I am not of the world. I do not
plead that thou shouldst 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
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19. ἐγὼ πρὸς αὐτούς ὕμνομεν ὑμῖν ἐν ὑλήθει. οὐ περὶ τὸν λόγον αὐτῶν εἰς ἐμέ, ἵνα πάντες ἐν χώσι. καθὼς σὺ πάτερ ἐν ἐμοὶ κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν [ἐν] ὑμῖν. ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας. κἀγὼ τὴν δόξαν ἦν δεδωκάς μοι δεδωκα αὐτοῖς, ἵνα δοθῇ καὶ κἀγὼ ἡμεῖς ἐν. ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοὶ, ἵνα δοθῇ τετελεῖ. 20

20. Before τῶν πιστευόντων ΧΙΠ 1 prefix παρα... πιστευόντων ΝΑΒ𝐶Δ*ΕΘΚΛΜΣΥΓΔΠ 1 33 69 Tisch. Tr. Alf. Ln. Wd. Bloomfield, Candy, Griesbach, Scholz ... some cursives have τετευόκτότων — Omit dia τοῦ λόγου αὐτῶν Δ. 21. After πάντες omit εν C* — For σοῦ ΑΔΑ reads σοὶ (itacism) — πατέρ with ΝΑΓΕΛΧΥΔΓΔΠ 1 33 69 rel. Ln. Wd. ... πατήρ BD Tisch. Tr. Alf. — εν ἡμῖν εν ωσιν with ΝΑΓΕΛΧΥΔ ΔΠ rel. Wd. ... 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 κόσμος 1 prefixes καὶ—— πιστεύῃ with Ν*ΒΔ* Tisch. Tr.-txt ... πιστεύῃ Ν*ΑΓΕΛΧΥ Δ rel. Tr.-mg. Ti. Alf. Ln. Wd. 5. 22. καγώ with Ν*ΒΔ*ΔΛΧ 1 33 Tisch. Tr. Alf. Ln. ... καὶ εγὼ ΑΓΥΔΔΠ 69 rel. Wd. 5 — δεδώκας with ΝΒCLXΔΑ 1 33 69 rel. Tisch. Tr.-txt. Alf. Wd. 5 ... δεδώκας ADUII Tr.-mg. Ln. — δεδωκα with ΒΧΔΛΧΔΑ rel. and all the critical texts ... δεδωκα ΝΑΚΜΙ —— Before first εν D prefixes το — καθὼς ημεῖς εν with ΑΒΔΧΔ rel. and all the critical texts ... omit εν 5 —— After εν add εὑμῖν Ν*ΑΓΕΔΧΥΔ rel. Ln. Wd. 5 ... text omits with Ν*ΒΔ*ΔΛ 1 33 Tisch. Tr. Alf. 23. D has first clause σὺ εν εμοί καγώ εν αὐτοῖς —— For εἰς 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.
24. πατέρων εἰς ὑμᾶς, ἵνα γνωσικη ὁ κόσμος ὅτι σὺ με ἀπέστειλας
25 καὶ ἡγάπησας αὐτοὺς καθὼς ἔμε ἡγάπησας. πάτερ, ὃ
dεδωκάς μοι θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὅσιν μετ᾽ ἐμοῦ,
ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν, ἵνα δεδωκάς μοι ὅτι ἡγά-
πήσας με πρὸ καταβολῆς κόσμου. πάτερ δικαίον, καὶ
ὁ κόσμος σε όσι ἐγὼ, ἐγὼ δὲ σε ἐγὼν, καὶ αὐτοὶ ἐγνωσαν
26 ὅτι σὺ με ἀπέστειλας, καὶ ἐγνώρισα αὐτῶν τὸ ὄνομά
σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη ἤν ἡγάπησας με ἐν αὐτῶι,
καὶ αὐτῶι.
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 μονογενής ὦς in John i. 18. In the American Presbyterian Review for October 1870, Rev. Dr. Philip Schaff cites "κ** (The Sinait. MS. as corrected)" for ὦς. The codex reads theos 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:

ΝΟΓΕΝΗϹΟϹΕϹΕΙϹΤ

Tischendorf is in doubt who added the ο above κ, but thinks it probably was a corrector of Century VI., whom he designates ζ in his digest. ζ prefixed ο to μονογενής, but no corrector, even down to Century XII, touched theos, nor did either of the two correctors of Cod. B. Tischendorf's eighth edition retains ὦς, but cites no correction of ζ 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: μονογενής theos is adopted by Tischendorf's Synoptica Evangelica, Tregelles, Alford's margin, Lachmann's margin, Westcott, Hort, and others, with ΝΒϹ*Τ 33; the Peschito 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 μονογενής ὦς is adopted by Tischendorf, Alford's text, Lachmann's text, Wordsworth, Scrivener, Bloomfield, and others, with ΑϹ8 (not D, which has an hiatus here), ΕFGHKMSUVXΤΔΠ 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 μονογενής ὦς, even though the preponderance of numbers does.