

ARTICLE V.

MORE LIGHT FROM THE WESTERN TEXT.

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IN the year 382 St. Jerome, at the age of thirty-six, took the responsibility of settling the text of the Gospels. He did this under compulsion from his superior, the Bishop of Rome. His dedicatory Preface tells us how he acted under orders from his "High Priest" (*summus sacerdos*), as he calls Bishop Damasus. "*Nouum opus facere me cogis ex ueteri*" ("You force me to make a new work out of an old one") are his opening words. The new work appeared in the incredibly short time of one year after the order for it had been issued, and appeared in the form of Gospel text known to us as the Vulgate. St. Jerome took the Alexandrian Greek text as his standard, and introduced to the world in a Latin dress the new readings of Origen and his followers that commended themselves to himself and to his patron and overseer, Bishop Damasus, and had already been endorsed by the ecclesiastical rulers of Alexandria.

St. Jerome utterly rejected all Latin MSS. and all Syriac MSS. and all other versions, although he knew of their existence, for in his Preface he speaks of the Scripture as being before his time "translated into the tongues of many nations" (*multarum gentium linguis scriptura ante translata*). Bishop Wordsworth has told us that in 382 A.D. St. Jerome was hoping to succeed Damasus as Bishop of Rome, and that his

edition of the Vulgate was made to secure the favor of Damasus and his own election to the High Priesthood on his patron's death. In one of his private letters (Ep. ad Asellam, xlv.) St. Jerome, writing from Ostia after leaving Rome in disgust, tells his friend of the cruel disappointment of his hopes: *Omnium pene iudicio dignus summo sacerdotio decernebar. Beatae memoriae damasus meus sermo erat. Dicebar sanctus, dicebar humilis et disertus* ("I was picked out by nearly every one as worthy of the High Priesthood. Damasus of blessed memory was my word for it. I was called holy, I was called humble and learned"). It is interesting to know these circumstances of the production of the Vulgate, the red-hot haste in which it was produced, and the character, assumptions, and aspirations of the two men responsible for its production. It is impossible on any authority whatever to accept such an edition of the Gospels as representing the Apostles' Autographs. Yet it is a fact that the Revised Version makes our Bible text conform to the Vulgate in hundreds of readings where there was disagreement before.

Dr. Hort naïvely remarks in his "Introduction" (p. 152): "By a curious and apparently unnoticed *coincidence*, the text of the Codex Alexandrinus in several books agrees with the Latin Vulgate in so many peculiar readings, devoid of Old-Latin [i.e. any other Latin] attestation, as to leave little doubt that a Greek MS. largely employed by St. Jerome in his revision of the Latin Version, must have had to a great extent a common original with the Codex Alexandrinus." Coincidence forsooth! There was much more than coincidence in the fact that Alexandria and Rome in the fourth century canonized the same text. St. Jerome, by taking his text from Alexandria, joined the influence of Rome with

that of Alexandria against the Western Text, which was not so suitable for his ecclesiastical ends as the pruned and polished text of the Alexandrian Neoplatonists and literary logothetes. To a really scientific mind would not this coincidence have been more than a mere coincidence? But Dr. Hort is blind to the facts where his theory is concerned.

In direct opposition to Dr. Hort, Griesbach (following Bentley and Mill) had already classed Codex B with the Codex Alexandrinus (A) and the Codex Ephraemi (C) as Alexandrian, and *all belonging to one family*. Dr. Hort reluctantly admits that A and C are Alexandrian *in parts*, but B, he maintains, is free from all Alexandrian taint and is strictly "neutral." But it is useless to try to prove B's innocence when he is found time after time in bad company. "Appearances are against my George Washington," says Hort; "but in my opinion *he cannot tell a lie*." His witness "rings true" even when he makes the Apostle St. Matthew (chap. xxvii. 49) contradict the Apostle St. John and declare our Lord's side was pierced *before* He expired. Nay, even when he tells us (St. Luke xxiii. 45) there was an eclipse of the sun *at the time of the full moon*, Dr. Hort prefers his testimony to all the demonstrations of science. Apostles and astronomers may be wrong; but Codex B when alone must never be rejected, and in Dr. Hort's opinion when Codex B is supported by Codex Aleph, we are virtually in possession of the inspired autographs themselves.

Dr. Hort would move heaven and earth to support the neutrality and pureness from all adulteration of Codex B. "It is indeed," he says, "taken for granted that the chief uncials [Aleph A B C] were written at Alexandria. The supposition cannot be pronounced incredible; but it is at present hardly more than *a blind and on the whole improb-*

able conjecture" (p. 264). It is not contended here that the great uncials were all actually copied at Alexandria, but that they are all *derived* from a form of the text issuing from the Alexandrian catechetical school of Origen, whose professors between 200 A.D. and 400 A.D. continually pruned and polished the New Testament documents.

Bishop Wordsworth, the greatest authority the world has yet seen on the text of the Vulgate, tells us in his "Epilogue" (p. 653), that St. Jerome in making his edition of the Vulgate used two different Greek MSS.,—one a MS. that has since utterly perished and left no progeny, and the other *a MS. agreeing with the family of Aleph B L*. And my own study of Codex B and its family antecedents amply bears out the words of H. C. Hoskier (Codex B and its Allies, vol. i. p. 9): "Drs. Westcott and Hort, after nearly seventeen hundred years, merely wish to *replace us textually in the heart of an Alexandrian text*, which after 450 A.D. (or thereabouts) fell into discredit and disuse." And Hoskier's words that follow, representing the outcome of twenty years' close and laborious first-hand investigation of all extant MSS., are worthy of the attention they have not yet received from worshippers of the great uncials. He says (*ibid.*, p. 469): "The plain fact is that Aleph B C L really represent but *one* document, and that one *at variance with all others*; but, as explained elsewhere, it is anything but a neutral document." "Names," says Dr. Salmon in his "Some Thoughts on the Textual Criticism of the New Testament," "will not alter facts, though they may enable us to shut our eyes to them."

The founder of our passing, if not past, school of textual critics was undoubtedly Griesbach, for whom I had much regard until I tested his citations from the MS. of St. Paul's Epistles in the British Museum (Harl. 1772) when prepar-

ing my edition of that MS., and discovered how faulty his scholarship was, and how largely subjective were his conclusions. Griesbach (1745–1812) used two supreme canons of textual criticism, the first of which he took from Bengel (1687–1752), and the second he seems to have the right to be called the inventor of.

1. *Proclivi scriptioni præstat ardua* ("Prefer the hard reading to the easily understood").

2. *Brevior lectio præferenda est uerbosiori* ("Prefer the shorter reading to the longer").

Both these canons were framed on a wrong estimate of the fidelity of the early custodians of sacred manuscripts. The MSS. of Holy Scripture being regarded as sacred, they were, men supposed, beyond the reach of depravation. No scribe, we are told, would ever have dared to have removed the Doxology from the Lord's Prayer, or our Lord's Petition for His murderers, had these precious words been before his eyes. But we have seen ourselves in the Codex Veronensis our Lord's Prayer of Divine Mercy actually excised from the vellum by a fifth-century corrector, and since that discovery we have seen other mutilations of a like nature.

Again, the shorter reading has no claim to be accepted *because of its shortness*. Otherwise we would gradually reduce the contents of the Gospel to the lowest possible minimum, and Marcion's mutilated Gospel text might be preferred before the Apostolic first editions. We have records to establish the presence of many mutilators in the Church in the early centuries, and to press this canon in the face of this fact is to play into the hands of the early enemies of Christ and the hands of their descendants. The excision of the last verses of St. Mark is a typical consequence of the application of this canon to the textual problem. We are told that the

two oldest Greek MSS. omit the verses. An older Greek MS. than either Aleph or B has now come to light — the Freer Gospels, which I had last year in my own hands — and this MS. *does not omit the verses*, even though it too comes from Egypt.

The canon that tells us to prefer the harder reading is also a dangerous instrument in the hands of a textual novice. "Peace on earth, good will to men," is replaced in Aleph and B by "Peace on earth to men of good will." The canon says we must choose the harder reading; and so Drs. Westcott and Hort follow Griesbach, Lachmann, Tregelles, and Tischendorf and give us nonsense in preference to sense. These canons of Griesbach in the light of new facts will not do. They are the product of mere literary pedantry, and remind one of the old-fashioned physicians who said, "Shut your eyes and take two, and they will work wonders." We have grown more inquiring to-day. We want a knowledge of the human-body system, and the human-mind system, before we take pronouncements such as these *on trust*. We crave to-day real science, not assumed science; we desire to be convinced, not coerced and dictated to *ex cathedra*.

The length of a reading should be no criterion of its merit. Holy Scripture has a fuller content than its measurement in writing, and this should be taken into account. St. Mark's Gospel opens: "The beginning of the Gospel of Jesus Christ, the Son of God." One uncial MS., one cursive MS., and some MSS. of Origen omit the words "Son of God." The uncial MS. is Tischendorf's Aleph. Tischendorf, therefore, omits the words, and Dr. Hort brackets them! Codex B has them, the new Freer Gospels has them, every Syriac MS. has them, and every Latin MS. in the world has them, and there is no doubt whatever that Irenæus read them in his Bible

in the second century, both in Latin and in Greek, for he quotes them against the heretics. But, on the canon of preferring the shorter reading, they are rejected by Tischendorf and branded with suspicion by Dr. Hort. A mutilation confined to Alexandria is thus canonized, and we are invited to believe that Irenæus in the second century in Gaul had worse MSS. than were found two hundred years later in Egypt.

An older MS. than Aleph has now come to light in Egypt; and the words, as I can testify, are there unexcised. Church history should be considered when we are gauging the probability of a reading being genuine or not. Tischendorf thought the second and third centuries were full of Christian scholars who, from an officious and mistaken piety, thought it expedient and necessary to insert crafty additions into the Gospels in the interest of their Trinitarian belief.

For eighteen years I have worked on the most ancient texts the world contains. I do not know one single instance of a text being altered, after being written, so as to bring out clearly the deity of Christ or the deity of the Holy Spirit. But I have seen, from the fifth century onward, more than one hundred texts erased and the Vulgate text substituted, whereby a clear statement of the deity of Christ or of the Holy Spirit has been darkened or altogether eliminated. The men who were convinced that Christ was the Son of God, and His word the word of God, were too reverent to put forth their hands and alter the words of their Master. Such action was unnecessary because Arianism was confuted by the whole tenor of the Gospel. Far be it from us to accuse these men, who died for Christ and for truth, with being falsifiers of MSS. in the supposed interest of their faith. St. Paul has put on record his opinion of those men who said, "Let us do evil that good may come." No true believer in Christ

would dare to falsify the Scripture *for any reason whatever*. On the other hand, the human mind from the beginning was enmity against God, and before St. John was dead antichrists were already multiplied, as he himself tells in his First Epistle. And one of the chief weapons of the antichrists was literary forgery.

All through the early centuries pagan philosophy spent its last expiring efforts in attempting to wear away the rock, "Jesus is the Son of God," on which the disciples were built. The whole import of the New Testament withstood them; but, like Marcion, they gnawed away a little here and a little there and entrusted the work to their successors to be continued. By the end of the third century the official Church had become almost completely Arianized, and the Council of Nicæa was summoned to save from total submersion the ship of the Apostles that was being fast mastered by the water. St. Jerome in his "Dialogus aduersus Luciferianos" tells us that the triumph of the believers in Christ's deity at Nicæa was soon challenged:—

Concilium Nicænum soluitur. Læti omnes ad prouincias reuertuntur [A.D. 325]. . . . *Sed diu scelera non latent, et cicatrix male obducta incocto pure dirumpitur. Cæperunt postea Valens et Ursacius ceterique nequitia eorum socii, egregii uidelicet Christi sacerdotes, palmas suas iactitare, dicentes se Filium non creaturam negasse, sed similem ceteris creaturis. Tunc Nicæne fidei damnatio conclamata est. INGEMUIT TOTUS ORBIS, ET ARIANUM SE ESSE MIRATUS EST* ("The Nicene Council breaks up. All return happy to their provinces. But crimes do not long lie hidden, and the badly-healed sore bursts open again with its raw pus. Valens and Ursacius and their wicked partners, although they were priests of Christ in high position, began to flourish their hands, and declare that they had not said 'The Son was not a creature'; but only 'He was not like other creatures.' Then all together they shouted condemnation of the Nicene Creed. The whole world groaned and marveled that it had become Arianized").

The whole world had been sinking back to Ebionism and

Arianism from the death of the Apostles until the Nicene Creed. It was in this period — and chiefly in this period — that the sacred texts were in many passages defaced by the enemies of Christ and of the Holy Spirit's teaching. In the second century we find the Ebionites, who were the Judaizing party in the Church, in possession of much Church influence by virtue of their forged Clementine Homilies, and using that influence to restore legalism and ceremonialism. They attacked St. Paul openly by means of a spurious letter of St. Peter to St. James, because of St. Paul's anti-legalism and vindication of Christian liberty. We quote from Dressel's edition of the Homilies (Göttingen, 1853, p. 4). St. Peter says:—

Τούτο δε ουκ ως προφήτης ων επιστάμαι, ἀλλ' ἤδη αὐτοῦ τοῦ κακοῦ τῆν ἀρχὴν ὄρων. Τινες γὰρ τῶν ἀπὸ ἐθνῶν τοῦ ἐμοῦ νόμου ἀπεδοκίμασαν κηρυγμᾶ. Τῶν ἐχθρῶν ἀνθρώπου ἀνομιὰν τινα καὶ φλυαρωδὴν προσηκαμενοὶ διδασκαλίαν ("I speak not as a prophet, but as seeing the beginning of the evil of this man [St. Paul]. For certain of the Gentiles have rejected my preaching of the Law, and have embraced a lawless and worthless teaching of the man that is our enemy").

Thus early in the second century was the preaching of the Gospel assaulted by a strong legalizing and Judaizing party in the Church, and the deity of Christ and His claims impugned. And this was done in an uncritical age chiefly by means of letters and documents forged under the name of St. Peter. Men who stooped to such things would not hesitate to tamper with the Scriptures.

History repeats itself. And to-day the freedom of the Gospel is again challenged by those who would shut us up to a Bible text proceeding from Alexandria and full of perversions and mutilations of the sacred text. We do not impugn the good faith of Dr. Hort. He really believed that Codex B was the only solution of all present, past, and fu-

ture textual troubles. He persuaded the majority of the English Revisers to be of the same opinion, and put into the hands of all the Revisers at the Westminster Chamber an advanced copy of his forthcoming edition of the New Testament. The American Revisers almost completely followed the lead of London, but they made a few valuable independent suggestions — alas, too few!

Since 1881 the American Revisers of the New Testament have published (in 1900) with a few innovations another edition from the printing house of Messrs. Thomas Nelson and Sons. One of these innovations which is not edifying, and which I would fain believe issued from the printers and not from the Revisers, is a marginal note to *προσεκυνησεν* (St. John ix. 38) which we transcribe but by no means endorse: "The Greek word (*προσεκυνησεν*) denotes an act of reverence, whether paid to a creature (as here) or to the Creator (see ch. iv. 20)." We wish to inform the Revisers that this marginal note, whereby our Lord Jesus Christ is proclaimed to the American people as a "creature," is strong evidence for suspecting those responsible for the note of being theologically biased, and is, moreover, calculated to mislead the ignorant and unwary. The note is not only wrong philologically; it is wrong theologically. The Latin translators one and all translate *προσεκυνησεν* by *adoravit*, and that means "paid Him adoration." Surely these contemporaries of the Apostles knew what our Lord's words meant in Greek better than we can know in America to-day, in spite of our many other accomplishments.

The Revised Version is dropping more and more into disuse in England. Hoskier's statement about the text of Aleph and B falling into discredit and disuse in Alexandria in fifty years, is equally true of the attempt of the Revisers of 1881

to revive their text in English-speaking communities. The spiritual consciousness of the people cannot be long satisfied with despiritualized and devitalized documents or translations. The Alexandrian Text of Drs. Westcott and Hort has had its day in England — if not in America. The eyes of critics of the New Testament are to-day turned to the so-called Western Text, and to the ancientness and spiritual import of that text we will now proceed to give some new testimony.

There is a Spanish MS. in the Hispanic Society Building, 156th Street, New York City, which is not the least among the many treasures collected by the Society's founder and generous supporter, Archer Milton Huntington. Through the kindness of its owner I have had opportunity to extract from the MS. its rich yield of Western readings, which will be published to the world in due course. It would be too long to exhibit all the newly discovered gems; but our selections will give the reader a clear view of the great diversity between the Alexandrian Text of Dr. Hort, and the Western Text preserved in Spain and found to-day in our new MS. The MS. is not older in its copying than the thirteenth century; but its text goes back to the same ancient source from which the Codex Bezae and the Fleury Palimpsest (both fifth-century documents) are derived.

For the sake of comparison we will now print the text of our Spanish MS. in Acts v. 34-42, printing its readings absent from the Vulgate in small capitals, and its distinctive Old-Latin renderings of the original Greek in italics. And next we will exhibit the same passage from the two oldest and most famous MSS. of the Western Text. It will then be seen that the Western readings in which Spain differs from Rome are readings that belong to the earliest form we

yet know of the sacred writings. Bishop Wordsworth calls the Fleury Palimpsest "*familia Africana antiquissimus testis*" ("the most ancient witness of the African Latin family").

CODEX HUNTINGTONIANUS IN NEW YORK.

34 Surgens autem quidam phariseus *ex consensu* ILLORUM nomine gamaliel legis doctor *karus* uniuerso (*sic*) plebi; iussit *modicum apostolos* foras *secedere*. 35 Dixitque ad illos. Uiri israelite: attendite uos *ad* hominibus istis quid sitis acturi. 36 Ante hos enim dies extitit theodas *MAGUS* dicens se esse aliquem *MAGNUM*. Cui consensit numerus uirorum circiter quadringentorum qui *POSTEA* occisus est: et omnes *qui* credebant ei dispersi sunt et *redacti sunt* ad nichilum. 37 Post hunc extitit iudas galileus in diebus professionis et auertit *plebem* *SUAM* post se. Qui et ipse perit et quotquot consenserunt ei dispersi sunt. 38 Nunc itaque *FRATRES* discedite ab istis hominibus: sinite illos: *NON QUINQUINATIS MANUS* *UESTRAS*. Quoniam si ex hominibus sunt *opera hec* dissoluentur. 39 *Si autem ex deo sunt*: non poteritis dissoluere eos: *NEQUE UOS NEQUE PRINCIPES* *UESTRI*: ne forte *ETIAM* repugnantes inueniamini. Consenserunt autem ei: 40 et uocantes apostolos cesos eos dimiserunt: *precipientes* ne loquerentur *ULLI* in nomine *domini*. 41 *APOSTOLI* autem ibant gaudentes a conspectu *PRINCIPUM* consillii *quod* pro nomine *DOMINI*

34 Then a certain Pharisee from their assembly, a teacher of the law, Gamaliel by name, beloved by all the people, rising up ordered the apostles to withdraw for a while. 35 And he said to them, Men of Israel, take heed to what ye are doing concerning these men. 36 For before these days Theudas, a magician, stood up saying that he was somebody great, to whom a number of men, about four-hundred, joined themselves: who was afterwards slain: and all who believed in him were scattered and brought to naught. 37 After this man stood up Judas of Galilee in the days of the census, and drew away his people after him: who also perished, and all who joined him were scattered. 38 Now therefore, brethren, have nothing to do with these men, let them alone; do not defile your hands. For if these works are of men, they will come to naught; 39 but if they are of God ye cannot destroy them, neither ye nor your rulers, lest ye also be found rebels. 40 And they agreed with him, and calling for the apostles they beat them and sent them away, commanding them to speak to no man in the name of the Lord. 41 And the

ihesu habiti digni sunt *persecutionem* pati. 42 Omnique domo non cessabant docentes et euangelizantes ihesum christum DOMINUM NOSTRUM.

apostles departed from the presence of the rulers of the council, rejoicing that they were counted worthy to suffer persecution for the name of the Lord Jesus. 42 And in every house they ceased not to teach and preach, Jesus Christ is our Lord.

FLEURY PALIMPSEST AT PARIS.

34 Exurrexit autem de concilio fariseus quidam nomine gamaliel qui erat legis doctor et acceptus totæ plebi et iussit apostolis MINISTRIS duci interim foras 35 et ait AD TOTUM CONCILIUM. Uiri israelite attendite uobis quid de istis hominibus agere incipiatis. 36 NOMEN ante hoc tempus surrexit theudas quidam dicens se esse MAGNUM cui sensit numerus hominum non minus quadringentorum qui *ingulatus est* et omnes qui ei *consenserant confusi* sunt et nihil sunt facti. 37 Post hunc DEINDE surrexit iudas galileus in diebus census et conuertit multam plebem post se et ille perit et quodquod ei crederant *persecutiones habuerunt*. 38 Nunc autem FRATRES dico uobis ab istis hominibus recedatis et eos dimittatis et NON MACULETIS MANUS UESTRAS quoniam si hæc potestas humani uoluntatis est dissoluetur UIRTUS EIUS. 39 Si autem HÆC POTESTAS ex dei uoluntate est non poteritis dissoluere illos NEQUE UOS NEQUE PRINCIPES AC TYRANNI. ABSTINETE ITAQUE UOS AB ISTIS HOMINIBUS ne forte et aduer-

34 Then there rose up from the council a certain Pharisee, by name Gamaliel, who was a teacher of the law and acceptable to all the people, and ordered the apostles to be led outside by the attendants for a while. 35 And he said to the whole council, Men of Israel, take heed to what ye are doing concerning these men. 36 One arose before this time, a certain Theudas, saying that he was great: to whom a number of men not less than four hundred joined themselves: whose throat was cut, and all who joined him were scattered and brought to naught. 37 Then after this man Judas of Galilee arose in the days of the census and turned away much people after him. He also perished, and as many as believed in him were persecuted. 38 And now, brethren, I say unto you, Refrain from these men and let them go, and do not stain your hands. For if this power is of the will of man, its strength will be destroyed. 39 But if this power is of the will of God, ye will not be able to

sus deum inueniamini pugnan-
tes. Consenserunt itaque illi 40 et
uocauerunt apostolos et cæsos
dimiserunt eos *præcipientes* ne
UMQUAM loquerentur ALICUI in
nomine ihesu. 41 Illi autem
dimissi abierunt gaudentes ex
conspectu concilii quod digni
habiti essent ignominias pati
in nomine ihesu. 42 Omni
atque die in templo et in dom-
ibus non cessabant docentes et
annuntiantes dominum ihesum
christum.

destroy them, neither ye nor
rulers nor kings, lest ye also
be found rebels against God.
40 They agreed with him, there-
fore, and called back the apos-
tles and beat them and sent
them away, commanding them
never to speak to any man in
the name of Jesus. 41 And they
being set free departed from
the presence of the council, re-
joicing that they had been
counted worthy to suffer shame
in the name of Jesus. 42 And
every day, in the temple and in
houses, they ceased not to
teach and announce, Jesus
Christ is Lord.

CODEX BEZÆ (GREEK AND LATIN) IN CAMBRIDGE.

34 Cum surrexisset autem qui-
dam in concilio phariseus no-
mine gamallel legis doctor *hon-
orabiles* apud omnem populum
iussit apostolos foras pusillum
facere 35 dixitque ad PRINCIPES
ET CONCILIUM. Uiri istrabelitæ
adtentite uobis super istis
hominibus quidnam *incipiatis*
agere. 36 Ante hos enim dies
surrexit theudas dicens esse
quendam MAGNUM IPSUM. Cui
adsensum est numeri uirorum
quasi quagringentorum qui *in-
terfectus* est AB SE et omnes
quodquod obtemperabant ei et
facti sunt nihil. 37 Post hunc
surrexit iudas galilæus in die-
bus professionis et *alienauit*
populum post se et ille peritit
et *qui* credebant ei dispersi
sunt. 38 Etquæ nunc FRATRES
dico uobis discedite ab homi-
nibus istis et *dismissite* eos NON

34 And when a certain Pharisee
rose up in the council, by name
Gamallel, a teacher of the law
held in honor by all the people,
he ordered the apostles to be
put outside for a while. 35 And
he said to the rulers and to the
council, Men of Israel, take
heed to what ye are doing con-
cerning these men. 36 For be-
fore these days Theudas rose
up saying that he was some-
body great: to whom a number
of men, about four hundred,
joined themselves: who was
slain by his own hand, and as
many as obeyed him were [scat-
tered] and brought to nothing.
37 After this man arose Judas
of Galilee in the days of the
census and turned away the
people after him. He also per-
ished, and they who believed in
him were scattered. 38 And

COINQUINATAS MANUS quia sic erit ab hominibus consilium istud aut hopus hoc destruetur. 39 Si autem a deo est non poteritis destruere eos NEC UOS NEC IMPERATORES NEC REGES. DISCEDITE ERGO AB HOMINIBUS ISTIS ne forte deo repugnantes inueniamini. Consenserunt itaque ei. 40 et cum uocasset apostolos cæsis eis præceperunt non loqui in nomine ihesu et dimiserunt eos. 41 *Apostoli* uero ibant gaudentes a conspectu concilii quia pro nomine digni habitati sunt contumeliam pati. 42 Omni autem die in templo et *domi* non cessabant docentes et euangelizantes DOMINUM ihesum christum.

now, brethren, I say unto you, Have nothing to do with these men and let them go; do not stain your hands; for if this counsel or this work be of man it will be destroyed. 39 But if it is of God ye will not be able to destroy them, neither ye, nor emperors, nor kings. Therefore have nothing to do with these men, lest ye be found rebels against God. 40 They agreed with him, therefore, and when they had called for the apostles and beaten them, they commanded them not to speak in the name of Jesus and let them go. 41 And the apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the Name. 42 And every day in the temple and at home they cease not to teach and preach, Jesus Christ is Lord.

On comparing our new Spanish MS. with the Vulgate we find that the Vulgate contains 173 words, and our text 180 words. Omitting cases of itacism and transposition, 122 words are the same in both texts. Our MS. adds 23 words that are not found in the Vulgate, omits 16 words that occur in the Vulgate, and changes 45. Its important additions are practically all supported, as will be seen, by the Codex Bezae and the Fleury Palimpsest. That Theudas was a magician is told us also by the Codex Wernigerodensis, a fourteenth-century MS. written in Bohemia and containing many Western readings. The use of the word "brethren" by Gamaliel is vouched for by our MS. and the Codex Bezae and the

Fleury Palimpsest, but by no other MS. that I have yet seen. The command to the disciples in our MS. is that they should not speak to any one "in the name of the Lord" instead of "in the name of Jesus." Probably the original command was not to speak "in the name of the Lord Jesus." The subject of the Apostles' preaching is given by our MS., in agreement with a text used by Lucifer in the fourth century, as being "Jesus Christ is our Lord." Irenæus, our oldest authority, gives their subject as being "Christ Jesus is the Son of God" (*Christum Ihesum filium dei*). The words omitted in the Spanish text are as noteworthy as the additional words. Variations are many and full of interest in Western MSS., but the Greek MSS. of Alexandria give us all much the same text, and that text is the text which the Vulgate reproduces for us in a Latin dress.

The Revisers of 1881, in Acts v. 34-42, made the following changes from the Received Greek text:—

v. 34 *ανθρωπους* (*homines*) Aleph A B Vulg. instead of *αποστολους* (*apostolos*).

v. 37 *omit κανον* (*multam*) Aleph A B Vulg.

v. 39 *δυνησεσθε* (*poteritis*) Aleph A B Vulg. instead of *δυνασθε* (*potestis*)—a change of tense merely.

v. 40 *omit αυτους* (*eos*) Aleph A B C (*non* Vulg.).

v. 41 *omit αυτου* (*eius*) Aleph A B C D [Vulg. has *του κυριου* (*domini*) for *αυτου* (*eius*)].

v. 42 *transpose τον χριστον ιησουν* Aleph A B Vulg. for *ιησουν τον χριστον*.

In four readings we are taken back to the Vulgate, and the two other readings are both Alexandrian mutilations. Only one of the six changes (and that the change of tense in ver. 39) is supported by the Western MSS. The Revisers and

Dr. Hort have in five out of six of their revisions given us fabricated Alexandrian readings, and *displaced the Received Text by a text that is demonstrably later*, and of purely local origin. The concurrence of Aleph and B with the Vulgate is worth special attention, and is not a recommendation that leads us to accept these Alexandrian twins without further inquiry into their character and antecedents.

The object of showing the affinities of our new Spanish MS. with the oldest Western documents is to vindicate the antiquity of its text. Otherwise a reader might say, "A twelfth-century MS. in Latin cannot compare with a Greek uncial; for one fourth-century Greek uncial MS. is worth all the twelfth-century MSS. in the world." We have endeavored to demonstrate in answer to such fetichism, that the true text has been preserved in out-of-the-way places, and is not to be sought in fourth-century MSS. emanating from great centers like Rome and Alexandria; but rather from obscure folk in the Far West who had no schools of philosophy and theology to contend with. The heretics who raged and ranged and reigned in the East found no following in the West; and the West—the unchanging West—has preserved, especially in Spain, a truer form of Holy Scripture, less revised and less depraved, than any that has *yet* come out of the East. Spain was the earliest child of the Roman Empire, and the first to adopt Roman civilization. These words from a paper recently read in New York City by Dr. Milo Gates before the Hispanic Society are strikingly apropos of our subject:—

"By 25 A.D. the entire peninsula had adopted Roman civilization. Between Spain and Italy the great military roads were built, and along the Northern Mediterranean extensive commerce by shipping went on. Spain gave to the Empire Lucan, the Senecas, Quintilian, Prudentius and the Emperors Trajan and Hadrian.

Concerning St. Paul's journey to Spain, it may be said that Spain was as easy of access from the Roman peninsula as the Greek peninsula would have been, and undoubtedly a more considerable commerce passed to and fro between Italy and Spain than between Italy and Greece. In the course of the next two hundred years, by 225 A.D., the whole land had become Christian, and the history of the Spanish Church is an unbroken history from those earliest years to the present. The Liturgy now in use in the Cathedral of Toledo is the same liturgy that was brought into Spain at the dawn of Christianity by the first Christian missionaries."

Tertullian, writing *circa* 200 A.D., tells us that Britain also had by that time become Christian. Hence we find in Spain as in Ireland a liturgy independent of and earlier than the present liturgy of the Church of Rome, as well as a Bible earlier than and independent of the Vulgate. It is the fashion of Roman historians to paint Britain and Spain as deriving their Christianity from Rome. To bring this about Rome tried to kill off all local liturgies and all local texts, even before St. Augustine landed in Kent in 597 A.D.; but, thank God, a small remnant of the great host of pre-Vulgate Western MSS. that she destroyed yet remains.

The form the New Testament takes in our precious Spanish MS. is that of Church lections, which cover readings from the Gospels, Acts, and Epistles, but none from the Apocalypse. A curious feature is that the readings have often wrong headings. The Prodigal Son story has the heading *Secundum Matheum*; Heb. xii. 28-xiii. 8 is headed *Ad Corinthios*; St. Mark x. 1-9 is entitled *Secundum Matheum*; St. Matt. v. 20-24 is prefaced *Secundum Lucham*; and these and many other false attributions remain uncorrected. The inference is that we are dealing with a MS. unrevised by the learned. We proceed to give a selection of its readings.

On Fol. 16 we find in 1 St. John iii. 2-6 as follows:—

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Fratres: nunc filii dei sumus: et non apparuit quid erimus. Scimus quoniam cum apparuerit similes ei erimus quoniam uidebimus eum sicuti est. Omnis qui facit peccatum et iniquitatem: seruus est peccati. Et peccatum est iniquitas. Et scimus quoniam ille apparuit ut peccata tolleret et peccatum in eo non est. Omnis qui peccat non uidit eum nec cognouit eum ("Brethren, now are we children of God, and it hath not been revealed what we shall be. We know when He shall appear we shall be like Him, because we shall see Him as He is. He that committeth sin and iniquity, is the slave of sin: and we know that He was manifested to take away sins, and in Him is no sin. Whoso sinneth hath not seen Him, neither known Him").

Verse 3 is wholly wanting in the Spanish text, and half of verse 6, and, as the reader will note on referring either to the King James Version or to the Revised Version, there are other changes.

On Fol. 130 we find St. John vii. 22, 23, in an intelligible form at last:—

Propterea moyses dedit uobis circumcissionem: non quia ex moyses est sed ex sacerdotibus: sabbato circumciditis hominem. Si circumcissionem accipit homo in sabbato ut non soluatur lex moysi, etc. ("Because Moses gave you circumcision: not that it is of Moses but of the priests: on the Sabbath ye circumcise a man. If a man receive circumcision on the Sabbath in order not to break the law of Moses, are ye angry," etc.).

On Fol. 49, Rom. xiii. 9, 10, is read as follows before being corrected to the Vulgate:—

Et si quid est aliud mandatum in hoc uerbo euangelii instauratur. Diliges per spiritum sanctum proximum tuum sicut te ihesus christus: dilectio malum non operatur: plenitudo ergo legis est dilectio ("And if there is any other commandment, it is gathered up in this word of the Gospel, Thou shalt love by the Holy Spirit thy neighbor as Jesus Christ loved thee. Love worketh ill to no man. Therefore love is the fulfilling of the law").

On Fol. 57, St. Mark ix. 35 appears as follows:—

Et residens uocauit duodecim et ait illis: Si quis uult primus esse sit meus seruus et minister ("And He sat down and called the

twelve and saith unto them: If any man desire to be first, let him be My servant and minister").

On Fol. 24, St. Paul tells us in 2 Thess. ii. 7:—

Nam immundi spiritus operantur iniquitatem ut qui tenent teneant donec de medio fiant ("For evil spirits work iniquity, in order that they who now hold power may hold until they be taken out of the way").

The Spanish text of Beatus has a similar variant:—

Nam princeps malicie operatur, etc. ("For the prince of malice worketh," etc.).

On Fol. 85 our Lord's words in St. John viii. 44 are:—

Uos a diabolo docti estis: et desideria diaboli uultis facere ("Ye are instructed by the devil: and the will of the devil ye are willing to do").

On Fol. 134 the words of the once-blind man to the Pharisees (St. John ix. 23) are even more trenchant:—

Nisi esset hic christus: non poterat facere signum hoc ("If He were not the Christ, He could not have done this miracle").

On Fol. 128 the closing words of St. John ii. are these:—

Ipse enim deus sciebat quid essent homines ("For He being God knew what men were").

The Holy Spirit's personality is brought out in many new readings in the Spanish MSS., especially in the text of our MS. On Fol. 150 our Lord's words in St. John x. 30 are recorded as:—

Ego et pater et spiritus sanctus unum sumus ("I and the Father and the Holy Spirit are one").

On Fol. 195, and again on Fol. 252, we have the opening words of our Lord's Prayer in St. John xvii. in a striking new light:—

Hec locutus est et subleuatis oculis dixit. Pater: ut filius tuus clarificet te: dedisti ei potestatem super homines: ut omnes quos

dedisti ei det eis uitam eternam. Hec est quidem uita eterna: ut conoscant te deum: et quem misisti: et spiritum sanctum. Ego tibi pater hobeidii super terram: ministerium consumaui quod dedisti michi pater ut facerem. Et nunc beatifica me pater apud temetipsum: claritatem quam habui prius quam mundus esset apud te ("These words He spake, and lifted up His eyes and said, Father, that Thy Son might glorify Thee, Thou gavest Him power over men, that all whom Thou hast given Him, He should give unto them eternal life. This is life eternal: to know Thee to be God, and Him Whom Thou hast sent, and the Holy Spirit. I have obeyed Thee, Father, on earth: I have ended the ministry that Thou gavest Me, Father, to fulfill. And now make Me happy, Father, in Thy presence with the glory that I had with Thee before the world was").

On Fol. 162 we find a confirmation of our new reading attesting the fact that the obedience of our Lord was *to the Father* in Phil. ii. 8:—

Humiliauit semetipsum pro nobis: factus hobeidens patri usque ad mortem: mortem autem crucis ("He humbled himself for our sakes: and became obedient to the Father unto death, even the death of the cross").

Codex Laudianus of St. Paul's Epistles at Oxford, which has an Irish text, reads also "*obediens Patri*" ("obedient to the Father") in the same context. Spain and Ireland thus unite against the Vulgate.

The new MS. supports our Irish Harl. 1023 (Sacred Latin Texts, No. III.) in St. Luke xv. 30, when it represents the elder son saying concerning his repentant brother: "As soon as *this son of the devil* came," instead of, as in our Bible, "As soon as *this thy son* came."

An interesting new form of Christ's words is found in the Spanish text of St. Mark x. 9, where our MS. reads: *Quos deus coniunxit: non separabit homo* ("Those whom God hath joined together, will not be separated by man"), instead of the reading of our Bible and the Vulgate: *Quod deus con-*

iunxit, homo non separet ("That which God hath joined together, let not man put asunder").

Further, in St. John xx. 21 the new MS. supports Beatus in giving the utterance of the risen Christ in this form: *Sicut misit me pater in passionem: et ego mitto uos* ("As the Father sent Me unto suffering; even so send I you"). The Apostles were not sent by Christ unto power and domination; but unto passion and self-denying ministry. Had this been understood from the first, there would have been no Spanish Inquisition. Almost as soon as the Apostles died, the rulers of the Church sought to rule the world by force and fear, and despised and rejected Christ's teaching of love.

Only a few of the gems from the Spanish mine are exhibited. But the inference to be drawn from them is none the less clear. The Western Text is free from much of the depravation that has overtaken the Alexandrian text and the Vulgate. Men were less inimical in Ireland and Spain in the first centuries to the Gospel than they were in Rome and Alexandria. Speculation in the West was less rife; faith was more real; men bowed before the Spirit of truth. One is struck throughout by the greater spiritual content of the Western readings.

The result of our delving deeper and deeper into the origin of our Bible text is to find ourselves confronted with an ever-increasing number of variant readings. Of these the readings of the Western Text testify more clearly than all others to the deity of the Son of God and to the deity of the Holy Spirit. In this they align themselves with the testimony of our Lord's first disciples, and with the witness of the Great Apostle of the Gentiles. Much of that testimony contained in the Apostles' original writings was suppressed in the first three centuries by heretics and falsifiers; but

enough, and more than enough, remains to guide us unto that truth, whereby the early Christians obtained victory over the evil one, and life eternal.

Textual discoveries have set us forever free from slavery to the letter, *so easy to falsify*, that we might be brought through the teaching of the Holy Spirit to Christ, the Eternal Word, Whose love no human misrepresentation can change, and Whose Glory no human calumny can dim.