ARTICLE VI.

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 Western 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, 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 

\begin{quote}
1The quotations that follow are from *Clementis Romani Homiliae Viginti Nune Primum Integras edidit A. R. M. Dressel; Ph.D. Gottingae, MDCCCLIII*.
\end{quote}
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 sugar­coating 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 εὐακωνεύωσαν σοι, εἰδοτε ὅτι ὁ θεὸς αὐθεντικὸς ἐστιν γις, δέθεται καὶ έν οὐρανοί, ο δ’ ἐν λόγῳ, λέγοντες (“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: προὶ εὐερεάν πετραν οὕτα με, θεμέλιον εκκλησίας. 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 un-mixed 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. 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" (πολλοὶ φόνοι μοιχεία 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 αρσεν 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

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." 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

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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 (γνώσις), 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 *valida* ("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 *valida*; 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, peccavi in celum et coram te: iam non sum dignus fieri servus 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 venit* ("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 ορκω η γυνη πετρου (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. Uem
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 re­
buked them (ἀυτοῖς) [children or men]. But Jesus
called them [μαθηταί] and said, Suffer little children to
come unto Me; for of such is the kingdom of heaven"
(St. Luke xviii. 15, 16).

This orientalization, found in the Received Text and in the
Vulgate, of the teaching of Christ, Whose true teaching, pre­
served 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 Sec­
ond 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 Sup­
per (Maunday Thursday) (St. John xiii. 1-xvii. 26).

sed in radice
perierunt. BENEDICAT pusillos cum magnis, etc. ("Let the chil­
dren 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 re­
vised 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.
XV. 11. Dixit dominus Ihesus discipulis suis. Homo quidam habuit duos filios:
12. Et dixit adolescencior ex illis patri. Pater da michi porcionem substante que me contingit. Et diuisit illis substantiam.
15. Et habuit et profectus ante pedes hominis regionis ilius: et misit illum in ullam suam ut pasceret porcos.
16. Et cupiebat satiari uentrem suum de siliquis suas porci manducabant: Et nemo illi dabat.
17. In se autem reversus 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 peccaui in celum et coram hominibus:
19. Et iam non sum dignus uocari filius tuus: fac me sicut unum de mercennaris tuis.
20. Et surgens uenit ad patrem suum. Cum autem adhuc longe esset: uidit illum patrem

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 accur-
rense: cecidit super collum eius
et fletit et oculatus est eum.
21. Dixit ei filius eius. Dom-
ine peccavi in celum et coram
hominibus: non fui dignus fieri
serbus tuus.

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

23. Et adducite ultulum illum
saginatum: et hoccidite: et
manducemus et eplemur:

24. Quia his filius meus mor-
tuus fuerat: et spiritus sanctus
illius spiritum fecit reuierere.

25. Erat autem filius eius
senior: in agro. Et cum uen-
ret et apropincaret domum: au-
Ut simphoniam et chorum.

26. Et uocablt unum de
serbis: et interrogult quid hoc
esset.

27. Hlsque dixit illi. Frater
tuus uenit: et hoccidit pater
tuus illum saginatum ultulum
quia salbum illum recept.

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

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

30. Sed post quam 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 quick-
ly 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 aud 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 be-
cause 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 trans-
gressed I at any time thy com-
mandment, and thou didst not
give me the calf that I might
make merry with my friends.

30. But as soon as this son
boil late uenit: hoccidisti illi et amici suis ut tum saginatum.

31. At ipse dixit illi. Filli tu semper serbiulisti michi et omnes serbi mei serbiuerunt tibi.

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 exprobravit incredulitatem illorum et duriam cordis: quia his qui uident illum resurrexisse a mortuis non crediderunt.
15. Et dixit dominus Ihesus discipulis suis. Ite per spiritum sanctum in mundum universum.
16. Qui crediderint euangelio per spiritum sanctum saluabuntur.
17. Signa autem credentes hec sequuntur. In nomine meo demonia elcient. Linguis loquentur nobis:
19. Et dominus Ihesus christus post quam per spiritum sanctum euangeliacerat discipulis suis euangelium glorie illorum det: 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.

2. Et cena facta cum diabolus iam misisset se in cor simonis scarlothis.

3. Sciens quia omnia dedit el pater in manus:


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

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


8. Dicit petrus: Non lababis michi pedes in eternum. Respondit el ihesus: Si non laberote: non habebis partem cum me.


20. Illi autem profecti predictaerunt per spiritum sanctum evangellum: domino ihesu christo quooperantem cum evangello: et sermonem confirmantium sequentibus signis.

20. And they went forth, and by the Holy Spirit preached the gospel, the Lord Jesus Christ cooperating with the gospel, and confirming the word by the miracles that followed.
11. Sciebat quisnam esset qui angelum se prebebat scribarum et phariseorum: proptera dixit dominus Ihesus discipulis suis: non estis sancti omnes.
13. Uos per spiritum sanctum uocatis me magister et salbator: 
16. Amen amen dico uobis: non est serbus maior domino suo: neque apostolus maior eo qui misit illum. 
17. Si hoc feceritis: beat eritis. 
19. [Deest.] 
20. Qui sermonem spiritus sancti serabarint per spirituum salbatorem: 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 salbatoris et glorie filii dei per spirituum salvatorem:

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


22. Aspiclebat ergo discipulis ad inuicem hesitantes de quo diceret iheus.

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

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

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


29. Quidam enim putabant quia loculos portabat Iudas: quia dicit et Ihesus. Eme ea que opus sunt nobis ad diem festum: aut egenis alicui dare.

30. Cum ergo accepsisset ille bucellam: spirituum salvator reliquid illum.

32. Si patrem glorificabo et spiritum sanctum glorificabo: ego gloriam spirituum illorum dei spiritibus hominum per spiritum sanctum hostendam.


34. Mandatum nouum do uobis: ut per spiritum sanctum diligatis inuicem sicut dilexi uos: ut et uos per spiritum sanctum diligatis inuicem.

35. In hoc cognoscent omnes quia spiritus sancti estis discipuli: si dileccionem habueritis inuicem.

37. Dicit el 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.


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

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. [Deest.] 5. Ait thomas: Quomodo glorie spirituum filiorum dei erimus?

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

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

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. Qui salbat spiritus hominum ab spiritibus malignis per
sermonem quem per spiritu num salbatorem spiritibus hominum locutus sum.

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


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 fili dei uldebunt per spirituum salbatorem:

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


13. Et quodcumque per spiritum sanctum uoleritis hoc ego et pater faciemus per spirituum salbatorem: ut scatis 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. Whosoever 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 exceceabunt spiritus maligni.

18. Qui sermonem spirituum salbatoris serberint per spirituum 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 serberint per spirituum salbatorem salbabuntur per spiritum sanctum ab spiritibus malignis: qui spiritus hominum factunt serbire spiritibus malignis.

22. Dicit simon non Ile scarloth: Quomodo spiritus hominum gloriam spirituum patris et gloriam spirituum salbatoris et gloriam filii dei uidebunt?

23. Respondit dominus Iesus: 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 serbarint spirituum salbatoris sermonem: uidebunt per spirituum salbatorem gloriam spirituum patris: et gloriam spirituum salbatoris et gloriam filli del eternam: et socii erunt glorie spirituum fillorum del.

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

25. Hec per spiritum sanctum spiritibus hominum evangelizabi.

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

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

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

28a. Ut salbaretur 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 salvatoris: quem per spiritum sanctum spiritibus hominum locutus sum: ut salbarentur spiritus hominum ab spiritibus malignis qui hodiunt spiritus hominum.

30. Multa non loquar uobis: quia princeps spirituum malignorum uenit ut filii hominis spiritum temptet.


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

2. Omnen palmitem in me non ferentem fructum: tollit pater spirituum: et omnem spiritum qui fert fructum sanctificabit: ut fructum spiritus sanctus affaret.

3. Iam spiritus sancti discipulis estis: propter sermonem quem locutus est spiritus sanctus uobis.

4. Manete in me per spiritum sanctum. Sic aut palme non potest ferre fructum a semetipsa: nisi manet in uinea: sic uos nisi in me manseritis.


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.


6. If a man abide not in the Holy Spirit, he can do nothing.
7. Si manseritis in spiritu sancto: petite et quodcumque petitis sit ubis.


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

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


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

15. Iam non dicam uos sermones: quia serbus nescit quid si aegret.

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 audisti a salutare spirituuum evangelizasti.


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 priorum hodierunt.


22. Si non uenissem et locus: non fuisset mundo peccatum: sed nunc non est excusaicio peccati sui.

23. Qui sermonem spiritus sancti hodie: et patris ser-
monem et filii dei sermonem hodit.

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

25. Ut sermo inpleatur prophete: quia hodierunt spiritum sanctum gratis.

26. Cum autem uenerit spiritus sanctus salbator spirituum: quem ego et pater diligimus: ille testimonium peribebit spiritibus hominum de me:

27. Et sui discipull testimonium peribeunt: qui sermonem spiritus sancti serabe­runt.

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

2. Absque sinagoglis facient hoines expelledere uos: set uenit hora ut omnis qui inter­ficit discipulum spiritus sancti arbitretur se obsequium pres­tare deo.

3. [Deest.] 

4. Set hec locutus sum uobis: ut cum uenerit spiritum salbator suggerat spiritibus hominum que spiritus sanctus per me dixerit. Hec spiritus sanctus non dixit ab iniclo 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 fulfilled, 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 spirits may be overcome by you.

2. They shall make men expel 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 re­call 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 redibo:
7. Set ego ueritatem dico uobis: expedite uobis ut ego uadam. Si enim non hablero 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 justitia et gloria spirituum filiorum dei.

9, 10, 11. [Desunt.]

14. [Deest.]
15. Omnia que habet pater mea sunt.


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. We know not what He saith.

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. 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. 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. 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 I say unto you, If ye ask anything of the Father by the Holy Spirit, He will give it unto you.

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. These things have I spoken by the Holy Spirit to the spirits of men: the hour cometh when I shall plainly
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 show the glory of the Father and the glory of the Holy Spirit and the glory of the Son of God.

26. Ili die spirituum filiorum dei gloriam uidebitis.

27. Ipse spiritus sanctus spirituum salbator diligit spiritus hominum.
28. Et pater spirituum diligit discipulos spiritus sancti.

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


31. Respondit dominus Ihesus: Modo gloriam spiritus sancti et gloriam patris et gloriam filii deiscitis?

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


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 disti uitam eternam.

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

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


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


9, 10. [Desunt.]


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 illorum del. Quos dedisti michi custodibi: et nemo ex his ab spiritibus malignis superatus est: nisi spiritus filii perditionis ut scriptura inplere tur.


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

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

20. Non pro his autem rogo tantum: set pro eis quos sanctificatus 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.


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
salbati ab spiritibus malignis per spiritum sanctum.

21. [Deest.]
22. Et ego caritate quam tu diligis me: spiritus hominum per spiritum sanctum diligio.

23. [Deest.]
24. Pater quos dedisti michi uolo ut ubi ego sum: et illi sint mecum; ut uideant gloriam spirituum illorum del.

25. Pater sancte: mundus te non cognobit: ego autem te cognobi. Et illi per spiritum sanctum sciant gloriam spiritus sancti et gloriam patris et gloriam filii del.

26. Et ego sanctificabi spiritibus hominum nomen tuum et sanctificabo: ut per spiritum sanctum spirituum illorum del gaudium spiritibus hominum fieretur: et gloriam eternam spirituum illorum del per spiritum sanctum consequerentur.

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 volente) 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.