

Concerning Bezae Codex Cantabrigienses

Special Acknowledgements and thanks to Brother Mark Langley and his site:

<http://solascripturapublishing.com/?cat=BT>

Brother John O'Brien stated:

Dear brother Ron,

Thank you for this study. It was very, very enlightening. I found particularly telling, as a side issue, the statement that the "Christianity" at the time of this Codex was a bible based on Homer. Quite an underscore to what you have said time and time again regarding the false Nicene so-called Trinitarianism based on Greek mythology.

Harris and most others of the W-H school argue that the variations between the different Greek and also Latin texts suggest that some scribe or corrector had been at work. But, is this necessarily true? At least one W-H follower dissents from this view.

Dr. Kenyon stated:

These **Old Latin translations going back in their earliest forms to nearly the middle of the 2nd century are very early witnesses to the Greek text from which they were made.** They are the more valuable inasmuch as they are manifestly very literal translations. *Our great uncial manuscripts reach no farther back than the 4th century*, whereas in the Old Latin we have evidence--indirect indeed and requiring to be cautiously used--reaching back to the 2nd century. The text of these Greek uncial manuscripts is neither dated nor localized, whereas the evidence of these Latin versions, coming from a particular province of the church, and being used by Fathers whose period is definitely known, enables us to judge of the type of Greek text then and there in use. In this connection, too, it is noteworthy that while the variations of which Jerome and Augustine complained were largely due to the blunders, or natural mistakes, of copyists, they did sometimes represent various readings in the Greek originals. (I cite this complete article and give its source later in this chapter. REP)

I have taken the above from my larger work, *The Christology of the Textus Receptus*, chapter on the Old Latin.

Introduction:

Some Bibles omit the Textus Receptus' account of the *Woman taken in Adultery* in John 8. Why is this? In Harris' *Codex Bezae*, this question is perhaps answered. I have come to consider and investigate that this omission may relate to some *Montanist influences*. However, I must stress that my present

consideration is based upon new material that I must investigate much more before making a final conclusion.

Concerning Harris' Work

J. Randal Harris seemed to have been a fan and supporter of the W-H concepts. Yet, he did not shy away from opposing some of their conclusions about the Codex Bezae. His evidence shows that his conclusions may indeed have been correct. His *Codex Bezae, A Study of the So-Called Western Text of the New Testament*, Cambridge; 1891, contains many strong arguments with plain evidences, to suggest that the Old Latin therein dates back to the earlier periods of Christianity, perhaps around 120AD or before.

Contains a Latinized Greek Text

Bezae Codex Cantabrigienses is an ancient *Bi-linguistic NT Manuscript* containing the Old Latin and Latinized Greek. The conclusions were then incomplete as to the origins of the Greek text. I must investigate further on this. Harris argues that the Greek *is a Latinized version* or perhaps a *direct translation* from the old and original Latin text.

The W-H official position is that *it was not* a Latinized Greek text and it belongs in the fourth century. Some argue that the Greek Text closely resembles Codex Sin but this is debatable.

Harris shows it is indeed a *Latinized Greek Text* and that the old Latin dates back to the *early second century*, perhaps around 130 AD. This is one of several ancient Old Latin Ms., that pre-date the so-called *older and better texts of W-H*. Harris did not mind contradicting the W-H concepts on these two points, date and Latinization.

This ancient Manuscript contains the Four Gospels and the Book of Acts. This was the standard early Canon of that era. The groupings of Luke and Acts and their notations are very important. I will speak more of this further.

Concerning the Early Bi-Linguistic Manuscripts

The *importance* and *place* of the early Bi-Linguistic Manuscripts is an entirely new subject to me. In my past investigations I was not aware that most of the early Manuscripts were indeed Bi-Linguistic. Yet, upon reflection, this should be an automatic conclusion because the early Christian churches for the most part were composed of believers who often spoke and read at least two different languages.

As the Hebrew Christians and others fled from Jerusalem near A D 70, and even a few years before, one of their most important places of refuge was at Antioch. The Church at Antioch contained several gifted and scholarly brethren who soon set themselves upon copying the Sacred Books and translating them into Gentile Languages.

Translations from the Church at Antioch

The Church at Antioch produced the Old Latin and the Old Syrian texts during an early period in the second century, perhaps as early as 110 AD. But, what is now becoming evident to me is the place of the Bi-Linguistic Manuscripts. Were these early Antiochian Ms separate manuscripts or Bi-Linguistic Ms?

It is becoming increasingly more evident to me that *the early believers had several Bi-Linguistic Ms*. Matthew apparently was in both Aramaic and Greek, perhaps even in Hebrew and Greek. When the Church translated the Sacred Books into old Latin and Old Syrian, they may have produced a Bi-Linguistic Ms. So, the very first of the Gentile Translations seems to have contained both the Old Latin and the Old Syrian. As the brethren spread west they used yet another Bi-Linguistic MS, the Latin-Greek Ms, the parent of the *Bezae Cantabrigienses*. As the Brethren spread East they used the Syrian-Latin and later even the Greek-Syrian. By this method the older Syrian gave way to the newer Manuscripts that conformed to the Eusebius-Constantine Greek Texts.

The Western Bi-Linguals

In the West the Latin-Greek Manuscripts seem to have dominated early Christianity for the first four centuries, or even longer. *Bezae Codex Cantabrigienses* contains the Old Latin that Irenaeus, Tertullian, and Cyprian used, along with most of the Latin writers following the Apostolic Fathers. *The Old Latin in the Bezae Codex Cantabrigienses was indeed the Latin Bible of the Western Christians for several centuries*. This Old Latin Bible is in distinction from the Alexandrian-Palestine textual influence of Origen and later Jerome.

The *MONTANIST* Influence

The Books of Acts, according to Harris, contains many annotations upon the text, and even some grosses that suggest the following startling conclusions:

Now, I think it will be admitted that this passage in the Acts of the Martyrdom is decidedly Montanistic; that it was so felt and understood may be seen from the fact that the Greek text has been *slightly reformed*. . . .

Harris says further:

has been slightly reformed, as by reading *περὶ ἡμᾶς* for *ἐν ἡμῖν*, and by the addition of *τὸν θεόν*. But the idea of the indwelling energy is Montanistic.

The conclusion which we draw from the series of coincidences here described is that the Western text of Luke and the Acts is a Montanist text, earlier in date than the time of Perpetua, and that it was a familiar subject of study amongst the Carthaginian Martyrs. Whether this implies a local origin for the text must not be hastily decided; for it is probable that all the three Churches, Rome, Carthage and Lyons, Montanized in the second century.

Harris places the Old Latin back to the *Montanist* era. But does he stop with the Montanists or did he maintain an even earlier date? He argues, very well, that the text even *precedes* the Montanists and Tertullian.

On pages 158 and 9 Harris states:

The famous gloss at the end of xv. 20 brings together D, Sahidic version, Ethiopic version, and eleven cursives, together with Irenaeus. While in xv. 29, the first part of the gloss brings together very nearly the same attestation with the addition of Cyprian: and the last part brings in Irenaeus and Tertullian.

Numbers of similar coincidences of attestation may be found: but we need not record them all. It has always been recognized that there was a peculiar affinity between certain members of the various classes mentioned above. But it becomes intelligible now that we have seen reason to suspect that these glosses, or at least a great part of them, are due to a single hand, and that probably the hand of a Latin Montanist.

We have no hesitation in saying that the influence of this Latinized and Montanized copy is to be seen in the following copies, versions and fathers.

DE, tol., luxov., demid., Sahidic, Heracleian Syriac (and its marg.), Bohemian, Irenaeus, Tertullian, Cyprian, Ambrose, Augustine, Hilary, Zeno, Maximus Taur., Vigilii Taps.

No doubt it may seem, at first sight, rather absurd to suppose that the errors of a single copy could spread so far as Poitiers, Lyons, Turin, Verona, North Africa and Egypt; to which must

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probably be added Sardinia which is supposed to be the birth place of Cod. E, and perhaps even Spain; but this is just the point that always is hard in connection with the Western text: the way to understand it is by recognizing that the errors in

question are undoubtedly errors of a great antiquity, and, if that is not sufficient to explain their diffusion, we must go further and show that they occurred in or near the centre of ecclesiastical distribution for Latin texts: and we must examine the errors in question carefully with a view to recognizing the locality to which they originally belong.

Harris attributed some of the annotations to the text to the *Marcionite and Gnostic influence* in the very early second century starting with page 228:

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Does it not look very much as if some one had harmonized the Latin novit (which was a right translation of the Greek $\theta\omega\chi\omicron\omicron\text{-}\tau\chi\epsilon\tau$, or $\epsilon\iota\omicron\iota\theta\iota\varsigma\omicron\omicron\tau\omicron\iota\chi\epsilon\iota$) with its bilingual conjugate by means of a new translation? We have had cases enough of this kind to make us speak very confidently on such a point. Nor is there any difficulty in the supposition, for Justin and Marcion are both Roman teachers, and Alexandrian texts can be shown to inherit directly the earlier peculiarities of the Western bilingual. In dealing then with Western readings we suspect Latinization from the earliest periods of textual history. That is the first position we take.

In the next place we have learnt from our study of the growth of the Western text of the Acts to distrust entirely the assumption that there are no such things as heretical and factional deprivations of the text. As far as we are able to judge, one half of the Roman world Montanized its Acts of the Apostles, and the readings thus produced are found from the banks of the Tyne to beyond the Cataracts of the Nile. Hence we find it difficult to believe that Dr Hort can be right when he says ¹ that it is his distinct belief " that even among the numerous unquestionably spurious readings of the New Testament there are no signs of deliberate falsification of the text for dogmatic purposes." The statement seems too strong; and while we are willing to admit that the transcription of the New Testament in its successive stages has been accomplished, in the main, with excellent intentions, there are certainly places where a foreign and factional hand can be detected. Surely it is a curious thing that the Latin of Codex Bezae shows the reading in Luke xviii. 19

nemo bonus nisi unus ds pater 2 .

Has that added word at the end of the sentence no meaning in the controversies of the second century ? And if it has any

¹ Introduction, p. 282.

⁸ From the Marcionite standpoint, Christ was not to be spoken of as either good or bad, but as occupying a middle position: hence Hippolytus sums up the teaching in the words

$\xi\&\&\alpha\mu\pi;\gamma\tau;\Pi\ \iota\sigma\ \psi\omega\tau\phi\phi\chi\omega\ \phi\epsilon\rho\ \iota\pi\epsilon\rho\rho\phi\text{Και}\delta\chi\text{Κα.}\perp\ \text{ΤΤ})\theta\ \text{Τ}\phi\tau\chi\iota\omicron\sigma\omega\lambda\alpha.*\ \text{Τ}\tau\phi\iota\epsilon\pi\lambda\omicron\omega\ \text{Κα}/\&\lambda\tau;\rho\alpha/\xi\&\gamma\tau;\sigma\ \text{ΚΟ.ΤΧ-} \ .:\ \iota\}\ .:\ \omega\theta\delta\text{Τα}\ \alpha\omega\rho\beta\omega\ \alpha\omega\upsilon\delta\epsilon\omega,\ \pi\phi\omicron\omicron\omega\ \delta\omega\rho\alpha.\ \text{Α}\chi\alpha/\chi\omicron\text{Ο}\ \text{Κα}\lambda\ \&\nu\alpha\theta\omicron\omega,\ \delta\tau\exists\delta\&\lambda\tau;\rho\text{Κ}\iota\omega\ \iota\omega\ \rho\alpha\ \tau\sigma\ \text{Πη}\iota\lambda\omicron\sigma.\ \omega\iota.\ 31.$

meaning, is it not a dogmatic alteration ? Is it not Marcionite in appearance? Does it not occur in the very Gospel of which Marcion gave a new recension, and in view of this is it a mere error that Epiphanius assigns the reading to the authorship of Marcion ? Must not the reading go back in date to the days of Marcion, when we find that Irenaeus attacks the Gallican Gnostics for their use of the passage ?

Or take another instance ; it is the fashion to print Matt. xix. 17 in the form

ρι φιε φπαρασ Τρεπι ροω αψαβοω ;

a text of which we should certainly say a priori that it was a Gnostic depravation. Most assuredly this is a Western reading, for it is given by D a b c e/ 1 2 g l h l and the vulgate, a striking piece of unanimity. Further we notice that D, as its custom is, has erased the unbalanced article τος; and it is interesting to observe that of the three cursives which Tischendorf cites in support of the text (1. 22. 251) one has this same peculiarity of dropping the article, while the allusion which Origen makes to the passage shows the very same omission

(009 Τρεπι δυαΟοω επψοω επχορροφ- ΟεωΤος).

Surely these facts are significant enough to make one believe that the texts in question derive the passage from the Western bilingual.

But it will be said that we have also to deal with NBL and certain versions. Well ! According to Westcott and Hort τf and B were both written in the West, probably at Rome.

(Please note that modern research has proven W-H to be incorrect, Codex Sin is from Alexandria-Palestine, perhaps Caesarea. REP)

Did Roman texts never influence one another 1? But we will simply say in a tentative manner, that if the clause in question be not genuine, it would go far towards proving that the Roman Gospels did not escape altogether from Gnostic glosses in the second century. The advantage of this position is that we may find a series of chronological landmarks by means of which to set in order the different stages of the Greek and Latin texts and the various versions.

One of the best things to attempt, then, is to test the Western 1 We will admit that the subject demands a more careful consideration, and we remember that it has not really been proved that the two great Uncials are Roman in origin. Their history remains to be written.

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text generally for Marcionism, and we cannot take a better example than Luke xxiii. 2

ΤΟΣ ΤΟΣ ΧΩΠΟΩ ΔΙΑΟ-ΤΠ&λτ;ΠΟΩΤΑ ΤΟ ΦΘΩΟΣ ΦΘ/ΙΧΣΡ, ΚΟΙ Κ&λτ;Α.: ΠΟΩΡΑ &λτ;Φ)ΒΠΟ
ΩΣ ΔΙΣΩΘΑΙ ΚΑΙΣΑΠΤ.

Here was a tempting passage for those whose anti-Judaic theology had brought them to the necessity of altering all those places where the Gospel of Luke had spoken approvingly of either the Jewish nation, the Jewish law, or the Jewish prophets.

Christ himself was accused of hostility to the race! So, without stopping to enquire whether Christ was rightly or wrongly charged with antagonism to the Jews, a Marcionite or Gnostic hand added to the accusation words which Epiphanius gives in the form

ΚΟΙ ΚΔΤΑΞΠΟΩΡΑ ΤΟΠ ΠΟΦΙΩ /ΧΑΤ ΡΟΩΣ 7ΡΠΟ(ΠΡΦΤΑΣ Λ .

(It was quite natural for a Marcionite to make this addition, for the same sect altered Luke xvi. 17 so as to read

ΦΣΚΟΤΤΩΤΦΠΟΣ 8Φ Ο-ΤΙΣ ΤΟΣ ΟΣΠΔΣΟΣ ΚΟΙ ΤΤ)Σ ΨΦΦΩ 7ΡΑΠΤ.: 6ΕΛΩ Ψ (ΟΣ ΚΟΙ () ΣΟΦΛ
ΟΣ Κ.Ο.Ι ΟΛ ΤΩΣ .: ΟΨΑ)Ω ΤΟΣ ΚΩΠΛΩ ΦΦΙΩ ΚΧΠΑΙΑΩ 7ΤΦ(ΡΕΤΙ&γτ;.)

By this means the Marcionite placed himself by the side of the Saviour at the moment of his trial; it was as if he said 70; ΕΓΩ ΞΠΤΧΡΡΟΙ). And so successful was the interpolation, and so widely was the Roman Church Marcionized in the middle of the second century, that the reading is found, not indeed in Cod. Bezae, but in be ff 2 il q etc.

Its Greek attestation is zero, except for the passage in Epiphanius: yet we need not doubt that it stood in the ancient Roman bilinguals.

But this is not all; the process of interpolation was carried still further. The Marcionites having made an ally of Christ, as against the reproaches of the orthodox, inserted a second gloss, by means of which another arrow of the orthodox hunter was diverted to the Founder of the Faith. There is a mysterious gloss at the name part of the text which we have quoted above, which has 1 Epiph. c. Marc. 316. Cf. Iren. i. xxvii. 2 (= Mass. 106), Marcion dicit..."Iesum ...in hoininis forma iianifestutum his qui in Iudaea erant, dissolventeni prophetas et legem et omnia opeia eius Dei qui niundum fecit."

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almost disappeared from current texts. It appears in Epiphanius in connection with the previous gloss, for Epiphanius says that Marcion also added the words,

ΚΟΙ ΔΙΡΟΟΡΠΤΘΣΡΑ ΡΑΥ ΘΣΣΑΛΝΑΣ ΚΟΙ Τ& ΡΕ /ΕΣΧΡ,

at the close of the passage which we have quoted above. And when we turn to the Old Latin texts, we actually find the words in question, in a longer and more significant form, at the end of v. 5. Here Codd. c e give us

et filios nostros et uxores avertit a no bis;

non enim baptizantur sicut et nos, nee se mundant.

Now what does this mysterious passage mean? Why should Christ be charged (absurd anachronism!) with erroneous forms of baptism, and with misleading women and children ? The answer is that these are heads of the indictment against Marcion and his followers, who do not hold to the perfunctory method of baptism, but demand a severe ascetic preparation for the rite. Let us hear what Tertullian says on the matter:

(adv. Marc. I. 29) : " Non tinguatur apud ilium caro nisi virgo, nisi vidua, nisi coelebs, nisi divortio baptisma mercata, quasi non etiam spadonibus ex nuptiis nata,"and again (adv. Marc. IV. 11) : "nuptias non conjungit, conjunctas non admittit, neminem tingit, nisi caelibem aut spadonem, morti aut repudio baptisma servat."

These passages will, I think, show conclusively what is meant by the curious gloss in c e concerning the alienation of wives and the refusal of baptism. We see, then, two stages of Latin Marcionite corruption in this passage. And although Cod. D has escaped, it is probably only by means of the grace of repentance; such an attestation as we find above must surely have involved the original of the Bezan text. It is sufficiently shown then that the glosses are demonstrably of a Marcionite character.

And now we begin to stand on firmer ground, for the problem has again become similar to that which we worked out for the Acts; and the hypothesis is invited that the primitive Western bilingual is earlier than the days of Marcion and shows traces of having passed through a process of Marcionization. On this hypothesis we shall expect to find traces of Western textual disturbance in

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the neighborhood of those places where Tertullian and Epiphanius accuse Marcion of adulterating the records.

For instance, we are told that Marcion tampered with the text of Luke iv. 16, where Christ comes into the synagogue of His native place and reads from the prophets. We do not exactly know how far the knife of the reviser cut at this point ; but we do know that he never called Christ a man of Nazareth, if he could help it, for fear of fulfilling a prophecy ; and that, according to his theory and Gospel, Christ had appeared suddenly from heaven ("de caelo in synagogam"). It is generally reckoned, therefore, that Marcion omitted the words

and

Καρα ΤΟ δαδος αςρτα.

Now let us see whether these Marcionite omissions have left any mark on the Western Latin text. First take Cod. e, and we find that the words Kara TO elwdos

avrat are omitted ! Then turn to Codex Bezae and examine, first its Greek, and then its Latin:

εΑ0χοΝ Αε ειχ ΝΑΖΑπεΑ ονοθ ΗΝ

ΚΑΤΑ ΤΟ εΙΟ)6ΟΧ Ν ΤΗ ΗΜΓπα ΤΧΟΝ ΧΑΒΒΑΤ60Ν
6ΙΧ ΤΗΝ ΧΘΝΑρΩφΗΝ.

Note the omission of red παππεροσ and of αρω after ειχοΟβσ, and it will be seen that the text has undergone Marcionite revision.

The Lord was not reared in Nazareth, nor is it his custom to visit the Nazarene synagogue, but only there is a custom of visiting the synagogue generally: then turn to the Latin

VENIEN8 AVTEM IN NAZARED VBI ERAT
NVTRICATV8 INTROIBIT SECVNDVM CONSVETVDINEM
IN 8ABBATO IN SYNAGOGAM,

and notice how the colometry, as marked by the inserted points, has been deranged by the restoration of the missing words. Is it not curious that the confusion should occur at the very point -where Marcion s history opens?

Why is it that, again, when we find Marcion in his book of Contradictions maintaining that the God of the Old Testament who sent down fire from heaven at the request of Elias could not be the good God who sent his Son (for Christ refused to bring down fire from heaven at the request of his disciples), that the
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text of Luke ix. 54, 55, where the latter story is told, has such significant glosses ? First we are told by a large company of uncial texts and Western authorities to add the words

ο&γτ;σ Καλ ΗΞιαφφ τρροιρjο-φς,

which was just the gloss for a Marcionite exegete to have made, since it kept before the reader's mind one of the main points of the system of Marcion.

Then we find the added sentence

ΚΜ εινεΝ
οθΚ οιΑΑρε νοιοθ ΤΙΝΓΘ/ΩΑΤΧΧ εχρε

ET DIXIT
NESCITIS CVIVS SPIRIT VI 1 ESTIS.

Dr Hort says that both these passages are Western; we add that if so they are probably Marcionite, and that the meaning of the latter passage is that the disciples were acting as though they belonged to the Just God rather than to the Good God.

We should say then that Western copies of the Gospels suffered from deliberate Marcionization. But let us take a more simple instance of textual variation, where no dogmatic tendency is involved.

Marcion is charged with having removed the word *αιχροσιος* from Luke x. 25.

The Bezan text is

ΤΛ ΤΤΟΙΗΧΑΧ ΖΧΟΗΝ
ΑΛτΟΝΙΟΝ ΚΑΗπΟΝΟΜΗΧΧΟ

QVID FACIENS VITAM
AETEENAM HEREDITABO.

Here there is no sign of any erasure having taken place. But it is extremely likely that such did occur in certain Old Latin texts 2. We remember the fondness of the old translation for rendering *Κ\ρjποσοφj(i)*, *τχ\ρjποσοφj,ta* by two words *possidere*, *kereditare*: and on turning to the other Old Latin texts, as for instance a 6, we find *possidebo* in place of *hereditabo*. Does it not look as if the primitive bilingual had used both words ? But if it did, *aeternam* was very likely to have been ousted in the interests of numerical equivalence. We think it probable, then, that the same

1 *Spiritui* is a genitive.

2 The word *aeternam* is in fact missing in Cod. g*.

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mode of reasoning, which we applied to the Montanist glosses in the Acts, applies also to cases of real or reputed Marcionization in the text of the Gospels, and especially of the Gospel of Luke. That is to say, the corruptions are Latinizations, and we believe the primitive translation lies behind Marcion and behind Justin.

The case of Marcion can hardly be distinguished textually, either as to time or locality, from that of Tatian. Now the text of Tatian has been known, for a long while, to be phenomenally Western. We do not believe that these Western readings arose either in Syria or in Asia Minor. Our opinion is that they are Roman and belong to bilingual texts of an early period. The subject demands a special treatment, but there is surely nothing incredible in the supposition. We know that Tatian studied and taught in Rome, and it is therefore reasonable to find him using Roman texts. Much of our perplexity has been cleared away by realizing the textually metropolitan character of the Eternal City. Much more has disappeared by tracing the effect of undoubtedly Latin texts on Egyptian copies and versions. If Rome furnished texts to Alexandria and Upper Egypt, there is not the slightest difficulty in her ministering to the needs of Edessa, especially when a great teacher from that part of the world was discipling and being disciplined in the City.

Closely connected with this question is that of the origin of the Curetonian Syriac, which furnishes another landmark for the textual variations. This subject also has to be investigated afresh: we are prepared to believe that the Curetonian text is a

translation from a Western bilingual. But whether it is older than Tatian or younger is a point which must be carefully re-examined.

On these questions, then, we may reserve our judgments, for it is probable that the life-histories of one or two other codices may have to be written before we can reach a definite conclusion. In the meanwhile we need not hesitate to affirm that every consideration that we know of indicates the antiquity of the Latin Gospels: and, whether they were rendered into the vulgar tongue in Carthage or Rome, their date is far earlier than one would suspect from the language of modern writers, who usually content themselves with saying that the Old Latin was made before the time of Tertullian.

Harris continues his connections, p. 235:

CHAPTER XXII. FURTHER SUGGESTIONS FOR THE SOLUTION OF THE PROBLEM.

OUR next step must be to deal with the actual glosses in the Bezan text of the Gospels, in order that we may determine whether they can be classified, and to what periods in the history of the Church they ought to be referred. And we must try to find out in what order the various renderings of the Greek Gospels into other tongues occurred, the problem involving one more term for the Gospels than for the Acts, on account of the existence of the Tatian Harmony in Syriac. It is, however, rendered more simple by the fact that Tatian's name is itself a chronological landmark; and, if we only knew the primitive form of his work a little better, we should rapidly arrive at important conclusions, for we should have identified a body of Western readings that were necessarily anterior to a given date.

It is unfortunate, then, that so much is still obscure with regard to the details of the primitive Harmony. Nevertheless, in spite of all difficulties and of our imperfect data, we feel sure that the problem is a soluble one.

But in conducting the investigation we must be prepared for surprises. In the field of New Testament Criticism the unexpected is always happening: hypotheses which have been reckoned outworn reappear, and popular and attractive modern theories have frequently to be discarded. One needs a new conscience in the matter of Church History, and a quickened conscience in the matter of palaeography, and the general history of literary transmission. The foregoing pages will have furnished sufficient instances of what we mean. Who would have supposed from the study of Ecclesiastical History, as usually read and

1C*

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written, that the Montanist movement and the Marcionite movement which preceded it had so completely swept over the Western Church? We are accustomed, on the contrary, to regard the Roman Church as strained clear of

every heresy, as if the successive heresies were a series of gnats which had settled accidentally in the "new wine s foaming flow," and which had merely to be removed by the deft hand of some Defender of the Faith. But Justin would have taught us differently if we had read him aright, for he tells us that Marcion s teaching was diffused amongst every race of men

1 . Tertullian, too, shows what the force of the first Marcionite teaching must have been by his comparison of the later heretics, in his day expelled from the Catholic Church, to swarms of wasps building combs in imitation of the bees

2 . Nor are there wanting other intimations, both literary and epigraphic, of the scope of the movement.

When we understand this rightly, we are not so much surprised, as we should otherwise have been, at finding Marcionite readings in the Western text of the New Testament.

Again, as we have intimated above, we may have to allow for some unknown terms in palaeography. It has often been tacitly assumed that the earliest MSS. of the New Testament were faithful representations of the primitive script down to the minutest traces of punctuation and of abbreviation. We have, however, taken pains to show that all things did not remain unchanged from the first century down to the time of production of the Vatican and Sinaitic Codices. And in particular we can give reasons for believing that the primitive abbreviations were quite different to what we find in the extant Codices; and that the text has in very early times been affected by false reductions and misunderstandings of these abbreviations.

So, also, with regard to the literary influences of the time. At first sight it seems strange that we should affirm that Homeric and metrical glosses crept into Western texts. But this difficulty simply arises from not realizing what a scholarly education was like in the first centuries of the Christian era. Homer was the Bible of the expiring faith, and the staple of pagan education.

1 Apol. I. 26 KarA irav yfros

2 "Faciunt favos et vespae: faciunt ecclesias et Marcionitae. "

From page 238:

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of Irenaeus to do the new poem into Latin hexameters 1. After reading this bit of diversion on the part of Irenaeus and his translator, we can believe anything of the second century; it is no longer strange that metrical glosses should occur, when we find men s minds so full of them ; nor is it surprising, when we see the way that the translator of Irenaeus went to work, if we should find a doubtful or disputed quantity in the verse, as in the passage interpolated in the Bezan text.

But it is not merely in the glosses that have crept into the text of the New Testament that we trace the student of Homer; we suspect that there are some of the New Testament writers themselves that have felt his influence and reflected it in their speech. But be that as it may, we must certainly be prepared for such an influence in the accretions which occur so plentifully in Western New Testament texts.

A few concluding remarks may now be made as to the way in which we shall probably find the remainder of the solution of the riddle of the Western texts of the Gospels.

It is important to remember that we are dealing with a chronological problem; we have to determine the dates, or the superior and inferior limits, of certain textual phenomena. This chronology can be approached in three ways:

(1) The actual quotation of aberrant readings by second century Fathers. For instance, a Tatian reading must either have originated with Tatian or be antecedent to him: a Marcionite reading, if it contain definite Marcionite teaching, must have originated with, or be later than Marcion, and probably not much later. Thus we have a scale for the chronology of the readings which is marked with the names of such teachers as

Marcion,

Justin,

Tatian,

Montanus,

Irenaeus,

Tertullian &c.

1 E.g. " Et senes et pueri et nondum nuptae puellae Plorantes multum ac si mortem iret ad ipsam," but perhaps the verses have suffered in transcription.

FURTHER SUGGESTIONS FOR SOLUTION OF PROBLEM. 239

(2) We have the chronology of the Versions: where the primitive form of a version can be inferred from the MSS. which constitute its tradition, each version furnishes an inferior limit for the time of origin of a large group of aberrant readings. The order of the versions must be determined; it will probably be found that the three most closely connected versions stand in the order :

Old Latin,
Old Syriac,
Sahidic.

(3) We have to find the times of the separate hands that can be traced in readings and glosses, as the Homerizer, the first Gnostic hand, the Montanizer and the like.

Now, it is probable that no solution would be reached by working with a single scale taken out of the three; to reach success we must keep them all three in mind, and work with them placed side by side. The moment we do this, the burning questions appear; such as these:

Is the Old Latin earlier than Marcion?

Is the Curetonian Syriac older than Tatian ?

Does the Homerizer antedate the Curetonian text?

Dates back to the Marcion era

So with these remarks and reasons in hand we can conclude that *this old Bi-Lingual* is an ancient Ms that CONTAINS AT LEAST A LATIN TEXT THAT REACHES BACK to the Marcion era of the early second century and is therefore much older than any of the W-H texts.

We are not supporting any Marcion errors, but merely quoting these evidences that show the ancient date of *this old Latin Text*. We are thankful that the Marcion errors and influences were in due time corrected and the texts survived without them. These ancient texts show the historic presence of both those so-called heretics and those so-called orthodox. They take us back to the very first part of the second century and we can see the actual battle grounds between those called heretics and those called orthodox.

Before moving onward, let me note that Harris and most others of the W-H school, argue that these variations between the different texts suggest that some scribe or corrector had been at work. But, is this necessarily true? At least one W-H follower dissents from this view. Let us note his statement again.

Dr. Kenyon stated:

These **Old Latin translations going back in their earliest forms to nearly the middle of the 2nd century are very early witnesses to the Greek text from which they were made.** They are the more valuable inasmuch as they are manifestly very literal translations. *Our great uncial manuscripts reach no farther back than the 4th century*, whereas in the Old Latin we have evidence--indirect indeed and requiring to be cautiously used--reaching back to the 2nd century. The text of these Greek uncial manuscripts is neither dated nor localized, whereas the evidence of these Latin versions, coming from a particular province of the church, and being used by Fathers whose period is definitely known, enables us to judge of the type of Greek text then and there in use. In this connection, too, it is noteworthy that while the variations of which Jerome and Augustine complained were largely due to the blunders, or natural mistakes, of copyists, they did sometimes represent various readings in the Greek originals. (I cite this complete article and give its source later in this chapter. REP)

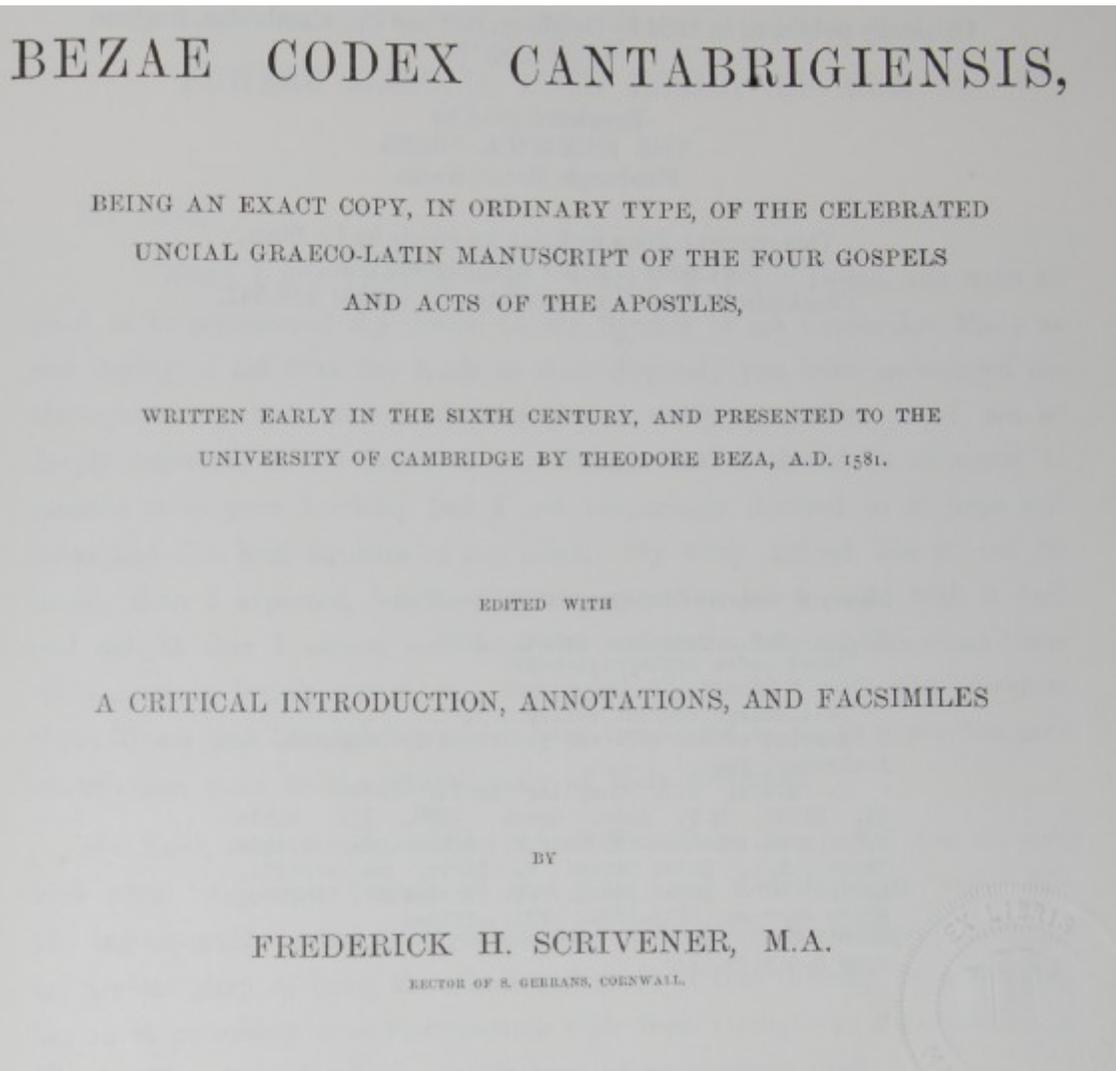
I have taken the above from my later work, *The Christology of the Textus Receptus*, chapter on the Old Latin.

The Christology of Bezae Codex Cantabrigienses

Since this ancient MS contains only the Four Gospels and the Acts of the Apostles, we cannot consider the entire range of disputed texts.

Let me note that scholars seem convinced that this Old Ms in its early state contained the entire New Testament in both Latin and Greek. However, due to several factors that we are not clear on now, most of the Ms has been lost. I am disappointed that the First part of John in the Latin is missing up to about John 3:16. On the Greek side there is a beautiful section from John 1:1-16 and then the remaining is also missing to about John 3:16.

Mark 16 is missing some parts, but enough is there in the Old Latin and notes to show that the entire chapter was once there in both Greek and Latin.



Inter fol. 347 b et 415 a haec leguntur:

S. MARCI XVI. 6	crucifixum surrexit non est hic. ecce locus ubi posuerunt eum. sed ite dicite discipulis eius et petro quia praecedit nos in galileam. ibi eum uidebitis sicut dixit uobis.
8	at ille exeuntes fugerunt de monumento. inuaserat enim eas tremor et pavor. et nemini quicquam dixerunt. timebant enim.
9	surgens aut mane prima sabbati apparuit primo mariae magdalenae. de qua eiecerat septem demonia.
10	illa uadens nunciavit his qui cum eo fuerant. lugentibus et flentibus.
11	et illi audientes quia uideret et uisus esset ab ea non crediderunt.
12	post haec autem duobus ex eis ambulauitibus ostensus est in alia effigie euntibus in uillam.
13	et illi euntes nuntiauerunt caeteris nec illis crediderunt
14	molissime recumbentibus illis undecim apparuit et exprobrauit incredulitatem illorum et duritiam cordis quia his qui uiderant eum resurrexisse non crediderunt.
15	et dixit eis. euntes in mundum uniuersum. praedicate euangelium

(Fol. 9 a secundae manûs.)

CAP. XVI. 6-15.

[GRAECE supra p. 325.]

The above is from the Appendix. Here is Mark 16 from the Body of the Text:

και πορευθεισαι ηγορασαν αρωματα	XVI. 1	et abeuntes emerunt aromata
ἵνα αὐτον ἀλειψωσιν		ut eum ungerent
και ερχοται πρωι μιας σαββατου	2	et ueniunt mano . una sabbati
επι το μνημιον . ανατελλοιτος του ηλιου		ad monumentum . oriente sole
και ελεγον προς εαυτους . τις ημιον απευλοει	3	et dicebant ad inuicem . quis nobis reuoluit
τον λιθον απο της θυρας του μνημιου		lapidem ab osteo monumenti
ησ γαρ μεγασ σφοδρα		erat enim magnus ualde
και ερχονται και ευρισκουσιν	4	et ueniunt et inueniunt
αποκεκλισμενον τον λιθον		reuolutum lapidem
και εισελθουσαι εισ το μνημιον	5	et intrantes in monumentum
ρεμισκον ειδον καθημενον		uiderunt iubenem sedentem
εν τοις δεξιαισ		ad dexteram
περιβεβλημενον στολην λευκην		indutum s toI am candidam
και εβανθησαν		et expauerunt
και λεγει αυτοις ο αγγελος	6	et dixit ill is angelus
η φοβεισθαι τον ιην ζητειται		nolite timere ihm quæritis
(Fol. 346 b.)		(Fol. 347 a.)

τον εσταυρωμενον ηγερθη ουκ εστιν ωδε ΧΥΙ.
 ειδατε εκει τοπον αυτου· οπου εθηκαν αυτω
 αλλα υπαγεται και ειπατε 7
 τοις μαθηταις αυτου και τω πετρω
 οτι ιδου προαγω υμας εισ την γαλιλαιαν
 εκει με οφεισθαι καθωσ ειρηκα υμειν
 και εξελθουσαι εφυγον· απο του μηημου 8
 ειχεν γαρ αυταις φοβος και εκστασις
 και ουδενι αυδεν ιταν
 εφοβοντο γαρ
 αναστας δε πρωι πρωτη σαββατου 9
 εφανερωσεν πρωτοις· μαρια μαγαδαληνη
 παρ ης εκβεβληκει· ζ· δαιμονια
 εκεινη πορευθεισα· απηγγειλεν αυτοις 10
 ταις μετ αυτου γενομεναις
 πειθουσαι και κλαιουσαι
 κακεινοι ακουσαντες οτι εζη 11
 και εθειθη υπ αυτης· και ουκ επιστευσαν· ενω
 και μετα δε ταυτα 12
 δυσιν εξ αυτων περιπατουσιν
 εφανερωθη εν ετερα μορφη
 πορευομενοις εισ αγρον
 κακεινοι απελθοντες 13
 απηγγειλαν τοις λοιποις
 ουδε ουκ ειπιστευσαν
 υστερον δε ανακαμεινους αυτοις 14
 τοις ενδεκα εφανερωθη· και ωνιδισεν
 την απιστιαν αυτων· και σκληροκαρδιαν
 οτι τοις θεοσημενοις αυτον
 εγγερμενον ουκ επιστευσαν
 και ειπεν προς αυτοις 15
 πορευθεντες εισ τον κοσμον
 και κηρυξατε το ευαγγελιον
 (Fol. 347 b.)

*[Desunt folia septem et sexaginta, quaternionis
 ΜΔ tria folia et quaterniones ME—NB totos
 complectentia. Quae a cap. XVI. 6 usque ad
 v. 15 Latinè, et a v. 15 usque ad Evangelii
 finem Graecè et Latinè, a posteriore manu uno
 folio scribuntur, huic volumini Appendicis
 loco subjiciuntur.]*

S. MARCI XVI.		
παση τη ετιση· Ὅτι ο πιστευσασ· 16		omni creaturae· qui crediderit
και βαπτισθεισ· σθησεται·		et baptizatus fuerit . saluus erit
ο δε απιστησασ· κατακριθησεται·		qui autē n̄ crediderit . cōdemnabi-
σημια δε τεισ πιστευσασειω· 17		signa autē eos qui crediderint .
ταυτα παρακολουθησει·		haec sequentur·
Εν τω εωρατι μου· δαιμονια		In nomine meo . daemonia
εβαλλουσι· γλωσσαισ λαλη		elicient· linguis loquentur
σωσιω καιρεισ· οφεισ αρουσι· 18		nouis· serpentes tollent·
και θανατειμον τι ποιωσιω·		et si mortiferū quid biberint .
ου μη αυτουσ βλαψη·		non eis nocebit·
επ αρρωστοισ χειρασ επιθησουσιω·		Super egrotos manus imponent .
και καλωσ εξουσιω·		et bene habebunt·
Ο μιν ουκ μετα το 19		Ei dñs quidem· postquā
λαλησει αυτοισ· ανελημφθη		locutus ē eis . assumptus ē
εισ τον ουρανον· και εκαθισεν		in caelum· et sedit
εν δεξιωσ του θυ·		a dextris dī·
Εκεινοι δε εξελθοιτες· 20		Illi autē profecti·
εκηουξασ πανταχου·		praedicauerunt ubiq̄ .
του κυ συνεργουιτοσ·		dñō cooperante·
και τωσ λογων βεβαιουτοσ·		et sermonem cōfirmante
δια των επακολουθουσ των σημειωσ·		sequentib· signis·
αμην·		amen·
εωαγγελιον κατα μαρκον		Euangelium scđ marcu
ετελεσθη·		Explicit·
αρχεται ημαξισ αποστολων·		Inciplunt actus ap̄olorum·

(Fol. 96 secundae manūs.)

CAP. XVI. 15-20.

It seems to me that Mark agrees with the Textus Receptus in both the Old Latin and the Greek. The entire chapter in both Greek and Latin were once in the Ms. I am not talking about variants, but the inclusion of the entire chapter in its original form.

Here is Mark 16 from our King James Version based upon the old Textus Receptus, *authored by Lucian the Martyr, of Antioch, not Lucian the elder*, in the mid to late third century:

- 1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.
- 2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.
- 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man*; for they were afraid.

9 Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; 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 lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

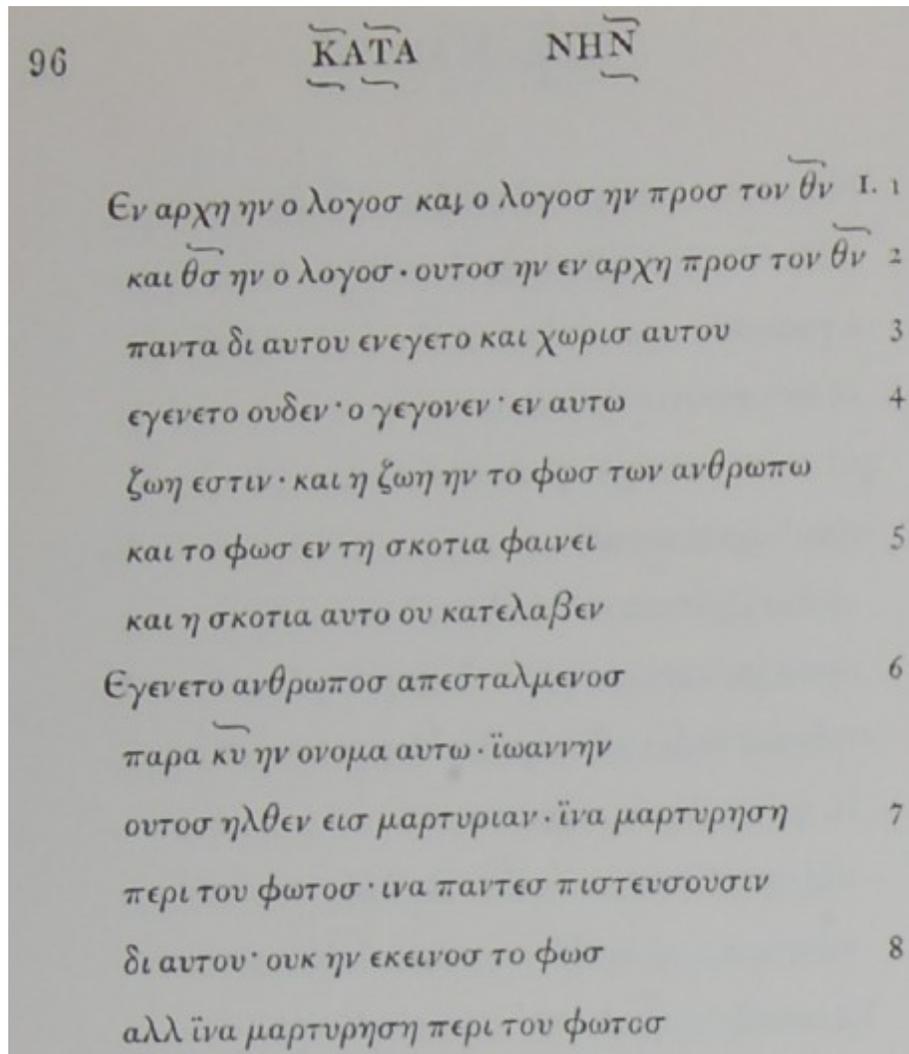
20 And they went forth, and preached every where, the Lord working with *them*, and confirming the word with signs following. Amen.

Please do correct me if I err, but it seems that during about 125 AD the various Books in this historic old Ms., were independent of each other. Mark could have been taken from a Textus Receptus MS while perhaps Matthew was not, or Luke, but I doubt it. It certainly seems to me that the remaining books in this old MS from the early second century are in agreement with the Textus Receptus in most

places concerning the so-called disputed texts. Later I will discuss where it does not.

For further comments on this subject please secure from Brother Mark, *Last Twelve Verses of the Gospel According to S. Mark* by John W. Burgon on CD. This CD contains scanned images of this book in PDF.

From the Gospel of John, chapter One:



ην το φως το αληθινον ο φωτιζει 9
παντα ανθρωπον ερχομενον
εις τον κοσμον εν τω κοσμω ην 10
και ο κοσμος δι αυτου εγενετο και
ο κοσμος αυτον ουκ εγνω: εισ τα ιδια 11
ηλθεν και οι ιδιοι αυτον ου παρελαβον
οσοι ελαβον αυτον εδων αυτοις 12
εξουσιαν τεκνα θυ γενεσθαι· τοις πιστευουσι
εις το ονομα αυτου· ουκ εξ εματων ουδε 13
εκ θεληματος σαρκος ουδε θεληματος ανδρος
αλλ εκ θυ εγεννηθησαν· και ο λογος 14
σαρξ εγενετο και εσκηνωσεν
εν ημειν και εθεασαμεθα την δοξαν
αυτου δοξαν ωσ μονογενουσ
παρα πατροσ πληρη χαριτος και αληθιασ
Ιωαννης μαρτυρι περι αυτου και κεκραγεν 15
ουτος ην ον ειπον ο οπισω μου ερχομενοσ
ενπροσθεν μου γεγονεν
οτι πρωτοσ μου ην οτι εκ του 16
πληρωματοσ αυτου ημεισ παντεσ

(Fol. 104 b.)

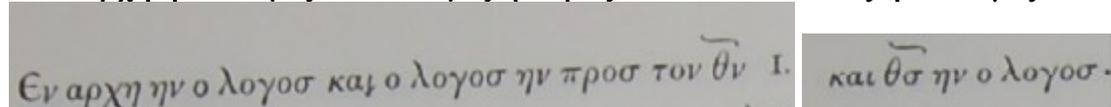
CAP. I. 1—16.

Here is the Textus Receptus of 1550 with the French Beza from <http://www.dammariyls.com/cb/jn/jn.php?chapter=1&lang=|> and this is not a reliable presentation; I only give it for comparative reasons, (Brother Mark's Beza is a reliable copy), then the W-H, and then the reliable from Brother Mark's Scrivener:

1 εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος TR

1 - εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος **French Beza**

1 εν αρχη ην ο λογος και ο λογος ην προς τον θεον και θεος ην ο λογος W-H

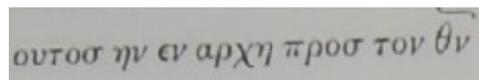


S B

2 ουτος ην εν αρχη προς τον θεον TR

2 ο̄υτος ην εν αρχη προς τον θεον **French Beza**

2 ουτος ην εν αρχη προς τον θεον W-H

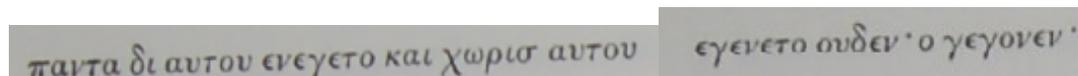


S-B

3 παντα δι αυτου εγενετο και χωρις αυτου εγενετο ουδε εν ο γεγονεν TR

3 πάντα δι' ᾱυτοῡ ἐγένετο και χωρις̄ ᾱυτοῡ ἐγένετο οὐδ̄εν̄. Ὁ̄ γέγονεν **French Beza**

3 παντα δι αυτου εγενετο και χωρις αυτου εγενετο ουδε εν ο γεγονεν W-H



14 και ο λογος σαρξ εγενετο και εσκηνωσεν εν ημιν και εθεασαμεθα την δοξαν αυτου δοξαν ως μονογενους παρα πατρος πληρης χαριτος και αληθειας

15 ιωαννης μαρτυρει περι αυτου και κεκραγεν λεγων ουτος ην ον ειπον ο οπισω μου ερχομενος εμπροσθεν μου γεγονεν οτι πρωτος μου ην

15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 και εκ του πληρωματος αυτου ημεις παντες ελαβομεν και χαριν αντι χαριτος

The text is missing from there until John 3:16. Mark 16 favors the Textus Receptus and John 1:19 is not present.

The Account of the Woman Taken in Adultry

So, now we ask, is the woman taken in adultery from John 8 found in the Old Codex Cantabrigienses? To our gratification, *yes the entire account is found.*

οτι προφητησ εκ της γαλιλαιασ		quoniam propheta de galilaea
ουκ εγχειται και επορευθησαν	53	non surgit et abierunt
εκαστος εισ τον οικον αυτου· ιησ δε επορευθη	VIII. 1	unus quisque in domum suam· ihs autem abiit
εις το ορος των ελαιων· ορθρον δε	2	in montem oliuarum· mane autem
παλιν παραγευεται εισ το ιερον		iterum uenit in templum
και πασ ο λαος ηρχετο προς αυτον		et omnis populus ueniebat ad eum
αγουσιν δε οι γραμματεισ και οι φαρισαιοι	3	adducunt autem scribae et pharisaei
επι αμαρτιω· γυναικα ειλημμενην		in peccato muliere mulierem conpraehensam
και στησαιτες αυτην εν μεσω· λεγουσιν αυτω	4	et stuentes eam in medio
εκπειραζοντες αυτον οι ιερεισ ινα εχωσιν		dicunt illi temptantes eum sacerdotes ut haberent
κατηγοριαν αυτου· διδασκαλε αυτη η γυνη		accusare eum· magister haec mulier
κατειληπται επαυτοφορω μοιχενομενη		conpraehensa est palam in adulterio
(Fol. 133 b.)		(Fol. 134 a.)

CAPP. VII. 43—VIII. 4.

		VIII.		
μωϋσσησ δε εν τω νομω εκελευσεν τασ τοιαντασ	5	moyses autem in lege	praecepit tales	
λιθαζειν·συ δε νυν τι λεγεις		lapidare·tu autem nunc	quid dicis	
Ο δε ιησ̄ κατω κυψασ·τω δακτυλω κατεγραφεν	6	ih̄s autem inclinatus·digito suo	scribebat	
εις την γην ωσ δε επεμενον ερωτωντες	7	in terram cum autem inmanerent	interrogantes	
ανεκυψεν και ειπεν αυτοισ·ο αναμαρτητοσ		erexit se et dixit illis quis est	sine peccato	
υμων πρωτοσ επ αυτην βαλετω λιθον		uestrum prior super eam mittat	lapidem	
και παλιν κατακυψασ τω δακτυλω	8	et iterum inclinatus digito suo		
κατεγραφεν εισ την γην·εκαστοσ δε	9	scribebat in terram·unusquisque autem		
των ιουδαιων εξηρχετο αρξαμενοι απο των		iudaeorum exiebant incipientes		
πρεσβυτερων ωστε παντασ εξελθειν		a presbyteris uti omnes exire		
και κατελειφθη μονοσ·και η γυνη εν μεσω ουσα		et remansit solus·et mulier in medio cum esset		
ανακυψασ δε ο ιησ̄ ειπεν τη γυναικει	10	Erigens autem se ih̄s dixit mulieri		
που εισιν ουδεις σε κατεκρεινεν		ubi sunt nemo te condemnauit		
κακεινη ειπεν αυτω ουδεις κε	11	ad illa dixit illi nemo d̄me		
ο δε ειπεν ουδε εγω σε κατακρεινω		ad ille dixit nec ego te condemno		
υπαγε απο του νυν μηκει αμαρτανε		uade et ex hoc iam noli peccare		
παλιν ουν ελαλησεν αυτοισ ο ιησ̄ λεγων	12	iterum ergo loquebatur ad illos ih̄s dicens		
εγω ειμι το φωσ του κοσμου·ο ακολουθων εμοι		ego sum lux mundi·qui me sequitur		
ου μη περιπατησει εν τη σκοτεια		non ambulauit in tenebris		
αλλα εξει το φωσ της ζωησ		sed habebit lucem uitae		
Ειπον ουν αυτω οι φαρισαιοι	13	dixerunt autem illi pharisaei		
συ περι σεαυτου μαρτυρεις		tu de te testimonium dicis		
η μαρτυρια σου ουκ εστιν αληθησ		testimonium tuum non est uerum		
απεκρειθη ο ιησ̄ και ειπεν αυτοισ	14	respondit ih̄s et dixit illis		
καν εγω μαρτυρω περι εμαντου		etsi ego testificor de me		
αληθεινη μου εστιν η μαρτυρεια		uerum est testimonium meum		
οτι οιδα ποθεν ηλθον και που υπαγω		quoniam scio unde ueni et ubi uado		
υμεις δε ουκ οιδατε ποθεν ερχομαι		uos autem nescitis unde uenio		
η που υπαγω·υμεις κατα την σαρκα κρεινετε	15	et ubi uado·uos secundum carnem iudicatis		
εγω ου κρεινω ουδενα·και εαν κρινω δε εγω	16	ego autem neminem iudico·et si iudico tamen ego		
η κρισισ η εμη αληθινη εστιν·οτι μονοσ εγω		iudicium meum uerum est·quoniam solus ego		
ουκ ειμι·αλλα εγω και ο πεμφασ με		non sum·sed ego et qui me misit		
και εν τω νομω δε τω υμετερω	17	sed et in lege uestra		
				(Fol. 135 a.)
				(Fol. 134 b.)

The **Codex Bezae** agrees with the historic and ancient **Textus Receptus**, or **Koine Greek Text** in **Mark 16**, we cannot tell about **John 1:18**, *but we find the account of the woman taken in adultery in John 8 as it is in our Textus Receptus Bibles.*

We, therefore, reject the idea that the woman taken in adultery *is not in the ancient Greek and Latin texts.* It is found in the *oldest Bi-Lingual on record*, dating back to the early second century. It properly belongs in the true Scriptures and is a part of those very Words of Christ that He promised would not fade away.

THE WOMAN TAKEN IN ADULTRY IS IN THE CODEX BEZAE

Here is a proof text taken from a Ms. that dates, as a MS, back to the fourth century, the same date of the Codex Sin. Yet, the *Old Latin text in this Ms dates back to the early second century.*

Is there an ancient *Greek Ms agreeing with Codex Sin* that dates back to the origin of the Old Latin text in Codex Bezae? *There is not one yet on record.*

Is there an *ancient Latin Ms agreeing with Codex Sin* and omitting the account of the woman taken in adultery? *There is not one yet on record.*

Therefore, the oldest and the best texts we have, contained in the Codex Bezae, *contains the account of the woman taken in adultery in both its Latin and Greek texts.* This is a very good proof.

Codex Bezae withstood the efforts of the early Marcionites to erase all mention of the woman taken in adultery from John 8. This shows the high esteem in which the ancient Ms was held.

Please note the importance of this, *the account of the woman taken in adultery in John 8 was so widely received in the ancient texts, during the early second century, that the Marcionite mutilations did not influence the corruption of this old Ms and its ancient Old Latin and Greek Texts.*

The Marcionites or the Montanists, Which?

After brother Waldenses' question about Tertullian's citing of the woman taken in adultery, I searched out the best I could the Ante-Nicene Fathers and *did not* find any citing of the woman taken in adultery either in John 8 or elsewhere, as the custom was in some Ms to place it at the end of John. According to Harris, W-H and others seemed to think that the Montanists influenced the ancient Ms to the extent that they omitted the woman taken in adultery from John 8. But, was it the Montanists or the Marcionites? I have not found any reason to believe that the Montanists influenced the omission of the account in any manuscripts.

Here is Irenaeus' account of the Marcionite position:

were not only not persecuted by you, but even deemed worthy of honors. There was a Samaritan, Simon, a native of the village called Gitto, who in the reign of Claudius Caesar, and in your royal city of Rome, did mighty acts of magic, by virtue of the art of the devils operating in him. He was considered a God, and as a God was honored by you with a statue, which statue was erected on the river Tiber, between the two bridges, and bore this inscription, in the language of Rome: — “Simoni Deo Sancto,” “To Simon the holy God.” And almost all the Samaritans, and a few even of other nations, worship him, and acknowledge him as the first God; and a woman, Helena, who went about with him at that time, and had formerly been a prostitute, they say is the first idea generated by him. And a man, Meander, also a Samaritan, of the town Capparetaea, a disciple of Simon, and inspired by devils, we know to have deceived many while he was in Antioch by his magical art. He persuaded those who adhered to him that they should never die, and even now there are some living who hold this opinion of his. And there is Marcion, a man of Pontus, who is even at this day alive, and teaching his disciples to believe in some other God greater than the Creator. And he, by the aid of the devils, has caused many of every nation to speak blasphemies, and to deny that God is the maker of this universe, and to assert that some other being, greater than He, has done greater works. All who take their opinions from these men, are, as we before said, called Christians; just as also those who do not agree with the philosophers in their doctrines, have yet in common with them the name of philosophers given to them. And whether they perpetrate those fabulous and shameful deeds — the upsetting of the lamp, and promiscuous intercourse, and eating human flesh — we know not; but we do know that they are neither persecuted nor put to death by you, at least on account of their opinions. But I have a treatise against all the heresies that have existed already composed, which, if you wish to read it, I will give you.

Again he said:

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believe that there is nothing after death, but declare that those who die pass into insensibility, then they become our benefactors when they set us free from sufferings and necessities of this life, and prove themselves to be wicked, and inhuman, and bigoted. For they kill us with no intention of delivering us, but cut us off that we may be deprived of life and pleasure.

CHAPTER 58 AND RAISE UP HERETICS

And, as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted by the prophets is His Son, and preaches another God besides the Creator of all, and likewise another son. And this man many have believed, as if he alone knew the truth, and laugh at us, though they have no proof of what they say, but are carried away irrationally as lambs by a wolf, and become the prey of atheistical doctrines, and of devils. For they who are called devils attempt nothing else than to seduce men from God who made them, and from *Christ His first-begotten*; and those who are unable to raise themselves above the earth they have riveted, and do now rivet, to things earthly, and to the works of their own hands; but those who devote themselves to the contemplation of things divine,

they secretly beat back; and if they have not a wise sober-mindedness, and a pure and passionless life, they drive them into godlessness.

Again:

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OTHER FRAGMENTS FROM THE
LOST WRITINGS OF JUSTIN
[TRANSLATED BY THE REV. A. ROBERTS, D.D.]

1

THE most admirable Justin rightly declared that the aforesaid demons resembled robbers
— *TATIAN'S Address to the Greeks, Chapter 18.*

2

And Justin well said in his book against Marcion, that he would not have believed the Lord Himself, if He had announced any other God than the Fashioner and Maker [of the world], and our Nourisher. But since, from the one God, who both made this world and formed us and contains as well as administers all things, there came to us *the only-begotten Son*, summing up His own workmanship in Himself, my faith in Him is steadfast, and my love towards the Father is immovable, God bestowing both upon us.
— *IRENAEUS: Heresies, 4. 6.*

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unrestrained indulgence. The character of these men is very plainly pointed out in the Apocalypse of John, [when they are represented] as teaching that it is a matter of indifference to practice adultery, and to eat things sacrificed to idols. Wherefore the Word has also spoken of them thus: "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

CHAPTER 27
DOCTRINES OF CERDO AND MARCION

1. Cerdo was one who took his system from the followers of Simon, and came to live at Rome in the time of Hyginus, who held the ninth place in the episcopal succession from the apostles downwards. He taught that the God proclaimed by the law and the prophets was not the Father of our Lord Jesus Christ. For the former was known, but the latter unknown; while the one also was righteous, but the other benevolent.

2. Marcion of Pontus succeeded him, and developed his doctrine. In so doing, he advanced the most daring blasphemy against Him who is proclaimed as God by the law and the prophets, declaring Him to be the author of evils, to take delight in war, to be infirm of purpose, and even to be contrary to Himself. But Jesus being derived from that father who is above the God that made the world, and coming into Judaea in the times of Pontius Pilate the governor, who was the procurator of Tiberius Caesar, was manifested in the form of a man to those who were in Judaea, abolishing the prophets and the law, and all the works of

that God who made the world, whom also he calls Cosmocrator. Besides this, he mutilates the Gospel which is according to Luke, removing all that is written respecting the generation of the Lord, and setting aside a great deal of the teaching of the Lord, in which the Lord is recorded as most clearly confessing that the Maker of this universe is His Father. He likewise persuaded his disciples that he himself was more worthy of credit than are those apostles who have handed down the Gospel to us, furnishing them not with the Gospel, but merely a fragment of it. In like manner, too, he dismembered the Epistles of Paul, removing all that is said by the apostle respecting that God who made the world, to the effect that He is the

p. 699

Father of our Lord Jesus Christ, and also those passages from the prophetic writings which the apostle quotes, in order to teach us that they announced beforehand the coming of the Lord.

3. Salvation will be the attainment only of those souls which had learned his doctrine; while the body, as having been taken from the earth, is incapable of sharing in salvation. In addition to his blasphemy against God Himself, he advanced this also, truly speaking as with the mouth of the devil, and saying all things in direct opposition to the truth, — that Cain, and those like him, and the Sodomites, and the Egyptians, and others like them, and, in fine, all the nations who walked in all sorts of abomination, were saved by the Lord, on His descending into Hades, and on their running unto Him, and that they welcomed Him into their kingdom. But the serpent which was in Marcion declared that Abel, and Enoch, and Noah, and those other righteous men who sprang from the patriarch Abraham, with all the prophets, and those who were pleasing to God, did not partake in salvation. For since these men, he says, knew that their God was constantly tempting them, so now they suspected that He was tempting them, and did not run to Jesus, or believe His announcement: and for this reason he declared that their souls remained in Hades.

4. **But since this man is the only one who has dared openly to mutilate the Scriptures, and unblushingly above all others to inveigh against God, I purpose specially to refute him,** convicting him out of his own writings; and, with the help of God, I shall overthrow him out of those discourses of the Lord and the apostles, which are of authority with him, and of which he makes use. At present, however, I have simply been led to mention him, that thou mightest know that all those who in any way corrupt the truth, and injuriously affect the preaching of the Church, are the disciples and successors of Simon Magus of Samaria. Although they do not confess the name of their master, in order all the more to seduce others, yet they do teach his doctrines. They set forth, indeed, the name of Christ Jesus as a sort of lure, but in various ways they introduce the impieties of Simon; and thus they destroy multitudes, wickedly disseminating their own doctrines by the use of a good name, and, through means of its sweetness and beauty, extending to their hearers the bitter and malignant poison of the serpent, the great author of apostasy.

Again:

CHAPTER 28 DOCTRINES OF TATIAN, THE ENCRATITES, AND OTHERS

1. Many offshoots of numerous heresies have already been formed from those heretics we have described. This arises from the fact that numbers of them — indeed, we may say all — desire themselves to be teachers, and to break off from the particular heresy in which they have been involved.

Forming one set of doctrines out of a totally different system of opinions, and then again others from others, they insist upon teaching something new, declaring themselves the inventors of any sort of opinion which they may have been able to call into existence. To give an example: Springing from Saturninus and Marcion, those who are called Encratites (self-controlled) preached against marriage, thus setting aside the original creation of God, and indirectly blaming Him who made the male and female for the propagation of the human race. Some of those reckoned among them have also introduced abstinence from animal food, thus proving themselves ungrateful to God, who formed all things. They deny, too, the salvation of him who was first created. It is but lately, however, that this opinion has been invented among them. A certain man named Tatian first introduced the blasphemy. He was a hearer of Justin's, and as long as he continued with him he expressed no such views; but after his martyrdom he separated from the Church, and, excited and puffed up by the thought of being a teacher, as if he were superior to others, he composed his own peculiar type of doctrine. He invented a system of certain invisible Aeons, like the followers of Valentinus; while, like Marcion and Saturninus, he declared that marriage was nothing else than corruption and fornication. But his denial of Adam's salvation was an opinion due entirely to himself.

The above I have taken from volume 1 of *The Ante-Nicene Fathers*, Edited by A. Roberts and J Donaldson; JANUARY 6, 1885.

Comparing the Bezae Codex Cantabrigienses to the Textus Receptus

The ancient Codex Bezae contains both the Old Latin text dating back to at least 125 AD, and the Old Greek dating back to a period before that of Codex Sin and *independent of it*, and it includes the last verses of Mark 16 *in distinction from* the Great Uncials and the W-H texts. John 1:17 is missing up to John 3:16. It now remains for us to consider Acts 20:28. I have left Acts 20:28 ***TO THE PRESENT IN ORDER TO SHOW THE IMPORTANCE OF SOME OF THE TESTIMONY FROM THOSE WHO DO NOT FAVOR THE TEXTUS RECEPTUS.***

Acts 20:28

Let us remember that each of these Books in this old Codex was a separate volume gathered and then copied into this old Ms. They were not copied into the Ms as a standardized text of the full Canon. For this reason we have a strong Textus Receptus influence where we have examined Mark and John, *but is this the case also in Acts 20:28?*

προσεχεται αυτοισ και παντι τω ποιμνιω 28
εν ω υ̅μασ το αγ̅ιον π̅να ε̅θετο επισκοπουσ
ποιμενειν την εκκλησιαν του κυ̅
ην περιε ποιησ̅ ατο ε̅ αυτω
δια του αιματοσ του ι̅διου

The Latin

attendite uos et omni gregi
in uobis sp̅s sanctus posuit episcopos
regere ecclesiam d̅ni
quam ad quisibit sibi
per san̅ quinem suum

From Jerome's Vulgate:

28 attendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere ecclesiam Dei quam adquisivit sanguine suo

The Wycliffe Bible 1395

Take ye tente to you, and to al the flocke, in which the Hooli Goost hath set you bischops, to reule the chirche of God, which he purchaside with his blood.

Acts 20:28 SEEMS TO favor the W-H text and *does not SEEM TO* support the Textus Receptus. Why is this so? There is so little difference in spelling between dei (God) and dni (?) that perhaps a scribe simply misread it. But must we stop here? No, here are further studies showing that the *Blood of God* statement was known and used by Irenaeus and Tertullian in the old Latin and Clement of Alexandria in the Greek.

Historical studies on the Blood of God

Ignatius

CHAPTER 1 PRAISE OF THE EPHESIANS [SHORTER]

Being the followers of God, and stirring up yourselves by *the blood of God*, ye have perfectly accomplished the work which was beseeming to you. For, on hearing that I came bound from Syria for the common name and hope, trusting through your prayers to be permitted to fight with beasts at Rome, that so by martyrdom I may indeed become the disciple of Him "who gave Himself for us, an offering and sacrifice to God," [ye hastened to see me]. I received, therefore, your whole multitude

in the name of God, through Onesimus, a man of inexpressible love, and your bishop in the flesh, whom I pray you by Jesus Christ to love, and that you would all seek to be like him. And blessed be He who has granted unto you, being worthy, to obtain such an excellent bishop. *The Ante-Nicene Father*, Vol. 1, pages 98 and 99.

CHAPTER 1

INASMUCH as your name, which is greatly beloved, is acceptable to me in God, [your name] which ye have acquired by nature, through a right and just will, and also by the faith and love of Jesus Christ our Savior, and ye are imitators of God, *and are fervent in the blood of God*, and have speedily completed a work congenial to you [for] when ye heard that I was bound, so as to be able to do nothing for the sake of the common name and hope (and I hope, through your prayers, that I may be devoured by beasts at Rome, so that by means of this of which I have been accounted worthy, I may be endowed with strength to be a disciple of God), ye were diligent to come and see me. Page 197.

Clement of Alexandria

34. This visible appearance cheats death and the devil; for the wealth within, the beauty, is unseen by them. And they rave about the carcass, which they despise as weak, being blind to the wealth within; knowing not what a “treasure in an earthen vessel” we bear, protected as it is by the power of God the Father, *and the blood of God the Son*, and the dew of the Holy Spirit. Vol. 2, Page 1217.

Tertullian

CHAPTER 3

REMARKS ON SOME OF THE “DANGERS AND WOUNDS” REFERRED TO IN THE PRECEDING CHAPTER

If these things are so, it is certain that believers contracting marriages with Gentiles are guilty of fornication, and are to be excluded from all communication with the brotherhood, in accordance with the letter of the apostle, who says that “with persons of that kind there is to be no taking of food even.” Or shall we “in that day” produce (our) marriage certificates before the Lord’s tribunal, and allege that a marriage such as He Himself has forbidden has been duly contracted? What is prohibited (in the passage just referred to) is not “adultery;” it is not “fornication.” The admission of a strange man (to your couch) less violates “the temple of God,” less commingles “the members of Christ” with the members of an adulteress.

So far as I know, “we are not our own, but bought with a price;” and what kind of price? *The blood of God*. In hurting this flesh of ours, therefore, we hurt Him directly. What did that man mean who said that “to wed a ‘stranger’ was indeed a sin, but a very small one?” whereas in other cases (setting aside the injury done to the flesh which pertains to the Lord)

every voluntary sin against the Lord is *great*. For, in as far as there was a power of avoiding it, in so far is it burdened with the charge of contumacy.

Volume 4, The Ante-Nicene Fathers.

I have searched my edition of The Ante-Nicene Fathers and found no further references to the Blood of God, but these will serve our inquiry.

Summation of the Ante-Nicene Fathers on the Blood of God

Here are our findings: Ignatius, in the old Latin, Clement of Alexandria in the Greek, and Tertullian in the Old Latin are three witnesses who used the *Blood of God* expression in their writings. Both Ignatius and Tertullian, Latin Writers, used the expression in a familiar way.

All three writers used the expression without any need to validate or defend it. I conclude from this that the correct Acts 20:28 was known in both the Western and Eastern Texts, Greek and Latin. Its omission in the Codex Bezae Acts is unfortunate, but it is not a universal or exclusive omission. But what if it were not an omission, but simply a mistake by the Scribe due to the abbreviations used?

Testimony from the W-H School

Here are very convincing statements from two Westcott-Hort students:

Dr. Rendell Harris stated:

Can we be wrong in saying further that in any case of variation between the parallel forms of θεος and κυριος, the authority of Western texts is the minimum? I know that here we are on difficult ground, and that the reader is already thinking of a famous disputed text, *but I do not hesitate to say that I propose to read εκκλησιαν του θεου* in Acts xx. 28, regarding the adverse evidence of D, E, Irenaeus, and the general Western company as of very small weight upon the opposite side of the question. *And this statement is not made in consequence of any special prejudice in favor of the combination of the two oldest uncials (tfB), with which the received text happens at this point to agree. P. 253.*

The Net Bible states:

112tc The reading “of God” (τοῦ θεοῦ, tou theou) is found in x B 614 1175 1505 al vg sy; other witnesses have “of the Lord” (τοῦ κυρίου, tou kuriou) here (so 74 A C* D E Ψ 33 1739 al co), while the majority of the later minuscule mss conflate these two into “of the Lord and God” (τοῦ κυρίου καὶ [τοῦ] θεοῦ, tou kuriou kai [tou] theou). Although the evidence is evenly balanced between the first two readings, τοῦ θεοῦ *is decidedly superior on internal grounds*. The final prepositional phrase of this verse, διὰ τοῦ αἵματος τοῦ ἰδίου (dia tou {aimato} tou idiou), could be rendered “through his own blood” or “through the blood of his own.” In the latter translation, the object that “own” modifies must be supplied (see tn below for discussion). But this would not be entirely clear to scribes; those who supposed that ἰδίου modified αἵματος would be prone to alter “God” to “Lord” to avoid the inference that God had blood. In a similar way, later scribes would be prone to conflate the two titles, thereby affirming the deity (with the construction τοῦ κυρίου καὶ

θεοῦ following the Granville Sharp rule and referring to a single person [see *ExSyn* 272, 276-77, 290]) and substitutionary atonement of Christ. For these reasons, τοῦ θεοῦ best explains the rise of the other readings and should be considered authentic. <http://www.bible.org/netbible/>

Further:

From Jerome's Vulgate:

28 *ad*tendite vobis et universo gregi in quo vos Spiritus Sanctus posuit episcopos regere *ecclesiam Dei* quam adquisivit sanguine suo

The Wycliffe Bible 1395

Take ye tente to you, and to al the flocke, in which the Hooli Goost hath set you bishops, to reule the *chirche of God*, which he purchaside with his blood.

In Conclusion to the Whole Study

Codex Bezae Cantabrigienses is one of the oldest, if not the oldest, of the ancient Latin-Greek Bi-Linguals. And it dates back *as a Ms* to the fourth century, just as Codex Sin does. Originally the Ms contained all the New Testament, but now contains only parts of the Four Gospels and the Book of Acts. The Latin text dates back to the early second century. The date of the Greek text has not yet been determined. Scribes and others gathered books of the New Testament and then copied them individually rather than copying an entire Textual Canon. However, the omission in Acts 20:28 may just be a copying mistake.

THE ABBREVIATIONS

Abbreviations are often used and have followed in succeeding Ms allowing us to identify the successors of Bezae. Rendel Harris discusses these abbreviations in his work on the Codex. I have found the manner of spelling logos as λογος rather than λογος to be interesting. Normally the word θεος is used for God, but in Bezae the abbreviated form θv, and other forms were used. The features show that the Greek Bezae is not from Codex Sin or Vaticanus but suggests it follows an independent and earlier writing style. Harris states:

CHAPTER XXIV.

ON THE ABBREVIATIONS IN THE TEXT OF THE CODEX BEZAE.

THE conventional forms of abbreviation of the Greek and Latin sides, respectively, of the Codex Bezae will be found roughly tabulated in Scrivener's account of the text, the Greek forms on p. xviii.: and the Latin on pp. xliii., xlv. There is, therefore, no need to repeat them; but a few remarks may perhaps be made on the subject.

The abbreviations which we find in Greek texts (and the same thing is true of the Latin texts, which show an early agreement with the Greek) are the result of a tendency of the scribes to represent often-repeated words by a single sign; we may reasonably suppose, then, that the conventional abbreviations have been arrived at gradually, and not per saltum. . . .

In the next place we can see that the final form which was conventionally recognized has been arrived at, in many cases, by a number of separate attempts at the abbreviation of the repeated word. Thus the Codex Bezae shows us variations of a peculiar character; . . . showing that two attempts were made to abbreviate, by leaving out the middle consonant

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and one or other of the vowels. In the same way we find shortened into to-, the usual form, and lycr, which we recognize at once as very ancient, for it is the same which appears in Latin as ihs, where the middle letter is commonly supposed to be an h, but is really the Greek H. The misunderstanding is very early, as may be seen from the attempts in early MSS. to write the name as if it contained a Latin h: thus Scrivener points out in Codex Laudianus the occurrence of the forms ihesus and hiesum: where the error is patent enough; the Greek letter having become an aspirate. It is clear, then, that behind the conventional abbreviations found in our early Uncial texts there is an array of earlier forms, attaching themselves to the more commonly repeated words and to the more sacred names.

But this is not all: a study of the Codex Bezae and kindred documents, whether Latin or Greek, will, I think, show that in the early stages a single sign was employed for all cases of the substantives abbreviated. Now this may be seen in three ways:

First, when a scribe finds an abbreviation of this kind, susceptible of misunderstanding or misreading, he frequently writes the word out at length, so as to avoid the misunderstanding; but sometimes he continues to copy the superposed bar or curve which intimates an abbreviation in the text. We may prove this from the Codex Bezae. . . .

These instances from the Codex Bezae can be paralleled from other sources.

But the next way in which we see the truth of our hypothesis

ABBREVIATIONS IN THE TEXT OF CODEX BEZAE. 251

as to the existence of an early single sign of abbreviation for all cases of the noun is that it often happens that an ignorant scribe, in attempting to reduce the abbreviation to a more usual form, produces barbarisms. Perhaps the best cases of this kind occur in the old Latin Codex k. If we turn to Dr Sanday's account of this MS. in Old Latin Biblical Texts, No. ii., we shall see this clearly enough: we may transcribe a passage (p. clviii.) by way of illustration :

"The usage of the MS. in regard to the sacred names is very peculiar and striking. There is great variety of forms, though some will be found to predominate. Here even more than elsewhere all the rules of grammar appear to be set at defiance: any form is made to stand for any case"

The third way in which we are confirmed in our belief of the existence of early simple and comprehensive forms of abbreviation is that the earliest MSS. show signs of textual deprivation which

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can hardly result from any other cause than this. For instance, it was common in the second century to read John i. 18 in the form 0C in place of the received text **Ο ΜΟΝΟΓΕΝΗΣ ΥΙΟΣ** It is

conceivable that we have here a misunderstanding of a primitive abbreviation which stood for all cases alike, and in this particular instance represents the genitive case. . . .

In the Codex Bezae there are numerous various readings which have arisen from the confusion of the conventional abbreviations inter se. Whatever may have been the primitive abbreviations for the Latin deus and dominus, it is demonstrable that they were frequently in confusion. We may prove this by some selected cases.

Can we be wrong in saying further that in any case of variation between the parallel forms of θεοῦ and ἰδιοῦ, the authority of Western texts is the minimum? I know that here we are on difficult ground, and that the reader is already thinking of a famous disputed text, *but I do not hesitate to say that I propose to read ἐκκλησιαν τοῦ θεοῦ* in Acts xx. 28, regarding the adverse evidence of D, E, Irenaeus, and the general Western company as of very small weight upon the opposite side of the question. *And this statement is not made in consequence of any special prejudice in favor of the combination of the two oldest uncials (f B), with which the received text happens at this point to agree.*

The Three Heavenly Witnesses

The Latin Text in Codex Bezae has been identified as the Text of Tertullian, Cyprian, and other earlier Latins. Since Tertullian and Cyprian both used Bezae's Latin and they both cited, *not quoted directly*, the **Three Heavenly Witnesses** in I John 5:7, it would suggest that *when* Codex Bezae contained *the entire NT text* that it contained the **Three Heavenly Witnesses**. Let us also remember that the Three Heavenly Witnesses have a successive existence from at least the time of Sabellius to the time of the Priscillians. I do not support Sabellianism in any form, but merely use this as a witness in favor the *antiquity and reliability* of the **Three Heavenly Witnesses** in I John 5:7.

May we therefore not conclude properly that Codex Bezae is a strong witness supporting the antiquity and reliability of the Textus Receptus? It is *unkind* to the Great Uncials that Westcott and Hort relied upon so strongly as they tried to *discredit the historic Bible of the English speaking people*.

Finish