

APPENDICES

APPENDIX A (C 3200 BCE) By the beginning of the Bronze Age, the simple cross, of four equal-length arms, has been in use as a symbol variously of the sun or the god of the sky, the four parts of the world, the four main winds that bring rain, the four elements – earth, air, fire, and water. Basically it is considered a peaceful symbol conveying a natural union of male and female.

APPENDIX Aa (1285 BCE)

Note on dating Israel's time in Egypt, the Exodus and receiving the Law.

There are several times given by various sources stating the time of the Exodus, from 1491 to 1223 BCE. The date given in the chronology (1285) is the most logical when Egyptian history is reviewed:

1786 Thirteenth Dynasty begins. The Hyksos, a group of Semitic tribes one of which is the Habiru, making their move during the disorder of the weak Twelfth Dynasty, have established rule at Xoïs and are already infiltrating the rest of the country.

1720 The Hyksos are firmly in control of Avaris in the eastern delta. This is the most probable approximate date for the Israelites to enter Egypt, based upon the Biblical 430 years they spend there (Ex 12:40).

1700 By this time the Thirteenth Dynasty has been reduced to localized rulers as the Hyksos have established themselves. During this time Egyptian rule continues at Thebes (XVII Dynasty) and finally establishes the New Kingdom with the Eighteenth Dynasty.

1567 Eighteenth Dynasty.

1310 Nineteenth Dynasty.

1291-24 Reign of Ramesses II. In his struggle with the Hittites, Israel sees the opportunity to leave, especially when the client states of Palestine revolt: In 1289 occurs the Battle of Kadesh where Ramesses is defeated by the Hittites and an uneasy truce begins. The Palestinian states revolt and Ramesses defeats them (1287). In 1286 the Palestinian states revolt again. It is about this time, taking advantage of Ramesses' preoccupation there, Israel decides to leave (1285). Since most of Ramesses' sons predecease him, one of them who was in charge while his father was away, dies chasing the Israelites. That Ramesses had to enter Palestine to put down revolts means that the Habiru and other Hyksos tribes weren't solely in Egypt but spread from there up to the borders of Lebanon and Syria. This would account for the problem of whom to worship while the tribes were waiting for Moses to come down off the mount: Only those Habiru who had been in Egypt and exposed to the single-deity advocacy of Ankenaten – and no doubt distressed at the power of the priests who opposed him – were ready to accept Yaweh. They too were used to the precepts of the Ten Commandments, for they were also part of the Book of the Dead. The Israelites are forced to wander for a time to avoid the warfare going on north of Sinai. In 1283 Ramesses retakes Galilee and in 1281 he invades Hittite territory. Peace is declared in 1280, and thereafter the Israelites begin to settle down, establishing themselves in Canaan.

APPENDIX B (500 BCE) This transformation lasts to the beginning of the first millennium CE. Women, once celebrated as an essential half of spiritual enlightenment, are being banished from the temples of the world. There soon will be no female Orthodox rabbis, Catholic priests, nor Islamic clerics. The once hallowed act of Hieros Gamos – the natural sexual union between man and woman through which each became spiritually whole – is being recast as a shameful act. Holy men who had once required sexual union with their female counterparts to commune with God now fear their natural sexual urges are the work of the devil, collaborating with his favorite accomplice.....*woman*.

By the beginning of the first millennium CE, not even the feminine association with the *left-hand* side will escape the Church's defamation. In France and Italy, the words for "left" – *gauche* and *sinistra* – come to have deeply negative overtones, while their right-hand counterparts ring of *righteousness*, dexterity, and correctness. To this day, radical thought is considered *left* wing, irrational thought is *left* brain, and anything evil, *sinister*.

The days of the goddess are ending. The pendulum is swinging. Mother Earth is becoming a *man's* world, and the gods of destruction and war are taking their toll. The male ego is to begin over two millennia of running unchecked by its female counterpart. [Perhaps] it is this obliteration of the sacred feminine in modern life that has caused what the Hopi Native Americans call *koyanisquatsi* – "life out of balance" – an unstable situation marked by testosterone-fueled wars, a plethora of misogynistic societies, and a growing disrespect for Mother Earth.

APPENDIX I (600 BCE) Zoroastrianism is the religious system of ancient Persia as founded by Zoroaster, whose religious teachings are preserved in the Avesta, one of the world's oldest sacred books. There is every reason to infer a certain similarity with the ancient faith of the Hindus. Iran and India were not so distant from each other as

to make impossible communication one with the other. Herodotus stated (Hist. I, 31ff) the Persians worshipped from antiquity the sun, moon and stars, the earth, the waters and the wind. They borrowed some religious notions from Assyria and practiced certain rites against which the prophet protested. The Magian ceremonies were not inconsonant with Zoroastrianism. Hittite inscriptions have a distinct bearing on the old creed of Iran, upon which the religion of the prophet was based, that Aryan folk-religion, polytheistic in its nature, many of whose divinities, Mitra and the rest, are not strangers in the Indian pantheon, while diversities as well as similarities abound in the theologies of both.

DUALISM Personification of the opposing principles of good and evil and recognition of the universal sway of these hostile forces. The powers of good are led by Sharamazda or Ormuzd (“the Wise Lord”); those of evil by Ahriman (“the Spiritual Foe”). They have in their retinue an array of warriors. On one side are bands of angels and archangels; on the other companies of demons and archfiends. Under the general name of Amesha Spentas (“Immortal Holy Ones”) are grouped the six archangels, who personify fundamental virtues and abstract ideas, and whose Persian names represent “Good Mind,” “Perfect Righteousness,” “Wished of a Kindom,” “Earthly Harmony,” “Salvation” and “Immortality.” In addition, are a number of angels and lesser divinities, called “Worshipful Ones” who are more eminent than the rest, and include divine personifications of the planets, fire, air, water, the spirits of the righteous (“*fravashis*”), and some abstract notions like religion, glory, victory, and Mithra, a divinity who incarnates light and truth. The opposing army, commanded by Ahriman, is less disciplined. Its chief archfiend is the demon *Aeshma (Daeva)*. A crowd of lesser fiends and demons (“*daeva*,” “*druy*”) accompany the six archfiends.

THE MILLENNIUM The world’s history is nothing but the story of the contest between good and evil, light and darkness, which shall endure for 12,000 years, divided into four periods of 3,000 years each. The first period is one of spiritual existence. Conscious that Ahriman lives, Ormuzd makes the world a spiritual creation before it assumes the material form. When Ahriman discovers his enemy at work, he arouses to life his army of demons and fiends.

In the second Epoch Ormuzd creates the material world, which is invaded by Ahriman and his cohorts. The third period marks the contest for mastery between the rivals and the battle for the human soul until Zoroaster is born. A new Epoch is now commenced, as the fourth and last 3,000 years begins. The prophet and his three sons, to be born in ages to come, the last being the Messiah, liberally “he who will benefit and save the world,” preside over the final eon. This dualism is an approach to monotheism, as it teaches the ultimate sway of Ormuzd – its hopeful philosophy of the world’s regeneration is not to be overlooked. Throughout the conflict, man is the chief factor, for all depends upon his choice as free agent, of the good.

The final aim of Zoroaster’s system is to assure world perfection by the individual’s adoption of the right path. This will come to pass, with the setting up of the “Good Kingdom,” the “Wished for Kingdom” or the “Kingdom of Desire,” as the Avesta expresses it. As the world enters the stage of regeneration, Ahriman forms his hosts for a final battle. They are defeated, and good is to reign forever. Accompanying the advent of the Messiah (*Saoshayant*) occur the resurrection of the dead and the judgment of the world to be.

CODE OF ETHICS A fair idea of their character can be gathered from the profession of faith required from converts and preserved in its entirety in the Avesta. This includes: - -

“I forswear henceforth all robbing and stealing of cattle and the plundering and destruction of villages belonging to worshippers of Mazda. I promise householders that they may roam at will and abide unmolested, wherever dwelling with their herds; I swear this with uplifted hands. Nor will I bring plunder or destruction, not even or avenge life and limb. I confess myself a worshipper of Mazda, a follower of Zarathustra. I profess good thoughts, good words, good deeds....”

This last phrase is the motto of the religion of Zoroaster and is found throughout his sayings and injunctions. Each day man must preserve the purity of body and soul. Earth, air and water are to be kept free from defilement. To speak the truth and act honestly are fundamental; to be kind and generous the highest duty. To till the field and raise cattle, are part of one’s religious requirements. Marriage is insisted upon, even among kindred. The deed, the action, is the only source of salvation. God is manifested in virtuous thoughts, words and deeds.

RITUAL In the Gathas which is the scanty source of Zoroastrian personal teaching, there is little mention of ritual or ceremonials. Yet a full ceremonial worship developed, the priesthood was at the head and its office was hereditary, with the Mobeds and Herveds, the Levites and Kohanim of Zoroastrianism. The Magi were of Median origin. Annual sacrifices were originally offered but were less and less insisted upon as praise and thanksgivings took their place with oblations of consecrated milk, water and bread.

Lengthy litanies accompanied these rites, which were of special significance in connection with the preparation of “*haoma*,” the sacred drink, like the Indian “*Soma*.” A curious practice arose in the disposal of the dead. No bodies could be burnt, buried, or thrown into the water, as thereby defilement to the elements would be caused, they were consigned to high places, to be devoured by dogs and birds.

Practices of abstinence and asceticism, termed “mortification of the flesh” are not encouraged but are condemned as foolish and wicked and as strengthening the arch enemy’s hands. The excessive reverence paid to Fire was a later development, as were numerous forms of incantation and purification.

RESEMBLANCES TO JUDAISM AND CHRISTIANITY Zoroaster was born from his mother who was a virgin; she became pregnant after being visited by a shaft of light. His lineage is traced to Gayomart (the Persian Adam) through his father.

Ahuramazda, supreme Ruler, with the attributes of omniscience, omnipresence and eternity, with creative power which he employs through his Spenta Mainya, or “Holy Spirit,” with the best of angels and archangels in his train, suggests unmistakably the Old Testament Yahveh, especially in certain books, written under later influences, and which appeared more magnified in the Gospels.

So Ahriman, Ormuzd’s adversary, reminds one of Satan in later epochs, and whose future end is similar; these, too, are almost parallel ideas as to the world’s regeneration the Messiah, the resurrection of the dead and everlasting life.

Zoroaster receives his law from Aheramazda on the “Mountain of the Two Holy Communing Ones,” as does Moses on Sinai.

There are six periods of creation in the Avesta like the six days in Genesis, and a single pair, Moshya and Moshyana, like Adam and Eve.

The deluge of the Bible is paralleled by the devastating winter.

Shem, Ham and Japhet are recalled by the three sons in the Avesta.

There are contrary views on ritual details: Most say Zoroastrianism influenced Judaism while a minority hold that Judaism influenced Zoroastrianism. Some hold that Neoplatonism, through Philo, even left its mark on the Avesta. There was perhaps, and most probably, a common influence at the root of both Jewish and Persian ideas.

APPENDIX IA: APOCALYPTIC LITERATURE and APOCRYPHA APOCRYPHA

The term usually applied in the English-speaking world to those 14 Old Testament books or parts of books which are found in the English Bible, the Greek Bible (Septuagint) or in the Latin (Vulgate) but not in the Hebrew. Both the Roman Catholic and Eastern Orthodox churches recognize them as canonical, or inspired, suitable for edification but not for the establishment of doctrine.

Most Protestant sects view them as uninspired, though some have accepted them as useful for historical information but not to establish any doctrine.

I ESDRAS is concerned with reforms of Jewish worship carried out by Josiah, Zerubbabel and Ezra. It begins with an account of the great Passover held by king Josiah, the fall of Jerusalem, and the Exile; the Return and the rebuilding of the Temple and, finally, Ezra’s reform – the dismissal of foreign wives and children. The work is based on II Chronicles, Ezra, and Nehemiah, but is sketchy and incomplete, though in better Greek than the Septuagint (LXX) translation of the underlying passages; it is thought to be a separate recension, independent of the LXX. Included in it is the story of the three pages at the court of Darius I (chapters 3:1 – 4:42). The book was written probably between 150 and 50 BCE.

II ESDRAS (= IV Esdras in the Vulgate) was written in Aramaic about 90 CE, then translated into Greek; but both the original and the Greek translation have disappeared – all ancient versions (Latin, Syriac, Ethiopic, others) were made from the Greek. (Some scholars hold that the Syriac translation was made directly from the original.) Only the Latin contains the Christian additions, chapters 1 – 2 (C 150 CE) and chapters 15 – 16 (C 250 CE). The original Apocalypse of Ezra (chapters 3 – 14) consisted of six visions dealing with the problem of evil and especially with the sufferings of the Jews following the destruction of Jerusalem – not in 586 BCE, but quite obviously in 70 CE. The coming of the Messiah is to bring this age of defeat and discouragement to a close.

TOBIT, an imaginative history, actually a moralistic novel. It is a short story from about 190 – 170 BCE. It combines a dozen or more popular motifs, such as a tale of travel to distant lands, a fishing expedition, a wonder drug, a love story, the rescue of a maiden in distress, a family quarrel, the recovery of treasure, an angel in disguise, a demon and its banishment; and it stresses such pious themes as the burial of the dead (especially paupers and strangers), prayer, and God’s care for the devout and obedient. The work gives a remarkable picture of ancient Jewish piety in the early second century BCE. The Greek version is a translation of the Aramaic original. It is usually included in the Catholic Bible.

JUDITH is imaginative history, actually a moralistic novel. It is a short story from about 150 BCE, the period of the Maccabean War. The heroine is an idealization of courageous, devout Jewish womanhood in that heroic era. The teaching emphasizes complete obedience to the will of God and loyalty to His Law, regardless of personal sacrifices and even the threat of death. The rulers of Bethulia must not lay down terms to God or agree to surrender

the city if divine help fails to arrive within five days. The dramatic denouement is only a happy ending attached to this great theme. It is usually included in the Catholic Bible.

ADDITIONS TO ESTHER, “historical” episodes, prayers, a dream interpretation and a claim of validation. The additions are passages supplementing the secular tale of the Book of Esther, which was read at the Feast of Purim, and emphasize the religious meaning of the original story. The translation was made in Alexandria about 114 (or perhaps 78) BCE. The Vulgate and the English versions gather these additions into an appendix, thus producing obscurity and confusion. The Revised Standard Version (1957) preserves the order of the Greek, thus making them intelligible.

THE WISDOM OF SOLOMON was written in Greek at Alexandria about 100 – 50 BCE. It sets forth the praise of wisdom – which is righteousness and also a divine hypostasis, almost a divine being – and the folly of idolatry, especially of Egyptian animal worship. Chapter three sets forth a sublime statement of the doctrine of the immortality of the soul. This differs radically from the conception of the resurrection (seen in the Palestinian Hebrew Book of Daniel) and probably reflects the influence of Greek philosophy (especially Platonic and Stoic) upon the Alexandrian Jewish teachers. Included in the Catholic Bible.

ECCLESIASTICUS or THE WISDOM OF JESUS THE SON OF SIRACH is by far the longest book in the Apocrypha. Sirach was a religious teacher in Jerusalem, a scribe or expounder of the Scriptures. He wrote this collection of aphorisms, brief paragraphs, and tiny essays on religion and morals about 185 BCE. The book was in two volumes (Part II begins with chapter 24). About two thirds of the work is still extant in Hebrew. The encomiums on the scribe (chapters 38:24–39:11) and the physician (chapter 38:1–23) and the Praise of Famous Men (chapters 44–50) conclude with praise of the great high priest Simon, who lived at the beginning of the second century BCE. The book was translated into Greek by the author’s grandson upon his removal to Egypt in 132 BCE. The “Prologue Made by an Uncertain Author,” given in the Authorized version, is a very late Christian synopsis and should be disregarded.

BARUCH is a composite work originally in Hebrew, but extant now in Greek. It was probably written about 150 – 100 BCE in order to supply information about the scribe or secretary of the prophet Jeremiah, known only from the Old Testament. The work combines a confession of Israel’s sins which led to the destruction of Jerusalem in 586 BCE, a section in praise of wisdom and one on the future salvation of Israel. The two latter sections are in poetry.

THE LETTER OF JEREMIAH which follows Baruch is often included (as chapter six) in Baruch; it was written in Aramaic about 150 BCE and is a scathing attack on idolatry, and reflects the teaching of loyal Jews surrounded by a pagan world. A pseudonymous homily and in form, therefore, parallel to some of the “letters” in the New Testament.

THE PRAYER OF AZARIAH and the SONG OF THE THREE YOUNG MEN, and THE STORY OF SUSANNA are all additions to Daniel in the Greek and Latin Bibles. The Prayer, including the Song, follows Daniel 3:23. Susanna precedes the beginning of Daniel in the Greek Bible, but is chapter 13 in the Latin Vulgate.

BEL AND THE DRAGON is at the end of Daniel in the Greek, but is chapter 14 in the Vulgate. The Prayer and the Song are wonderful examples of Jewish liturgical poetry; the Song is still used in Christian worship (as the Benedictine, in two parts in the Prayer Book). The date of these additions to Daniel was probably second century BCE and they were added to the canonical book before 100 BCE. Susanna is a short story which emphasizes God’s protection of those who serve Him faithfully; it also proves the necessity of separate examination of the two witnesses required by Jewish law. Bel and the Dragon is a thrilling double story showing how the trickery of Babylonian idolaters was unmasked.

THE PRAYER OF MANASSEH is a typical Jewish penitential psalm appropriately assigned to King Manasseh (II Chronicles 33:11–13), but probably written in the first century BCE. The Apocryphal books are full of religious poetry and prayers, not only public and liturgical, but also private and personal. Hence the great value of these works, not only for the historical study of pre-Christian Judaism, but also religiously as classics of devotion.

I MACCABEES is an account of the Maccabean War of Independence from its beginning, in the days of Antiochus IV Epiphanes (175–164 BCE) to the reign of John Hyrcanus (135–104 BCE) who became high priest and ruler of the Jews. The book was originally written in Hebrew, probably soon after 104 BCE when Hyrcanus died. It was probably translated into Greek soon after its appearance in Hebrew. The narrative is objective and obviously based on accurate records and observations. Included in the Catholic Bible.

II MACCABEES is a summary of the work of Jason of Cyrene (about 100 BCE) which was in five books, but deals with a far briefer period than I Maccabees (15 years instead of 40). I Maccabees 1 – 2 is parallel to II Maccabees 4 – 7; I Maccabees 3 – 5 is parallel to II Maccabees 8 – 10; I Maccabees 6 – 7 is parallel to II Maccabees 11 – 15. Jason’s work was probably written in Greek, and so was II Maccabees. It makes far more use of supernatural intervention than I Maccabees. Like the Chronicler in the Old Testament, the author is greatly interested in God’s concern for His temple in Jerusalem. The work abounds in miracles and sacred legends, such as the martyrdom of the seven brothers, and sets forth doctrines which the Protestant reformers rejected – and with them the whole Apocrypha.

III MACCABEES, found in the canon of the Eastern churches, was sometimes called the Ptolemaica. It is a story from the reign of Ptolemy Philopator (222-205 BCE) who, according to the tale, was angered by the refusal of the Jews to admit him to the Holy of Holies in the temple at Jerusalem and returned to Alexandria intent upon avenging himself upon the Jews there. But, as in other stories of this kind, divine intervention frustrated his purposes. The style is very rhetorical and the book probably dates from the first century BCE or CE.

IV MACCABEES, found in some ancient manuscripts and canonical lists, is a philosophical work on the question whether or not devout reason is master of itself. Its contents are chiefly a panegyric on the Jewish martyrs – Eleazar, the seven brothers, and their mother – obviously based on II Maccabees 6:18-7:42, which it amplifies with vivid realism. The style is rhetorical and the philosophy is basically Stoic. The book probably comes from the first century CE.

OLD TESTAMENT APOCALYPTIC LITERATURE

1. The Books of Enoch

Almost from the beginning it was recognized that Ethiopic Enoch was composed of various independent works, and it was assumed that three sources were to be distinguished: (1) the "groundwork," i.-xxxvi., lxxii.-civ.; (2) the similitudes, xxxvii.-lxxi.; (3) Noachian interpolations, chiefly to be found in the similitudes. Different scholars gave different analyses. Different sections were written at different times: (1) i.-xxxvi., written before 170 B.C.; (2) lxxxiii.-xc., written between 166 and 161 B.C.; (3) xci.-civ., not earlier than 134 B.C.; (4) xxxvii.-lxx., the similitudes, written between 94 and 79, or between 70 and 64 B.C.; (5) lxxii.-lxxxii., the Book of Celestial Physics, the date of which can not be determined.

Apocryphal works attributed to Enoch. From Gen. v. 24 ("Enoch walked with God" and "God took him") a cycle of Jewish legends about Enoch was derived, which, together with apocalyptic speculations naturally ascribed to such a man, credited with superhuman knowledge, found their literary expression in the Books of Enoch. Of this literature a collection of fragments or single, independent pieces has come down to us in the so called "Ethiopic Enoch," whereas the Slavonic Book of Enoch gives, as it were, a résumé of most of the current oral or literary traditions about its hero, which it brings into a certain system of its own. So far as can be judged from these books, the legends of Enoch are the following: (1) He went during his lifetime to heaven, "walked" with God's angels over all heaven (or heavens) and earth, came back to his family and told them what he had seen, and finally was again taken up to heaven. (2) During his journeys he saw the secrets of heaven and earth, that is, the natural phenomena. (3) He saw what had become of the angels, "sons of God," who, according to Gen. vi. 1-4, had come to earth and sinned with the daughters of men. (4) He interceded for these fallen angels. In 3 and 4 evidently two different cycles of legends have crossed each other, but whether 3 precedes 4, or vice versa, is hard to tell. These legends, a more popular form of tradition, are, however, not preserved unimpaired, but are strongly influenced and developed by the literary traditions which deal mainly with apocalyptic ideas.

Chapter i.-v.: Introduction: Enoch relates a vision of the last days, the fate of the elect and of sinners, and urges observation of the works of God in nature. vi.-xi.: The angels on earth, their marriages and wrong-doings; announcement of their punishment. xii.-xvi.: Enoch's visions concerning their punishment; he announces their destiny to them, but upon their supplication intercedes for them. In another vision he is told that his intercession is in vain; he then announces their final punishment. xvii.-xix.: Enoch's journey through heaven and earth, during which he sees chiefly the fallen angels suffer the punishment which he had announced. xx.-xxxvi.): Enoch wanders, accompanied by the six (or seven) archangels, through heaven and earth, and is shown again the punishment of the angels (xxi.), Hades (xxii.), and the secrets of nature in the west (xxiii.-xxv.), in the center of the earth (xxvi.-xxvii.), in the east (xxviii.-xxxiii.), in the north (xxxiv. and xxxv. 2), and in the south (xxxvi.). xxxviii.-xliv.): First similitude: The future kingdom of God, the dwellings of the righteous, the angels, and the secrets of nature. xlv.-lvii.): Second similitude: The Last Judgment by the Messiah, "the Son of Man," who sits with "the Head of Days." The holy and elect are rewarded; the heathen and sinners are destroyed forever. lviii.-lxix.): Third similitude (with fragments of an account of the Flood interspersed): The eternal bliss of the righteous and the sufferings of the kings and the mighty. lxx.-lxxi.): First and second appendices: Enoch's translation into paradise, and Enoch's ascension and election as "Son of Man." lxxii.-lxxxii.): The Book of Celestial Physics: Theories about sun, moon, stars, intercalary days, the four quarters of the world. lxxxiii.-xc.: Two dream-visions of Enoch before his marriage, which he recounts to his son Methuselah: lxxxiii.-lxxxiv.): The Flood—the first world-judgment. lxxxv.-xc.): The history of the world from Adam until the final judgment: Men are represented here as animals; the righteous are white cattle and sheep, the sinners and enemies of Israel are black cattle and wild animals (vision of the animals, or of the shepherds). xci. 1-11, 18-19): Admonition to live a righteous life. xci. 12-17 and xciii.): The "Apocalypse of Weeks": The history of the world is outlined, divided into ten weeks xcii., xciv.-cv.): Admonitions, predictions of the punishment of sinners, and promises of reward to the righteous. cvi.-cvii.): Miracles and signs at the birth of Noah. cviii.): Another speech of Enoch concerning the fate of the wicked and of the righteous.

2. The Assumption of Moses

This book, written in Aramaic in Palestine during the lifetime of Jesus, is supposedly Moses' farewell instructions before his bodily assumption to heaven. It predicts the history of Israel in the world from the days of Moses until God establishes His kingdom on earth. Apparently its author was a Pharisee who was protesting against the secularization of the Pharisaic party through the adoption of popular political ideals. This work is now known only in a Latin fragment and through allusions in New Testament books of Jude and II Peter.

3. II Enoch

Called also the Book of the Secrets of Enoch, or Slavonic Enoch because now known only in Slavic versions, this work was written by an Alexandrian Jew during the first half of the 1st century CE. As in I Enoch, this famous patriarch ascended to the heavens – here ten heavens – and left admonitions to his sons from these celestial experiences. One of the notable points of this book is its doctrine of the pre-existence of man.

4. II Baruch

This work, although originally written in Greek, is often called the Syriac Apocalypse of Baruch, because of the discovery in 1866 of a very fine copy in the Syriac language. Its conflicting views on various subjects indicate composite authorship. It was completed in its present form soon after the destruction of Jerusalem in 70. Purporting to be the work of Jeremiah's famous secretary, Baruch, at the time of Jerusalem's earlier fall in 586 BCE, the book is concerned with Israel's misery, the problems of man's original sin and God's justice, and the coming Messiah and Messianic kingdom. This book seems to have been influenced by some of Paul's letters.

5. III Baruch

This work, also called the Greek Apocalypse of Baruch, was written early in the 2nd century CE. The author was apparently acquainted with II Enoch and II Baruch. Here Jeremiah's secretary records his ascent through five heavens. Of particular interest for the development of certain Christian doctrines are the mediation of angels bringing human merits to the archangel Michael, and some interesting views concerning Adam's fall.

6. The Book of Jubilees

This book was a rewriting of Genesis and Exodus 1-12 by a Pharisee late in the 2nd century BCE who arranged the patriarchal history in a series of jubilees (periods of 49 years) and read back into ancient times the institutions and customs of 2nd century Judaism. His theory was the eternal validity of the Law. There is a strongly messianic strain in the book. It also tells us who Cain and Abel married, and that they had nine sons and daughters. This book is in the Ethiopian Christian Bible and is part of the Koran.

7. The Testaments of the Twelve Patriarchs

This book was also inspired by the Book of Genesis, chapter 49. It contains the last will and testament of each of the 12 sons of Jacob; but they are more like the later Jewish ethical wills than testamentary bequests of property. Each patriarch gives a sketch of his own life (based on Genesis) and then exhorts his descendants to practice virtue and avoid sin and vice, concluding with a prediction of the future. The ethical teaching of the work had a profound influence upon both Jews and Christians. Its date was probably late in the 2nd century BCE or early in the 1st.

8. The Martyrdom of Isaiah

This book comes from the 1st century BCE and records the tradition that Isaiah was sawn asunder by order of King Manasseh (compare with Hebrews 11:37).

9. The Psalms of Solomon

This book is a collection of psalms written about 50 BCE, strongly Pharisaic in tone and explicitly messianic (especially Psalm 17).

NEW TESTAMENT APOCALYPTIC LITERATURE

10. Apocalypse of Peter

Visions in which Christ shows the Apostle Peter the righteous in heaven and the various grades of sinners in various torments of hell. It was a very popular book for there's even salvation for those in Hell. It was a contender with but lost out to the Revelation of John.

11. Testament of Abraham

When the archangel Michael shows Abraham the realm of the departed, the patriarch succeeds in securing pardon for the wicked through his intercessory prayer – an obvious reflection of the story in Genesis 18:22-23.

12. Shepherd of Hermas

A work consisting of visions concerning the church, commands for the Christian, and parables of the end of the age, one which gives an important view of the early Christian church in Rome. This book was in Constantine's Bible but not in that of Eusebius.

13. Christian Sibylline Oracles

Similar to the Jewish Sibyllines. The surviving Sibylline Oracles are not the famous Sibylline Books of Roman history, which were lost not once, but twice, and thus there is very little knowledge of the actual contents. The collection of pseudo- Sibylline Oracles in twelve books, written in Greek hexameters, which have survived, contain a medley of pretended prophecies by various authors and of very various dates, from the middle of the second century B.C. at the earliest, to the fifth century A.D. They were composed partly by Alexandrian Jews and revised and enriched by Christian editors, who added similar texts, all in the interests of their respective religions; and in part they refer to events of the later Roman Empire.

The mixed texts of Hellenized Jews in Alexandria and Christian writers that are presented as the so-called Sibylline Oracles are forgeries, probably composed between the second to sixth century C.E. Leaving aside any issues connected with prophecy in Holy Scripture, these oracles are like prophecies in general: they either purport to predict events which were already either history or legend at the time of the actual composition, which was given a spurious early dating, or else they are vague all-purpose predictions, especially of woe in the offing for various cities and countries such as Rome and Assyria. They are an odd pastiche of Hellenistic and Roman Pagan mythology, including Homer and Hesiod; Jewish legends such as the Garden of Eden, Noah and the Tower of Babel; thinly veiled references to historical figures such as Alexander the Great and Cleopatra, as well as a long list of Roman Emperors; and last but not least, Gnostic and early Christian homilies and eschatological writings, all in no particular order. There may be actual residue of the original Sibylline books wedged in here and there, but this is dubious. Notable are apocalyptic passages scattered throughout which at times seem like a first draft of John's Book of Revelation. In one instance they have a Christian code-phrase in successive first letters on each line (an 'acrostic').

Book IV is generally considered to embody the oldest portions of the oracles, and while many of the older critics saw in it elements which were considered to be Christian, it is now looked on as completely Jewish. Book V has given rise to many divergent opinions, some claiming it as Jewish, others as the work of a Christian Jew, and others as being largely interpolated by a Christian. It contains so little that can be considered Christian that it can safely be set down as Jewish. Books VI and VII are admittedly of Christian origin. Some authors (Mendelssohn, Alexandre, Geffcken) describe Book VI as an heretical hymn, but this contention has no evidence in its favour. It dates most probably from the third century. Books I and II are regarded as a Christian revision of a Jewish original. Book VIII offers peculiar difficulties; the first 216 verses are most likely the work of a second century Jew, while the latter part (verses 217-500) beginning with an acrostic on the symbolical Christian word Icthus is undoubtedly Christian, and dates most probably from the third century. In the form in which they are now found the other four books are probably the work of Christian authors. Books XII and XIII are from the same pen, XII being a revision of a Jewish original. Book XI might have been written either by a Christian or a Jew in the third century, and Book XIV of the same doubtful provenance dates from the fourth century. The general conclusion is that Books VI, VII, and XIII and the latter part of Book VIII are wholly Christian. Books I, II, XI, XII, XIII, and XIV received their present form from a Christian. The peculiar Christian circle in which these compositions originated cannot be determined, neither can it be asserted what motive prompted their composition except as a means of Christian propaganda.

14. Apocalypse of Paul

Description of what this great apostle saw in heaven and hell.

15. Apocalypse of John

A 5th century CE imitation of the canonical Revelation of John describing the resurrection and punishment of the wicked and reward of the righteous, and referring to the "venerable and holy images" and "the glorious and precious crosses and sacred things of the churches."

16. Revelations of Bartholomew

Bartholomew and the other apostles receive consecration from the Father, Son, and Holy Spirit, and Peter is made archbishop of the universe. This book was in Constantine's Bible but not that of Eusebius.

17. The Life of Adam and Eve

Written somewhere between the first and third or fourth centuries. Takes place after Adam and Eve were driven out of Eden, condemned to wandering in an unforgiving wasteland. After seven days they were really hungry and Eve said they should try to go back [to Eden]. Adam persevered, but still no food was to be found. Eve volunteered that since she was the cause of their troubles, he should slay her for food. He decides against this and they work through more hardships designed to expiate their sins but didn't. They had a discussion with the devil who stated to them that he and his family also had been kicked out of the abode of God. Meanwhile, Eve had their first three children, but Cain slew Abel, yet in total Adam and Eve had 60 children, 30 boys and 30 girls, who populated the earth. In the rest of the work, the family returns to God, repudiates the devil, and promises to keep the Sabbath and build houses for the lord.

18. Thomas' Gospel of the Infancy (Childhood) of Jesus

The Infancy Gospel of Thomas is a non-canonical Christian text that was part of a popular genre of the 2nd and 3rd centuries— a miracle literature of Infancy gospels that was both entertaining and inspirational, written to satisfy a hunger for more miraculous and anecdotal stories of the childhood of Jesus than the Gospel of Luke provided. It covers Jesus' childhood from about the age of five to twelve years old, relates the miracles he performed and also that he got into trouble, at times acting like a brat. Later references by Hippolytus and Origen to a Gospel of Thomas are more likely to be referring to this Infancy Gospel than to the wholly different Gospel of Thomas with which it is sometimes confused. Considered by the Church as apocryphal, it is included in the Koran.

19. Gospel of James; Mary's Early Life

The Gospel of James also sometimes known as the Infancy Gospel of James or the Protevangelium of James probably written about CE 150. It is an apocryphal gospel, that was widely read but never accepted into the New Testament canon. Though the book is not an official part of Christian canon and hence "apocryphal", the Gospel of James may be the earliest surviving document attesting the veneration of Mary and claiming her continuing virginity.

The document presents itself as written by James: "I, James, wrote this history in Jerusalem." Thus the purported author is James the Just, which the text claims to be a son of Joseph from a prior marriage, and thus a step-brother of Jesus. Scholars have established that, based on the style of the language and the theological concerns, and the fact that the author is apparently not aware of contemporary Jewish customs, the work is pseudepigraphical (written by someone other than the person it claims to be written by). The echoes and parallels of the Old Testament appear to derive from its Greek translation, the Septuagint, as opposed to the Hebrew Masoretic Text, which is noticeable due to several peculiarities and variations present in the Septuagint. The Gospel of James depends on hints in the Septuagint (Greek translation of the Old Testament), and embellishes on what is told of events surrounding Mary, prior to, and at the moment of, Jesus' birth, in the Gospel of Matthew, and in the Gospel of Luke. As for its estimated date, the consensus is that it was actually composed some time in the 2nd century AD. The first mention of it is by Origen, who adduces the text to demonstrate that the 'brethren of the Lord' were sons of Joseph by a former wife. So the text was already old enough in the second quarter of the 3rd century to be taken as authentic by Origen.

Some indication of the popularity of the Infancy Gospel of James may be drawn from the fact that about one hundred and thirty Greek manuscripts containing it have survived. The Gospel of James was translated into Syriac, Ethiopic, Coptic, Georgian, Old Slavonic, Armenian, Arabic, Irish and Latin. Though no early Latin versions are known, it was relegated to the apocrypha in the Gelasian decretal, so must have been known in the West. As with the canonical gospels, the vast majority of the manuscripts come from the tenth century or later. The earliest known manuscript of the text, a papyrus dating to the 3rd or early 4th century, was found in 1958; it is kept in the Bodmer Library, Geneva (Papyrus Bodmer 5). Of the surviving Greek manuscripts, the fullest surviving text is a 10th century codex in the Bibliotheque Nationale, Paris (Paris 1454).

The Gospel of James is one of several surviving Infancy Gospels that give an idea of the miracle literature that was created to satisfy the hunger of early Christians for more detail about the early life of their Savior. In Greek such an infancy gospel was termed a protevangelion, a "pre-Gospel" narrating events of Jesus' life before those recorded in the four canonical gospels. Such a work was intended to be "apologetic, doctrinal, or simply to satisfy one's curiosity" [1]. The literary genre that these works represent shows stylistic features that suggest dates in the second century and later. Other "infancy gospels" in this tradition include The Infancy Gospel of Thomas, the Gospel of Pseudo-Matthew (based on the Protevangelium of James, and on the Infancy Gospel of Thomas), and the so-called Arabic Infancy Gospel; all of which were regarded by the church as apocryphal, but is included in the Koran, 19:19.

The Gospel of James is in three equal parts, of eight chapters each -

- * the first contains the story of Mary's own unique birth and childhood, and assignment to the temple
- * the second concerns the crisis posed by Mary's becoming a woman and thus her imminent pollution of the temple, her assignment to Joseph as guardian, and the tests of her virginity,
- * the third relate the Nativity, with the visit of midwives, hiding of Jesus from Herod the Great in a feeding trough, and even the parallel hiding in the hills of John the Baptist and his mother (Elizabeth) from Herod Antipas.

One of the work's high points is the Lament of Anna. A primary theme is the work and grace of God in Mary's life, Mary's personal purity, and her perpetual virginity before, during, and after the birth of Jesus, as confirmed by the midwife after she gave birth, and tested by "Salome" who is perhaps intended to be Salome, later the disciple of Jesus who is mentioned in the Gospel of Mark as being at the Crucifixion. Besides the perpetual virginity of Mary, this is also the earliest text that explicitly claims that Joseph was a widower, with children, at the time that Mary is entrusted to his care. This is the feature which appears in its earliest mention, which is in a text of Origen, who adduces it to demonstrate that the 'brethren of the Lord' were sons of Joseph by a former wife. Since the text was regarded as heresy by the time of the Gelasian Decree, its dismissal may be due in part to this reading of the adelpoi, which corresponded to the developed Eastern Orthodox view rather than the western, i.e. Roman Catholic,

view, which treated them as cousins. Among further traditions not present in the four canonical gospels are the birth of Jesus in a cave, and the martyrdom of John the Baptist's father Zechariah during the slaughter of the infants. The Nativity reported as taking place in a cave, with its Mithraic overtones, remained in the popular imagination; many Early Renaissance Sieneese and Florentine paintings of the Nativity, as well as Byzantine, Greek and Russian icons of the Nativity, show such a chthonic setting. The book is found in the Koran, 19:19.

20. Gospel According to Mary Magdalene

Papyrus Berolinensis 8502 was acquired by a German scholar, Dr. Carl Reinhardt, in Cairo in 1896 (the codex is variably referenced in scholarly writings as the "Berlin Gnostic Codex", the "Akhmim Codex", PB 8502, and BG 8502). It contains Coptic editions of three very important Gnostic texts: the Apocryphon of John, the Sophia of Jesus Christ, and the Gospel of Mary. Despite the importance of the find, several misfortunes (including two world wars) delayed its publication until 1955. By then the Nag Hammadi collection had also been recovered, and two of the texts in the PB 8502 codex -- the Apocryphon of John, and the Sophia of Jesus Christ -- were also found included there. The PB 8502 versions of these two texts were used to augment translations of the Apocryphon of John and the Sophia of Jesus Christ as they now appear in the Nag Hammadi Library.

Importantly, the codex preserves the most complete surviving copy of the Gospel of Mary (as the text is named in the manuscript, though it is clear this named Mary is the person we call Mary of Magdala). Two other small fragments of the Gospel of Mary from separate Greek editions were later also unearthed in archaeological excavations at Oxyrhynchus in Northern Egypt. (Fragments of the Gospel of Thomas were also found at this ancient library site, see the Gospel of Thomas page for more information about Oxyrhynchus.) Unfortunately, the extant manuscript of the Gospel of Mary is missing pages 1 to 6 and pages 11 to 14 -- pages that included sections of the text up to chapter 4, and portions of chapter 5 to 8.

Briefly it is Mary explaining the meaning of what the Savior said to those who heard them. Most of the extant document recounts Mary's discussion with Peter, who apparently didn't fully understand him.

21. Gospel of Nicodemus

Briefly it is the trial and execution of Jesus, his descent into Hell, which is not an evil place, and his return.

Into this narrative have been incorporated the so-called Acts of Pilate, a supposed official report of the procurator concerning Jesus. Some Acts of Pilate, it seems, were known as early as the second century. Justin Martyr remarks in his first Apology (35) after he has mentioned the passion and crucifixion of Jesus: 'And that these things happened you can ascertain from the Acts of Pontius Pilate.' A similar statement occurs in chapter 48. Tertullian refers twice to a report made by Pilate to Tiberius. According to him, Pontius Pilate informed the Emperor of the unjust sentence of death which he had pronounced against an innocent and divine person; the Emperor was so moved by his report of the miracles of Christ and his resurrection, that he proposed the reception of Christ among the gods of Rome. But the Senate refused (Apologeticum 5). In another place Tertullian says that the 'whole story of Christ was reported to Caesar—at that time it was Tiberius—by Pilate, himself in his secret heart already a Christian' (Apol. 21, 24). We see here the tendency at work to use the Roman procurator as a witness for the history of the death and resurrection of Christ and the truth of Christianity.

The Gospel of Nicodemus preserves a document known as the Acta Pilati in chapters 1 to 11, with an addition in chapters 12 to 16, while chapters 17 to 27 are called the "Decensus Christi ad Inferos." Quasten writes, "The whole work, which in a later Latin manuscript is called the Evangelium Nicodemi, must have been composed at the beginning of the fifth century, but it seems to be more or less a compilation of older material." (Patrology, vol. 1, p. 116) It is possible that the material in the Gospel of Nicodemus was written to refute pagan Acts of Pilate created in 311, mentioned by Eusebius: Having forged, to be sure, Memoirs of Pilate and Our Savior, full of every kind of blasphemy against Christ, with the approval of their chief they sent them round to every part of his dominions, with edicts that they should be exhibited openly for everyone to see in every place, both town and country, and that the primary teachers should give them to the children, instead of lessons, for study and committal to memory. (H. E. 9.5.1)

Later in the fourth century another forged set of 'Acts of Pilate' appeared, this time from the Christian side, and as devoid of genuineness as Maximin's, to which they were perhaps intended as a counterblast. They are still extant, and consist of alleged memorials the trial, passion, and resurrection of Christ, recorded by Nicodemus and deposited with Pilate. (They are also known as the 'Gospel of Nicodemus'.)

J. Quasten writes: "The oldest piece of Christian Pilate literature seems to be 'The Report of Pilate to the Emperor Claudius', which is inserted in Greek into the late Acts of Peter and Paul and is given in Latin translation as an appendix of the Evangelium Nicodemi. It is probable that this report is identical with that mentioned by Tertullian. If that is true, it must have been composed before the year 197 A.D., the time of Tertullian's Apologeticum." (Patrology, vol. 1, p. 116)

APPENDIX II (70 CE) The short passage is found in Book 18, Chapter 3, Section 3: *Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a does of wonderful works, a teacher of such*

men as received the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold there and 10,000 other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day.

APPENDIX III (200) Gnosticism is taught by the Gnostic mythos: God is the incomprehensible (being not this and not that); His female principle Barbelo was brought forth via His image upon the ocean of light; She, contemplating Him, brought forth a Divine Spark, God's first-born, whom He appointed as Christ, giving him all power. He was instrumental in giving life to Adam, and battled one Ialdabaoth, also created by God, who created the physical world, including Adam's body, because he was lonely. The Christ – Ialdabaoth conflict raged until the crucifixion (by Ialdabaoth's scheming), but Christ ascended, revealing the Gnosis which could awaken men and show them the way to redemption.

Common to Gnostic beliefs are (1) a God so remote as to be beyond comprehension (compare with Buddhist's "the Unknowable"); (2) contrasting worlds of light and darkness and an insistence on the evil origin (i.e.; by Ialdabaoth) of our material world; man is a fallen creature because of his creation as light entrapped in darkness (i.e.; by Ialdabaoth); (3) a Docetic view (i.e.; Christ's physical body or human nature was unreal) of Christ as a disembodied spirit.

APPENDIX IV (200) At this time Neoplatonism entered its most influential phase (to about 550) when its basic philosophy was propounded. The solution to the problem of the dualism of mind and matter; the unity beyond all multiplicity is God, from whom emanates the *nous* (thoughts, mind, reason), whence proceeds in turn the world – soul, which in turn produces individual souls and the world of nature. The *nous* is likened to light, which, as it recedes from God, grows dimmer by emanation until it ends in darkness, which is matter, essentially plural and evil. The individual soul's only escape from the material world is by purifactory stages, which start with practice of virtues and lead through mystical ecstasies until reabsorption with God is reached.

APPENDIX V (54 CE) Before Philo's time, Hellenized Jews, particularly of Alexandria, were blending Greek philosophy with the Pentateuch (considered the source of inspiration from which the Greeks derived what was true in their philosophy). Philo held that God is to be worshipped as a personal being, but is incorporeal and only recognized by reason; the most universal of beings and higher than knowledge, goodness or beauty. God is a pure, unqualified being; he is therefore incomprehensible. God is present everywhere in the material universe by his operations; nowhere in his essence. He is the only free being. God is too perfect to have any association with matter, but is nevertheless Creator of the Universe. Between God and the world is an intermediate being; the Logos, the most universal of all beings except God. The Logos contains in itself the sum of ideas – powers or spiritual forms which pervade the universe, and which are creative, governing, foreseeing, lawgiving, etc. The Logos was a mediation connecting the transcendent God of Philo, the Gnostics and Neoplatonists with the world – a redeemer.

APPENDIX VI (300) The four basic principles of Arianism are (A) God is unique and unbegotten, and everything outside of God was created from nothing by the will of God. (B) the Logos (Word) – Christ – is an intermediary between God and the World. He was before time but not eternal. There was a time when the Word did not exist. (C) The Word, therefore, was created. He was made. If it is said that He was born, begotten, this is to be understood in terms of an adoptive sonship. (D) The incarnate Word, consequently, is inferior to God, but is to be worshipped, since he is exalted above all other creatures and is both Ruler and Redeemer.

In short, Arianism asks; are the gospels revelation of a divine Son, which must be final; or something short of this, which cannot be final: Christ was not one with the Creator, he was rather the Logos, the first and highest of all created beings: If the Son had been begotten of the Father, it must have been in time; the Son, therefore, could not be coeternal with the Father. Furthermore, if Christ was created, it must have been from nothing, not from the Father's substance; Christ was not "cosubstantial" with the Father. The Holy Spirit was begotten by the Logos, and was still less God than the Logos.

APPENDIX VII (632) "Islam" means "to submit" – i.e., to the will of God. The word "Moslem" is derived from the same root, hence "one who submits." Each true Moslem, therefore, lives face to face with God at all times. God is the omnipresent ruler and omniscient judge. To the believer, religion and life, faith and politics are inseparable.

The utterances of Mohammed, as preserved in the Koran, represent the final and absolute word of God. To the Moslems they supersede all previous revelations and confirm the truths of the Old and New Testaments. The God of Islam, Allah, is basically the monotheistic God of Judaism and Christianity. But in Moslem eyes his word was incompletely expressed in the earlier scriptures and fulfilled only in the Koran. In the same way Islam respects

and reveres the biblical prophets from Abraham to Christ, contending only that Mohammed was the last and greatest of all, the Seal of the Prophets. While denying the divinity of Christ, Islam repudiates the deification of Mohammed who insisted that he was but a man chosen somehow to be the mouthpiece of God. The Koran was transmitted to him by Gabriel, as intermediary between Allah and His Messenger.

Whether the Koran was set down in full during Mohammed's lifetime is unknown. It is certain that an authoritative version was prepared by one of Mohammed's secretaries soon after his death, approved by a committee of his followers and preserved thereafter as the accepted canonical text. The existence of a supreme deity, Allah, had long been acknowledged by the Arabs, but Mohammed emphasized Allah as the one and *only* God. (In Moslem eyes the Christian doctrine of the Trinity is faintly polytheistic.) Undergirding the principle of the Oneness of God as sole creator and sole judge is the doctrine of the Last Judgment. Far more than the Bible, the Koran is vivid and explicit (perhaps in metaphor) about the delights of Heaven and the terrors of Hell – the former featured by gardens, fountains, flowing wine and lovely virgins, “the Houris, with large dark eyes, like pearls hidden in their shells”; and the latter by “coverings of fire...pestilential winds and...scalding water.”

The ritualistic observances are known as the Five Pillars of Islam: 1) Acknowledgement of the unity of God, and belief, as expressed in the creed, *la ilaha illa'llah; Muhammad rasulu'llah* – “There is no God but Allah; Mohammed is the Messenger of Allah.” 2) Prayer – performed five times daily, facing Mecca, wherever one might be; and on Fridays in the mosque. 3) Almsgiving – as an offering to Allah and an act of piety. 4) The fast of Ramadan. 5) Pilgrimage to Mecca. In addition to these major directives of religious duty, the Koran also contains an immense body of moral and legal ordinance. It forbids believers to eat pork, gamble or practice usury. It lays down rules for marriage and divorce, and penalties for crimes. Among its most inviolable edicts the Koran forbids the making of images, an injunction that explains the absence of any picture or statue of Mohammed anywhere in orthodox Islam.

Major Sects of Islam

Besides the three major divisions within Islam – Sunnites (Orthodox), Sunnites and Khwarij – and those mentioned in the chronology, here are some of the other major sects. There were, and still are, many others, most of which are theocratically oriented.

Kadarites (C 650): Concerned with the doctrine of predestination and free will. So long as Moslems were fighting the battles of Islam they naturally paid most attention to those revelations which laid stress on the absolute determination of a man's destiny by God. they fought with bravery because they believed that God had foreordained their death or life, and they could not escape his will. In the quieter realm of town and court life and in their disputations with Christians they were called upon to reconcile this belief with the appeals made in the Koran to man's own self-determination to good, to courage, etc. Kadarites declare that man has power over his own actions. but the teaching of predestination had gained to great a hold on Moslems to be thus displaced. The teaching of the Kadarites was held to be heresy, and one of its first professors, Ma'bad al-Juhani, was put to death in 699.

Zaydites (C700): Followers of Zayd, a grandson of Husain. Moderate Shi'ites. While holding that the imamate belongs only to the descendants of Ali by Fatima, and that any of these might be imam (even though two or three should be in existence at the same time), they allow that circumstances might justify the appointment of another caliph for the time. Thus they acknowledge the imamates of Abu Bakr and Omar, though Ali was more entitled to the office. One branch of the Zaydites, arising in the Yemen about 893, has remained there until the present day.

Murjiites (C700): ("Postponers") are so called because they postpone the judgment of human actions until the day of judgment. In politics they accept the Umayyads as *de facto* rulers, since they are Moslems, and leave the judgment of their actions to God. As theologians they teach that religion consists in belief (*imam*) in the unity of God and in his apostle, and in that alone; consequently no one who holds this faith will perish eternally, though he had been a sinner. This is opposed to the Kharijite doctrine that the unrepentant sinner would perish eternally, even though he had professed Islam.

Mu'tazilites (748): originated in Basra (Iraq) when Wasil ibn Ata (d. 748) left the teaching lessons of al-Hasan al-Basri after a theological dispute; thus he and his followers, including 'Amr ibn 'Ubayd (d. 761), were labelled Mu'tazili. Later, Mu'tazilis called themselves Ahl al-Tawhid wa al-'Adl ("People of Divine Unicity and Justice") based on the theology they advocated, which sought to ground Islamic creedal system in reason. Though Mu'tazilis relied on logic and different aspects of Greek philosophy, the truths of Islam were their starting point and ultimate reference. The accusations leveled against them by rival schools of theology that they gave absolute authority to extra-Islamic paradigms reflect more the fierce polemics between various school of theology than any objective reality. For instance, Mu'tazilis adopted unanimously the doctrine of creation ex nihilo, contrary to the Muslim philosophers who, with the exception of al-Kindi, believed in the eternity of the world in some form or

another. It was the latter, not the Muslim theologians in general, who took Greek philosophy as the starting point and the master conceptual framework for analyzing and investigating reality.

From early days of Islamic civilization, and because of both internal factors including intra-Muslim conflicts and external factors including interfaith debates, several questions were being debated by Muslim theologians, such as whether the Qur'an was created or eternal, whether evil was created by God, the issue of predestination versus free will, whether God's attributes in the Qur'an were to be interpreted allegorically or literally, etc. Mu'tazili thought attempted to address all these issues.

Mu'tazili tenets focus on the Five Principles: Divine Unicity, Divine Justice, Promise, Threat and the intermediate position; enjoining the good and forbidding the evil. Like all other schools, Mu'tazilism developed over an extensive period of time. As the number of Muslims increased throughout the Muslim empire, and in reaction to the excesses of rationalism, theologians began to lose ground. The problem was exacerbated by the Mihna, the inquisition launched under Abassid Caliph al-Ma'mun. Mu'tazilis were accused of being the instigators though it was the Caliph's scheme. The persecution campaign, regardless, cost them and theology in general the sympathy of the Muslim masses. By the end of the ninth century, Mu'tazilis were subjected to vehement attacks from the right (the traditionalists) and from the left (the atheists, deists, philosophers, non-Muslim thinkers, etc.). It is important to note that the traditionalists, as opposed to Mu'tazili rationalists, were not irrationalists. Both groups operated on the basis of some synthesis between reason and revelation.

In response to the attacks, Mu'tazili theologians refined and made more coherent and systematic their idea system. In Basra, this task was accomplished by the father and son team, Abu 'Ali al-Jubba'i (d. 915) and Abu Hashim al-Jubba'i (d. 933). The two differed on several issues and it was Abu Hashim who was to have the greatest influence on later scholars in Basra, including the prominent 'Abd al-Jabbar who became the most celebrated proponent of Mu'tazilism in the late tenth and early eleventh century. Mu'tazilism did not disappear from the Islamic intellectual life after the demise of 'Abd al-Jabbar, but it declined steadily and significantly. Many of the Mu'tazili doctrines and methodologies, nonetheless, survived in the other Islamic schools.

Qarmatians (899): (Carmatians): an extremist (ghulāt) Ismā'ili Muslim sect centered in eastern Arabia, particularly Bahrain, where they established a utopian community in 899. They are most famed for their revolt against the Abbasid Caliphate, which caused major disruptions and turmoil, particularly with their seizure of the Black Stone from Mecca and desecrating the Well of Zamzam with Muslim corpses during the Hajj season of 930. The Qarmatians split off from the Fātimid Ismā'ili when its founder, 'Abdu l-Lāhu l-Mahdī bil-Lāh, claimed the Imāmate of the expected Sevens Mahdi, Ismā'īl ibn Ja'far. They take their name from Hamdan Qarmat, who accepted Sevens teachings from Husaynu l-Ahwāz, a missionary of Ahmad, son of the Persian Abdallah ibn Maimtin. Pre-Islamic Persian religious influence on the Qarāmīta was significant. The conjunction of Saturn and Jupiter, which happens every 960 years, produced millenarian excitement among Persians. The date of the conjunction, 27 October 928, produced a messianic fervor that the Qarāmīta interpreted in light of Islamic revelation. They interpreted this new period as a return of Persian dominance. In the light of this cyclical Mazdean return to power, the conjunction was followed by the sack of Mecca during Hajj, removal of the Black Stone to Bahrain and an announcement of the arrival of the Qarmatian Mahdī-Caliph, a Persian from Isfahan who abolished Sharī'a law. The new Mahdi also changed the qibla of prayer from Mecca to that of fire, a specifically Zoroastrian practice. The Qarmatians faded under internal strife and military conflict with the Fātimids over the next twenty years; they returned the Black Stone 22 years later as part of a peace treaty and it was replaced in its place in Mecca. The last contemporary mention of the Qarmatians is that of Nasir ibn Khosrau, who visited them in 1050.

Fatimids (910): Shia dynasty that ruled over varying areas of the Maghreb, Egypt, and the Levant from 5 January 910 to 1171. The term Fatimite is sometimes used to refer to the citizens of this caliphate. The ruling elite of the state belonged to the Ismaili branch of Shi'ism. The leaders of the dynasty were also Shia Imams, hence, they had a religious significance to Ismaili Muslims. They are also part of the chain of holders of the office of Caliph, as recognized by most Muslims, the only period in which the Shia Imamate and the Caliphate were united to any degree. The Fatimids had their origins in what is modern Tunisia ("Ifriqiya") but after the conquest of Egypt about 970, they relocated to a new capital, Cairo.

Under the Fatimids, Egypt became the center of an empire that included at its peak North Africa, Sicily, Palestine, Syria, the Red Sea coast of Africa, Yemen and the Hejaz. Under the Fatimids, Egypt flourished and developed an extensive trade network in both the Mediterranean and the Indian Ocean, which eventually determined the economic course of Egypt during the High Middle Ages. The dynasty was founded in 909 by 'Abdullāh al-Mahdī Billa, who legitimized his claim through descent from the Prophet by way of the Prophet's daughter Fātima as-Zahra and her husband 'Alī ibn-Abī-Tālib, the first Shī'a Imām, hence the name al-Fātimīyyūn "Fatimid". Abdullāh al-Mahdī's control soon extended over all of central Maghreb, an area consisting of the modern countries of Morocco, Algeria, Tunisia and Libya, which he ruled from Mahdiā, his newly-built capital in Tunisia.

The Fatimids entered Egypt in 972, conquering the Ikhshidid dynasty and founding a new capital at al-Qāhira "The Subduer" (modern Cairo)- a reference to the appearance of the planet Mars. They continued to conquer the surrounding areas until they ruled from Tunisia to Syria and even crossed over into Sicily and southern Italy. Unlike other governments in the area, Fatimid advancement in state offices was based more on merit than on heredity. Members of other branches of Islām, like the Sunnis, were just as likely to be appointed to government posts as Shiites. Tolerance was extended even to non-Muslims such as Christians and Jews, who occupied high levels in government based solely on ability (exceptions to this general attitude of tolerance include the "Mad Caliph" Al-Hakim bi-Amr Allah). In the 1040s, the Zirids (governors of North Africa under the Fatimids) declared their independence from the Fatimids and their conversion to "orthodox" Sunnī Islām, which led to the devastating Banū Hilal invasions. After about 1070, the Fatimid hold on the Levant coast and parts of Syria was challenged by first Turkish invasions, then the Crusades, so that Fatimid territory shrunk until it consisted only of Egypt. After the decay of the Fatimid political system in the 1160s, the Zengid ruler Nūr ad-Dīn had his general, Saladin, seize Egypt in 1169, forming the Sunni Ayyubid Dynasty.

Babiism (940): Within Shi'a Islam exists a large group known as Twelver Islam who regard the twelfth Imām as the last of the Imāms. They contend that the twelfth Imām is in "occultation" (i.e. hidden) and that he will eventually begin again communicating with his loyal followers, as he did during the period of his "minor occultation" (Ghaybat al-Sughra, (874- 940). It was in this sense, and not, as has been often asserted, in the sense of "Gate of God" or "Gate of Religion," that the title Báb was understood.

In the 1830's in Persia, Siyyid Kázim of Rasht was the leader of the Shaykhís, a sect of Shi'a Islam. The Shaykhís were a group expecting the imminent appearance of the Qá'im of the House of Muhammad, also called the Mahdi or (Messiah). At Siyyid Kázim's death in 1843, he had counselled his followers to leave their homes to seek the Lord of the Age whose advent would soon break on the world. On May 23, 1844 Mullá Husayn of Bushehr in Khorasan, a prominent disciple of Siyyid Kázim entered Shiraz on the search for the Qaim that Siyyid Kázim had set him on. He encountered Siyyid `Alí-Muhammad, who invited him to his home, and showed him hospitality. Mullá Husayn had been given a test to apply to any claiming the station of Báb, that the one he found would reveal, without prompting, a commentary on the Surah of Joseph from the Qur'an. That night Siyyid `Alí-Muhammad fulfilled the prophecy to Mullá Husayn, and ordered him to wait until 17 others had independently recognized the station of the Báb before they could begin teaching others about the new revelation. The Báb's first eighteen followers were called the "Letters of the Living", and were charged with spreading the movement.

After his revelation then, Siyyid `Alí-Muhammad soon assumed the title of the Báb. Within a few years the movement spread all over Iran, causing controversy. His claim was at first understood by some of the public at the time to be merely a reference to the Gate of the Hidden Imām of Muhammad, but this understanding he publicly disclaimed. He later proclaimed himself, in the presence of the Heir to the Throne of Persia and other notables, to be the Promised One or Qá'im to Shi'a Muslims. The history of the Bábís, though covering a comparatively short period, is full of numerous incidents. The Báb himself was in captivity first at Shiraz, then at Maku, and lastly at Chihriq, during the greater part of the six years (May 1844 until July 1850) of his brief ministry, but an active propaganda was carried on by his disciples, which resulted in several serious revolts which brought government suppression, especially after the death of Mohammad Shah Qajar in September 1848.

All of these resulted in Bábí massacres; Bahá'í authors give an estimate of 20,000 Bábís killed from 1844 to present, with most of the deaths occurring during the first 20 years. In reality it was more like two to three thousand. Supporters of the Bábís paint their struggle as basically defensive in nature; Shi'i writers on the other hand point to this period as proof of the subversive nature of Bábísm. The Bábís did arm themselves, upon the Báb's instructions, but that they did so only in a defensive manner, and not an offensive jihad. Of these risings the first and best-known (December 1848–July 1849) took place in Mázandarán, at the ruined shrine of Shaykh Tabarsi, near Badasht, where a little over 300 Bábís, led by Mullá Muhammad `Ali of Bârfurfish, surnamed Quddús, and Mullá Husayn defied the shah's troops for seven months before they were finally subdued and put to death or imprisoned. Although this revolt included less participants, the number of leading Bábís who died makes it best remembered. The revolt at the fortress of 'Ali Mardan Khan in Zanzan in the north-west of Persia, was by far the most violent of all the conflicts. It was headed by Mulla Muhammad-`Aliy-i-Zanzani, surnamed Hujjat, and also lasted seven or eight months (May 1850–December 1850). It was preceded by years of growing tension between the leading Islamic clergy and the new rising Bábí leadership. The enemies of Hujjat petitioned the government and claimed that he was "an advocate of heresy and a repudiator of all that is sacred and cherished in Islam." In the village of Zanzan, nearly two thousand followers of the Báb, including Hujjat, gave up their lives.

The governor of Zanzan, after personally killing one of the Bábís, sent a crier through the streets saying, "All who throw in their lot with Hujjat will be destroyed, and their wives and children exposed to misery and shame!" This warning divided the city into two camps. There were sights of families being separated by their belief or disbelief in the Báb. Fathers turned away from their sons, women from their husbands, children from their

mothers. Zanjan became a city of panic, with men running around, frantically trying to collect their wives and children and to persuade them to stand with them. Families divided their belongings and their children. Whole houses were deserted. When a man, a woman, or a child would tear itself from its family or friends and rush to the support of Hujjat, a cry of joy would go up from one camp, and a moan of despair from the other. Fierce battles followed for months on end, with government forces besieging the Bábís' fort. The Persian forces would frequently send a crier to the fort saying that anyone wishing to escape and renounce his religion would be forgiven and lavished with gifts. The siege was also famous for a female Bábí named Zaynab, who cut her hair and disguised herself as a man, in order that she could fight. She fought for five of the seven months, and became known by her the enemy as the most fierce and able in battle.

After being humiliated by Hujjat's forces in battle, the besieging general, Amir-Tuman, gave the impression that the Shah had ordered an end to the siege. He was in fact, ordered to put an end to the life of every last person in the fort. Amir-Tuman sent Hujjat a signed and sealed copy of the Qur'an, which said: "My sovereign, has forgiven you. You, as well as your followers, I hereby solemnly declare to be under the protection of his Imperial Majesty. This Book of God is my witness that if any of you decide to come out of the fort, you will be safe from any danger." The few old men and children that left the fort had their beards torn out and were put to death. This was followed by a month-long non-stop siege, which was supported by a stream of local supporters and national troops. At the end of the month, a stray bullet struck Hujjat in the arm, which caused some of his supporters to leave their posts. The enemy took advantage of their absence and broke through the main gate.

Shortly before his death, Hujjat's wife and child were slain before his eyes. The revolts in Zanjan and Nayriz were in progress when in 1850 the Báb, with one of his devoted disciples, was brought from his prison at Chihriq to Tabriz and publicly shot in front of the citadel. The body, after being exposed for some days, was recovered by the Bábís and conveyed to a shrine near Tehran, whence it was ultimately removed to Haifa, where it is now enshrined. For the next two years comparatively little was heard of the Bábís, but on August 15, 1852 three of them, acting on their own initiative, attempted to assassinate Nasser-al-Din Shah as he was returning from the chase to his palace at Niyávarfin. The attempt failed, but was the cause of a fresh persecution, and on the August 31 1852 some thirty Bábís, including the beautiful and talented poetess Qurratu'l-Ayn, were put to death in Tehran with atrocious cruelty.

Despite his early arrests, the Báb was hopeful of enlisting the support of Muhammad Shah, but he was opposed by the Shah's chief minister, Hajji Mirza Aqazi. While in captivity at Maku and Chihriq, the Báb continued to write to the Shah, but the letters were increasingly condemnatory. While the Qayyum'u'l-Asma called on Bábís to prepare to "conquer the countries and their people for the pure faith of God" and prepare for the "day of slaughter", this jihad was never called. Furthermore, the Báb wrote that he avoided traveling to Karbala in 1845 to prevent conflict and sedition. Nonetheless, missionary activity and challenges of opponents to divine judgment (mubahala) provoked opposition from ulama and their followers. Some Bábís expected a final jihad and carried weapons openly.

A turning point for Bábís in Persia was the murder of Muhammad Taqi Baraghani in Qazvin. He had earlier instigated the arrest and bastinado of leading Bábís in the town. Bábís denied involvement in the murder, but the incident led to Bábís being labeled as violent opponents of the ulama and heightened clerical opposition to the movement. Despite the opposition of the ulama, the civil authorities were initially indifferent and did little to hinder the expansion of the Bábí cause. But the situation was transformed when the Báb announced at his 1848 Tabriz trial that he was the Mahdi. The claim to Mahdihood challenged the entire religious, social and political order: only the Mahdi has the right to independent authority and no secular government has legitimacy without his permission. The Báb's higher claims to be the Imam Mahdi, the promised Qa'im (He who will arise), the inaugurator of the Resurrection, and the abrogator of Islamic holy law had the effect of radicalizing the Bábí movement and greatly increased Bábí fervour. The Báb's higher claims therefore changed Bábism from a sect within Shi'a Islam into a revolutionary movement that implicitly challenged the authority of both the state and the ulama. Both government and clergy henceforth jointly opposed Bábism.

Wahhabism (1925): (Wahhābīya) refers to the movement's founder Muhammad ibn Abd al Wahhab. Wahhabism traces its originating roots to a freemason from the British government who was working as a spy and teaching Muhammad ibn Abd-al-Wahhab a new radical version of Islam as a way to destroy the Ottoman Empire.

The Wahhabis claim to hold to the way of the "Salaf as-Salih", the "pious predecessors" as earlier propagated mainly by Ibn Taymiyya, his students Ibn Al Qayyim, and later by Muhammad ibn Abdul Wahab and his followers. In 1924 the Wahhabi al-Saud dynasty conquered Mecca and Medina, the Muslim holy cities. This gave them control of the Hajj, the annual pilgrimage, and the opportunity to preach their version of Islam to the assembled pilgrims. However, Wahhabism was a minor current within Islam until the discovery of oil in Arabia, in 1938. Vast oil revenues gave an immense impetus to the spread of Wahhabism. Saudi laypeople, government officials and clerics have donated many tens of millions of US dollars to create religious schools, newspapers and outreach organizations.

APPENDIX VIII (2nd Century) Of the abundant variations and disagreements among manuscripts (John Mill in 1707 estimated them at 30,000!), the vast majority are merely errors due to mistaken copying: Dittography (writing a word or phrase twice), homoeoteleuton (similar ending of two successive lines or series of lines, so that the scribe omitted one by oversight), haplography (writing a word once when it should be repeated), itacism (the substitution of I (iota) for other similar sounding letters or diphthongs – like E, Ē, AI, EI, OI and even ŌI, all of which are pronounced I in Hellenistic Greek). Another type of error is contraction of certain words. Another source of error or confusion is in the most ancient of manuscripts in which words were not separated nor was punctuation used. Thus in John 1:3-4 it is difficult to say how this sentence should be divided;

WITHOUTHIMWASNOTANYTHINGMADETHATWASMADEINHIMWASLIFE
could be punctuated to read “That which has been made was life in him” or “...that was made. In him was life.”

More serious than these accidental or unintentional errors are the intentional changes introduced by scribes and before them by owners of manuscripts, who wished to improve or correct their text by reference to some other manuscript which they preferred or to some familiar quotation of a text, or, especially, to some familiar version, such as the Latin, Syriac or Coptic. Meanwhile, there was influences between different manuscripts. Finally, there were revisers who tried to alter manuscripts in the interest of some dogmatic view, for example in John 1:18 where “the only begotten son” replaced “the only Son”.

APPENDIX VIIIA (1525) Anabaptist tenets are summarized as: “Impiety prevails everywhere. It is therefore necessary that a new family of holy persons should be founded, enjoying, without distinction of sex, the gift of prophecy, and skilled to interpret Divine Revelations. Hence, no need for learning; for the internal word is more than the outward expression. No Christian is to be allowed to go to law, to hold an office in the civil government, to take an oath in a court of justice or to possess any personal property; everything amongst Christians must be in common.”

(1900) Six cardinal Baptist principles: (1) *The authority of the Bible as a sufficient guide to faith and practice*: Doctrine and polity are derived directly from the Scriptures. The Bible itself is regarded as possessing the only valid definitions. (2) *Believer's baptism*: Immersion is the apostolic form of the rite. After this time, new members from other denominations need not rebaptism. (3) *Churches composed of believers only*: “Gathered” or “voluntary” churches are limited in membership to those who can give clear evidence of Christian conviction and experience. (4) *The priesthood of believers*: Churches are democratic; only the individual Christian can rightfully serve as a minister to his fellows. The minister doesn't have any special sacerdotal or ecclesiastical authority. (5) *The autonomy of the local church*: Faith is affirmed in the Catholic Church but Baptist expression is in local churches, formed according to the New Testament pattern, and wholly independent of one another. (6) *Separation of church and state*: “Magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force and compel men to this or that form of religion or doctrine, but to leave Christian religion free to every man's conscience.”

APPENDIX VIIIB (1830) Claiming communication with God, Mormonism offers reassurance and authority to men whose religious equanimity has been upset by revivalism. Recognized sources of doctrine for the Church of Jesus Christ of Latter-day Saints are direct revelation from God and the written word. Of the latter there are four, all accepted as scripture; the first being the Bible - as far as it is translated correctly. Second is the Book of Mormon.

It is believed by Mormons to be a document from pre-Colombian America, recording the relations of its inhabitants with God. It is regarded as a sacred history of the Hebrews who came to the Western hemisphere in three migrations and whose descendants are the Indians, whose skins have been darkened by apostasy. It is an account of divine election and rejection, of human conversion and apostasy and its emphasizes a call for repentance. Its doctrines embody the optimism of those who reject Calvinism. It stresses free will and the importance of man's salvation.

Third are the Doctrines and Covenants, a collection of revelations given chiefly through Joseph Smith.

Fourth is the Pearl of Great Price, containing principally certain revelations and writing of Moses and Abraham not found in the Bible.

It is the doctrine of the church that its members have the right to divine guidance through revelation and inspiration for their individual lives (as also all officers of the church in their respective callings and offices) but not for the guidance of the whole church or for the domination of others. There is but one man on the earth at a time in the dispensation of the fullness of times, who may receive revelation for the guidance of the entire church, and he is the president of the church, who holds “the keys” of the priesthood and is accepted as a prophet, seer and revelator. His official word, when speaking in the name of the Lord, is received by the church as God's word.

It is believed there was apostasy in the post-Apostolic church during the centuries following the Savior's death, with resulting loss of authority. Joseph Smith and his associates restored that authority.

Marriages are performed in the temple and do not terminate when “death do us part”, but continue for “time and eternity” and include the perpetual continuance of the family.

Vicarious baptism is performed in the Temple by the living for those who have died without an adequate opportunity to accept the Gospel when they were on earth. Baptism is only for those who have reached “accountability” (eight years of age and over). Infants and young children are saved in their innocence by the atonement of Jesus the Christ.

Tithing is accepted as a normal practice, commonly 10%.

There is a program for recreation and cultural activity and opportunity for all ages. A law of health (the “word of wisdom”) that counsels against the use of tobacco, alcoholic beverages, tea and coffee, and emphasizes the use of grains, wholesome herbs and fruits for the benefit and health of man. Happiness is believed to be the normal expectancy of life.

No professional clergy; opportunities and responsibilities for service for everyone, with provision for every worthy male member over the age of 12 to be ordained to the priesthood.

There is an emphasis on education as the search for truth.

There is belief in the God-given freedom of man (free agency).

Other beliefs are contained in Joseph Smith’s 13 Articles of Faith:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam’s transgression.
3. We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.
5. We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.
8. We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

Space, Time and Eternity: The nature of time, space, matter and the extent and nature of the universe is taken into account. Duration is without beginning or end. Space is limitless. Matter, in its elemental status, is eternal; and while subject to infinite changes may neither be created nor annihilated. (Doctrine and Covenants, Sec. 93)

God: Jesus Christ is the only Begotten Son of God in the flesh and is one of the three members of the Godhead.

God the Father is accepted as a real and personal God in whose image men were made and of whom Jesus was in “the express image” in personality and form, and in intellectual and spiritual powers, having the attributes of the Father.

The Holy Ghost is a personage of spirit. This trinity is accepted as being one in purpose and principle, but being a plurality of personages, separate in physical fact, as recorded in various scriptural accounts.

Man: It is the declared purpose of God “to bring to pass the immortality and eternal life of man.” Essential to this is the ultimate inseparable union of spirit and body, constituting the “soul of man.” Man was “in the beginning” with God, and has gone through an infinite premortal period of progression. Having kept his “first estate” he was permitted by the Father to be born into the earth and to receive a mortal body. Following his death and his resurrection man will receive an immortal body – all of which is necessary to his eternal progress in life that is limitless and everlasting.

There is universal "salvation"; resurrection through the atonement of Jesus Christ, "every man in his own order.": There are "degrees of glory" (i.e.; sun, moon, stars, etc.) so also is the resurrection of the dead. The Gospel: The Gospel of Jesus Christ is the means of attaining all that God has planned and prepared for his children. By keeping the commandments, living the law and complying with the prescribed principles and ordinances of the Kingdom of God, the Latter-day Saint believes that man may reach the highest blessings of heaven (in the "celestial" kingdom of glory), which blessings include eternal progress and everlasting life with his loved ones.

APPENDIX IX (1879) The Christian Science conception of the real, or material, world is not unlike that of the philosopher George Berkeley (1685-1753) (see Sin, below) whose ideas Mrs. Eddy may have been exposed to in college, but this is extremely doubtful. While the Bible is claimed to be the "only textbook" and "only authority", Eddy nevertheless holds that the Bible has thousands of errors -- 30,000 in the Old Testament and 300,000 in the New Testament. Christian Scientists believe that Mrs. Eddy's discovery of Divine Science is the "final revelation" from God. They claim *Science and Health* is divinely inspired (even though it has been proven to contain numerous plagiarisms and revisions). -- *Science and Health* is the "first book" which has been "uncontaminated by human hypothesis"

Language: Christian Scientists give Bible terms allegorical, metaphysical definitions that are completely different from normal usage. Everything is spiritualized to the point that the physical no longer exists. New meanings have also been assigned to many traditional theological doctrines. (For example: "Adam is not an actual person who was created by God and fell into sin. 'Adam' means error; a falsity; the belief in 'original sin,' sickness, and death; evil; the opposite of good.")

Trinity. Christian Science clearly repudiates the Trinitarian Godhead: "The theory of three persons in one God (that is, a personal Trinity or Tri-unity) suggests polytheism, rather than the one ever-present I Am". Instead, "Life, Truth, and Love constitutes the triune Person called God ... God the Father-Mother; Christ the spiritual idea of sonship; divine Science or the Holy Comforter". Christian Science teaches that the Biblical concept of the Trinity suggests "heathen gods". God is thus viewed as an impersonal "Divine Principle," a conception of one's mind.

Jesus Christ. Christian Science denies that the incarnation of Christ was the fullness of deity dwelling in human flesh, denies the perfection of the man Jesus, and attempts to explain away the historical death and bodily resurrection of Jesus Christ. Mary's conception of Jesus was spiritual -- on pages 332 and 347 of *Science and Health*, the virgin birth of Christ is described and explained: "Jesus was the offspring of Mary's self-conscious communion with God. ... Mary's conception of him was spiritual." Christian Science holds that the names "Jesus" and "Christ" do not refer to the same person -- that Jesus is the human man and Christ is the "divine idea" (i.e., "dualism"). Their teaching is that the spiritual (good) cannot dwell in material bodies because they are evil; thus Jesus could not have been both God and man.

While Jesus Christ is not God incarnate, neither is he one person with two natures -- fully God and fully man. Christian Science presents Jesus Christ in terms of a Gnostic duality. The physical humanity of Jesus is an illusion, "as it seemed to mortal view."

Concerning the blood atonement of Jesus Christ: "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins ..." Christian Science teaches that the death of Jesus Christ for sin was a "man-made" theory, and that Jesus was alive in the tomb, demonstrating the "power of Spirit to overrule mortal, material sense." Christ was not crucified ... Jesus, being the man who possessed the Christ consciousness, was the one who went to the cross and who appeared to die.

Holy Spirit is a personal being. It is Christian Science... "This Comforter I understand to be Divine Science". It is the unfolding of the thoughts and infinite mind of God, thus, God, the Holy Spirit, cannot indwell a person.

The Resurrection. Since Jesus never physically died on the cross to atone for sins that mankind cannot commit, then the resurrection has a unique meaning. When Jesus reproduced his body after its burial, he revealed the myth or material falsity of evil; its powerlessness to destroy good and the omnipotence of the Mind that knows this: he also showed forth the error of nothingness of supposed life in matter, and the great somethingness of the good we possess, which is of Spirit, and immortal. Jesus resurrection was thus the manifestation of the error of evil. He demonstrated that sin and death are illusions and that if one wishes to rid themselves of these illusions, they only need to deny their reality.

Sin. Christian Science, similar to the philosophy of Berkeley, denies the existence of all matter, including man's physical body. But it goes farther by asserting man is "incapable of sin, sickness, and death," therefore sin, sickness, and death are the "effects of error," thereby denying the reality of sin. God is all and God is good, and since the real man has never departed from his original state of perfection, he is not in need of salvation. He is saved now and reposing in the bosom of the Father. He has always been saved -- that is, as God's idea of the expression of

the mind, man is forever held in the divine consciousness. And since sin and evil have no reality, all ideas of sin and evil are illusions. They are the product of the mortal mind.

Salvation. Since Christian Scientists do not believe that sin is real, they, therefore, see no need for salvation in Jesus Christ.

Hell. Christian Science denies the existence of hell and eternal punishment, and, therefore, there is no devil. Hell is defined as "mortal belief; error; lust; remorse; hatred; revenge; sin; sickness; death." They believe that hell is a self-imposed "mental anguish" emanating from the guilt of one's *imagined* sin.

Man's Destiny. Since God is all good and nothing that is real exists outside God, then sin, sickness, and death are mortal error or an illusion. Christ, as the Truth, therefore came to set man free from these false beliefs by His teachings and example. "Jesus taught the way of Life by demonstration. There is but one way to heaven, harmony, and Christ in Divine Science shows us this way".

Disease and Death. Since organic disease does not exist, therefore "the cause of all so-called disease is mental" and so it is "a mistaken belief": Our physical bodies do not exist, disease and death are only illusions. Christian Scientists believe they restore Christ's principles of divine healing through their practice of mental healing; i.e., the healing performed by Christian Science involves helping a person to deny the reality of his illness, and thereby, any failure to heal is due to a person's inability to overcome his belief.

The "Gospel" of Christian Science. Jesus, who possessed the Christ consciousness as do all men to a lesser extent, went to the cross, not to bring about forgiveness of sin, for sin is an illusion, but rather to demonstrate that death is an illusion. It proved the unreality of sin, disease, and death. The Bible is full of mistakes. Jesus' words were recorded by "dull disciples ... in a decaying language," and must be spiritually interpreted through Christian Science.

APPENDIX X Manuscripts of the Bible

(1) Papyrus manuscripts In the Roman Empire of the first three centuries of our era, papyrus was the ordinary writing material. Made out of strips of pith taken from the stem of the Egyptian water-plant of the same name, papyrus was very fragile, became brittle in air, crumbled with use, could not resist the disintegrating force of moisture and was quite impracticable for book-form. All papyrus manuscripts of every sort are lost to us save such as were buried in exceedingly dry soil, like that of Upper and Middle Egypt. Here the ignorant fellaheen at one time wantonly destroyed vast quantities of papyrus manuscripts. Egyptian excavators now prevent such destruction and keep on adding to our very considerable collections of papyri. It is more than likely that the New Testament sacred writers or their scribes used ink and rolls of fragile papyrus for their autographa (II Cor., iii, 3; II John, 12). These original manuscripts probably perished towards the end of the first or the opening of the second century. We find no trace of them in either the Apostolic or the apologetic Fathers, -- unless we except Tertullian's words, "the authentic letters of the Apostles themselves", which are now generally set aside as rhetorical. A significant proof of the early loss of the autograph copies of the New Testament is the fact that Irenæus never appeals to the original writings but only to all the painstaking and ancient copies (en pasi tois spoudaiois kai archaiois antigrafois), to the witness of those that saw John face to face (kai martyrounton auton ekeinon ton katopsin ton Ioannen heorakoton), and to the internal evidence of the written word (kai tou logou didaskontos hemas).

(2) Vellum manuscripts Egypt clung to her papyrus rolls until the eighth century and even later. Vellum had been used before the time of Christ (cf. Pliny, "Historia Naturalis", xiii, 11), and during the time of the Apostles (II Tim., iv, 13). In the third century, it began, outside of Egypt, to supersede papyrus; in the early part of the fourth century vellum and the codex, or book-form, gained complete victory over papyrus and the roll-form. When Constantine founded his capital of the Byzantine Empire, he ordered Eusebius to have fifty manuscripts of the Bible made on vellum (somatia en diphtherais) for use in the churches of Byzantium (Vita Constant., IV, 36). To the fourth century belong the earliest extant Biblical manuscripts of anything but fragmentary size.

(3) Palimpsests Some vellum manuscripts of the greatest importance are palimpsests (from Lat. palimpsestum, Gr. palimpsestos, "scraped again"), -- that is, they were long ago scraped a second time with pumice-stone and written upon anew. The discovery of palimpsests led to the reckless of bigoted charge of wholesale destruction of Biblical manuscripts by the monks of old. That there was some such destruction is clear enough from the decree of a Greek synod of A.D. 691, which forbade the use of palimpsest manuscripts either of the Bible or of the Fathers, unless they were utterly unserviceable (see Wattenbach, "Das Schriftwesen im Mittelalter", 1896, p. 299). That such destruction was not wholesale, but had to do with only worn or damaged manuscripts, is in like manner clear enough from the significant fact that as yet no complete work of any kind has been found on a palimpsest. The deciphering of a palimpsest may at times be accomplished merely by soaking it in clear water; generally speaking, some chemical reagent is required, in order to bring back the original writing. Such chemical reagents are an infusion of nutgalls, Gioberti's tincture and hydrosulphuret of ammonia; all do harm to the manuscript. Wattenbach, a leading authority on the subject, says: "More precious manuscripts, in proportion to the existing supply, have been destroyed by the learned experimenters of our time than by the much abused monks of

old."

II. HEBREW MANUSCRIPTS

(1) Age (a) Pre-Massoretic text The earliest Hebrew manuscript is the Nash papyrus. There are four fragments, which, when pieced together, give twenty-four lines of a pre-Massoretic text of the Ten Commandments and the shema (Ex., xx, 2-17; Deut., v, 6-19; vi, 4-5). The writing is without vowels and seems palæographically to be not later than the second century. This is the oldest extant Bible manuscript (see Cook, "A Pre-Massoretic Biblical Papyrus" in "Proceed. of the Soc. of Bib. Arch.", Jan., 1903). It agrees at times with the Septuagint against the Massorah. Another pre-Massoretic text is the Samaritan Pentateuch. The Samaritan recension is probably pre-exilic; it has come down to us free from Massoretic influences, is written without vowels and in Samaritan characters. The earliest Samaritan manuscript extant is that of Nablûs, which was formerly rated very much earlier than all Massoretic manuscripts, but is now assigned to the twelfth or thirteenth century A.D. Here mention should be made of the non-Massoretic Hebrew manuscripts of the Book of Ecclesiasticus. These fragments, obtained from a Cairo genizah (a box for worn-out or cast-off manuscripts), belong to the tenth or eleventh century of our era. They provide us with more than a half of Ecclesiasticus and duplicate certain portions of the book. Many scholars deem that the Cairo fragments prove Hebrew to have been the original language of Ecclesiasticus (see "Facsimiles of the Fragments hitherto recovered of the Book of Ecclesiasticus in Hebrew", Oxford and Cambridge, 1901).

(b) Massoretic text All other Hebrew manuscripts of the Bible are Massoretic (see MASSORAH), and belong to the tenth century or later. Some of these manuscripts are dated earlier. Text-critics consider these dates to be due either to intentional fraud or to uncritical transcription of dates of older manuscripts. For instance, a codex of the Former and Latter Prophets, now in the Karaite synagogue of Cairo, is dated A.D. 895; Neubauer assigns it to the eleventh or thirteenth century. The Cambridge manuscript no. 12, dated A.D. 856, he marks as a thirteenth-century work; the date A.D. 489, attached to the St. Petersburg Pentateuch, he rejects as utterly impossible (see *Studia Biblica*, III, 22). Probably the earliest Massoretic manuscripts are: "Prophetarium Posteriorum Codex Bablyonicus Petropolitanus", dated A.D. 916; the St. Petersburg Bible, written by Samuel ben Jacob and dated A.D. 1009; and "Codex Oriental. 4445" in the British Museum, which Ginsburg (Introduction, p. 469) assigns to A.D. 820-50. The text critics differ very widely in the dates they assign to certain Hebrew manuscripts. De Rossi is included to think that at most nine or ten Massoretic manuscripts are earlier than the twelfth century (*Variæ Lectiones*, I, p. xv).

(2) Number Kennicott, the first critical student of the Massoretic text, either examined or had others examine 16 Samaritan manuscripts, some 40 printed texts and 638 Massoretic manuscripts (see "Dissertatio Generalis in Vetus Testam. Hebraicum", Oxford, 1780). He numbered these manuscripts in six groups: nos. 1-88, Oxford manuscripts; nos. 89-144, other manuscripts of English-speaking countries; nos. 145-254, manuscripts of continental Europe; nos. 255-300, printed texts and various manuscripts; nos. 301-694, manuscripts collated by Brunsius. De Rossi (*Variæ Lectiones Vet. Test.*) retained the numeration of Kennicott and added a list of 479 manuscripts, all his own personal property, of which unfortunately 17 had already received numbers from Kennicott. De Rossi later added four supplementary lists of 110, 52, 37, and 76 manuscripts. He brought the number of Massoretic manuscripts up to 1375. No one has since undertaken so colossal a critical study of the Hebrew manuscripts. A few of the chief manuscripts are more exactly collated and compared in the critical editions of the Massoretic text which were done by S. Baer and Fr. Delitzsch and by Ginsburg. To the vast number of Hebrew manuscripts examined by Kennicott and De Rossi must be added some 2000 manuscripts of the Imperial Library of St. Petersburg, which Firkowitsch collated at Tschufut-Kale ("Jews' Rock") in the Crimea (see Strack, "Die biblischen und massoretischen Handschriften zu Tschufut-Kale" in "Zeits. für luth. Theol. und Kirche", 1875).

(3) Worth The critical study of this rich assortment of about 3400 Massoretic rolls and codices is not so promising of important results as it would at first thought seem to be. The manuscripts are all of quite recent date, if compared with Greek, Latin, and Syriac codices. They are all singularly alike. Some few variants are found in copies made for private use; copies made for public service in the synagogues are so uniform as to deter the critic from comparing them. All Massoretic manuscripts bring us back to one editor -- that of a textual tradition which probably began in the second century and became more and more minute until every jot and tittle of the text was almost absolutely fixed and sacred. R. Aqiba seems to have been the head of this Jewish school of the second century. Unprecedented means were taken to keep the text fixed. The scholars counted the words and consonants of each book, the middle word and middle consonants, the peculiarities of script, etc. Even when such peculiarities were clearly due to error or to accident, they were perpetuated and interpreted by a mystical meaning. Broken and inverted letters, consonants that were too small or too large, dots which were out of place -- all these oddities were handed down as God-intended. In Gen., ii, 4, bebram ("when they were created"), all manuscripts have a small Hê. Jewish scholars looked upon this peculiarity as inspired; they interpreted it: "In the letter Hê he created them"; and then set themselves to find out what that meant. This lack of variants in Massoretic manuscripts leaves us hopeless of reaching back to the original Hebrew text save through the versions. Kittel in his splendid Hebrew text gives such

variants as the versions suggest.

III. GREEK MANUSCRIPTS

(1) **In General** Greek manuscripts are divided into two classes according to their style of writing -- uncials and minuscules.

(a) **Uncials** were written between the fourth and tenth centuries, with large and disconnected letters. These letters were not capitals but had a distinctive form: epsilon, sigma, and omega were not written EPSILON, SIGMA, OMEGA, as are those capitals in inscriptions; rho, phi, psi, and at times upsilon were prolonged above or below the line. Words were not separated; neither accents nor punctuation marks were used; paragraphs were marked off only by a very small lacuna; the letters were uniform and artistic; ligatures were used only for the most ordinary words -- IC (Iesous), KC (Kyrios), XC (Christos), ICL (Israel), PNA (pneuma), DLD (David), ANOC (anthropos), PER (pater), MER (mater), OUC (pater), CER (soter), OUNOC (ouranos). In the sixth century, began a decadence of the elegant uncial writing. Twists and turns were given to certain letters. In the seventh century, more letters received flourishes; accents and breathings were introduced; the writing leaned to the right.

(b) **Minuscules** While uncials held sway in Biblical manuscripts, minuscules were employed in other works. During the ninth century, both uncial and minuscule manuscripts of the Bible were written. The latter show a form of writing so fully developed as to leave no doubt about its long standing use. The letters are small, connected, and written with a running hand. After the tenth century, minuscules were used until, in the fifteenth century, manuscripts were superceded by print.

(2) Old Testament manuscripts

(a) **Septuagint (LXX)** There are three families of Septuagint manuscripts -- the Hexaplaric, Hesychian, and Lucianic. Manuscripts of Origen's Hexapla (q.v.) and Tetrapla were preserved at Cæsarea by his disciple Pamphilus. Some extant manuscripts (v.g. aleph and Q) refer in scholia to these gigantic works of Origen. In the fourth century, Pamphilus and his disciple Eusebius of Cæsarea reproduced the fifth column of the Hexapla, i.e. Origen's Hexaplaric Septuagint text, with all his critical signs. This copy is the source of the Hexaplaric family of Septuagint manuscripts. In course of time, scribes omitted the critical signs in part or entirely. Passages wanting in the Septuagint, but present in the Hebrew, and consequently supplied by Origen from either Aquila or Tehodotion, were hopelessly commingled with passages of the then extant Septuagint. Almost at the same time two other editions of the Septuagint were published -- those of Hesychius at Alexandria and of Lucian at Antioch. From these three editions the extant manuscripts of the Septuagint have descended, but by ways that have not yet been accurately traced. Very few manuscripts can be assigned with more than probability to one of the three families. The Hexaplaric, Hesychian, and Lucianic manuscripts acted one upon the other. Most extant manuscripts of the Septuagint contain, as a result, readings of each and of none of the great families. The tracing of the influence of these three great manuscripts is a work yet to be done by the text-critics.

PAPYRUS. -- About sixteen fragments on papyrus are extant. Of these, the most important are: Oxyrhyncus Pap. 656 (early third cent.), containing parts of Gen., xiv-xxvii, wherein most of the great vellum manuscripts are wanting.

British Museum Pap. 37, at times called U (seventh cent.), containing part of Psalms (Hebrew) x-xxxiii.

A Leipzig Pap. (fourth cent.) containing Psalms xxix-liv. These two Psalters give us the text of Upper Egypt.

A Heidelberg Pap. (seventh cent.) containing Azch., iv, 6-Mal., iv, 5.

A Berlin Pap. (fourth or fifth cent.) containing about thirty chapters of Genesis.

VELLUM UNCIAL. -- Parsons collated 13 uncial and 298 minuscule manuscripts of the Septuagint; the former he designated with Roman numerals, I-XIII, the latter with Arabic numbers, 14-311 (cf., "V.T. Græcum cum Variis Lectionibus", Oxford, 1798). Legarde designated the uncials by Roman and Greek capitals. This designation is now generally accepted (cf. Swete, "Introduction to the Old Testament in Greek", Cambridge, 1902, 148).

aleph -- S. Cod. Sinaiticus (fourth century; 43 leaves at Leipzig, 156 together with N.T. at St. Petersburg, mainly London, British Museum Add. 43725) contains fragments of Gen. and Num.; I Par., ix, 27-xix, 17; Esd. ix, 9-end; Esth.; Tob.; Judith; I and IV Mach.; Isa.; Jer.; Lam., i, 1-ii, 20; Joel; Ab.-Mal.; the Poetical Books; the entire New Testament; the Epistle of Barnabas and part of the "Shepherd" of Hermas. The text is mixed. In Tobias it differs much from A and B. Its origin is doubtful. Two correctors (Ca and Cb) are of the seventh century. Ca tells us at the end of Esth. that he compared this manuscript with a very early copy, which Pamphilus testified had been taken from and corrected according to the Hexapla or Origen.

A, or Cod. Alexandrinus (fifth century; in British Museum, Royal 1 D. VIII) contains complete Bible (excepting Ps. 1-20-lxxx, 11, and smaller lacunæ) and includes deuterocanonical books and fragments, the apocryphal III and IV Mach., also I and II Clem. Its origin is Egyptian and may be Hesychian. It differs much from B, especially in Judges. Two scribes wrote the manuscript. The corrector belonged to about the same time.

B, or Cod. Vaticanus (fourth century; in the Vatican Library, Gr. 1209) contains complete Bible. The Old Testament lacks Gen., i, 1-xvi, 28; I and II Mach.; portions of II Kings, ii; and Psalms, cv- cxxxvii. The New Testament wants

Heb., ix, 14; I and II Tim.; Titus.; Apoc. Its origin is Lower Egyptian. Hort thinks it akin to the text used by Origen in his Hexapla.

C, or Cod. Ephraemi Rescriptus (fifth century palimpsest, in National Library, Paris, Gr. 9) contains 64 leaves of Old Testament; most of Eccl.; parts of Eccl.; Wisd.; Prov. and Cant.; 145 out of 238 leaves of New Testament.

D, or The Cotton Genesis (the Cantabrigiensis, or "Bezae") (fifth century; in British Museum, Nn. II 41) contains fragments of Gen.; was almost destroyed by fire in 1731, but had been previously studied.

E, or Cod. Bodleianus (ninth or tenth century; in Bodl. Libr., Oxford, Gr 35) contains Heptateuch, fragments.

F, or Cod. Ambrosianus (fifth century; at Milan) contains Heptateuch, fragments.

G, or Cod. Sarravianus (fifth century; 130 leaves at Leyden; 22 in Paris, one in St. Petersburg) contains the Hexaplaric Octateuch (fragments) with some of the asterisks and obeli of Origen.

H, or Cod. Petropolitanus (sixth century; in Imperial Libr., St. Petersburg) contains portions of Numbers.

I, or Cod. Bodleianus (ninth century; in Bodl. Libr., Oxford) contains the Psalms.

K, or Cod. Lipsiensis (seventh century; in Univ. of Leipzig) contains fragments of Heptateuch.

L, or The Vienna Genesis (sixth century; in Imperial Libr., Vienna) contains incomplete Genesis, written with silver letters on purple vellum.

M, or Cod. Coislinianus (seventh century; in National Library, Paris) contains Heptateuch and Kings.

N-V, or Cod. Basiliano-Venetus (eighth or ninth century; partly in Venice and partly in Vatican) contains complete Gen., Ex., and part of Lev., and was used with B in the critical edition of the Septuagint (Rome, 1587).

O, or Cod. Dublinensis (sixth century; in Trinity College, Dublin) contains fragments of Isaia.

Q, or Cod. Marchalianus (sixth century, in Vatican) contains Prophets, complete; is very important, and originated in Egypt. The text is probably Hesychian. In the margins are many readings from the Hexapla; it also gives many Hexaplaric signs.

R, or Cod. Veronensis (sixth century; at Verona) contains Gr. and Lat. Psalter and Canticles.

T, or Cod. Zuricensis, the Zürich Psalter (seventh century) shows, with R, the Western text; silver letters, gold initials, on purple vellum.

W, or Cod. Parisiensis (ninth century; in National Library, Paris) contains fragments of Psalms.

X, or Cod. Vaticanus (ninth century; in Vatican) contains the Book of Job.

Y, or Cod. Tauriensis (ninth century; in National Library, Turin) contains Lesser Prophets.

Z, or Cod. Tischendorf (ninth century) contains fragments of Kings; published by Tischendorf.

Gamma, or Cod. Cryptoferrantensis (eighth or ninth century; at Grottaferrata) contains fragments of Prophets.

Delta, or Cod. Bodleianus (fourth or fifth century; Oxford, in Bodl. Libr.) contains a fragment of Daniel.

Theta, or Cod. Washington (fifth or sixth century, to be in Smithsonian Institution), contains Deut.-Jos., found in Egypt, one of the Freer manuscripts. There are likewise seven uncial Psalters (two complete) of the ninth or tenth century and eighteen rather unimportant fragments listed by Swete (op. cit., p. 140).

VELLUM MINUSCULE More than 300 are known but unclassified. The Cambridge Septuagint purposes to collate the chief of these minuscules and to group them with a view to discriminating the various recensions of the Septagint. More than half of these manuscripts are Psalters and few of them give the entire Old Testament. In editing his Alcalá Polyglot, Cardinal Ximenes used minuscules 108 and 248 of the Vatican.

(b) Aquila Manuscript traces of the text of Aquila are found in

- fragments of Origen's third columns, written as marginal notes to some manuscripts, such as Q;
- the Milan palimpsest of the Hexapla, a most important tenth century copy found by Mercati in 1896. It contains about eleven Psalms, has no Hebrew column, and uses the space thereof for variant readings;
- the Cambridge fragment, seventh century, discovered in a Cairo genizah. It contains parts of Ps. xxi (see Taylor, "Cairo Genizah Palimpsests", 1900). The name Jahweh is written in old Hebrew letters.
- The Cairo fragments of the fourth and fifth centuries; three palimpsests (containing III Kings, xx, 7-17; IV Kings, xxiii, 11-27) published by Burkitt in 1897; and four portions of the Psalms (lxxxix, 17-xci, 10; xcvi, 7- xcvi, 12; xcvi, 3; ci, 16-cii, 13) published by Taylor (op. cit.).
- The fourth-century papyrus fragments of Gen., i, 1-5, published, 1900, by Grenfell and Hunt.

(c) Theodotion The Book of Daniel of Theodotion is found in the Septagint manuscripts previously mentioned. The Milan palimpsest contains his text in part.

(d) Symmachus Manuscript sources are the Milan palimpsest, Cambridge fragment, and Hexaplaric marginal notes, all of which are manuscript sources of Aquila.

(3) NEW TESTAMENT MANUSCRIPTS

(a) General. There are, according to the latest authority on this subject, von Soden ("Die Schriften des N.T. in ihrer ältesten erreichbaren Textgestalt", Berlin, 1902), 2328 New Testament manuscripts extant. Only about 40 contain, either entire or in part, all the books of the New Testament. There are 1716 manuscript copies of the Gospels, 531 of

the Act, 628 of the Pauline Epistles, 219 of the Apocalypse. The commonly received numeration of the New Testament manuscripts is that of Wettstein; uncials are designated by Roman and Greek capital, minuscules by Arabic numbers. These manuscripts are divided into the above-mentioned four groups -- Gospels, Acts, Pauline Epistles, Apocalypse. In the case of uncials, an exponent is used to designate the group referred to. D or Dev is Cod. Bezae, a manuscript of the Gospels; D3 or Dpaul is Cod. Claromontanus, a manuscript of the Pauline Epistles; E2 or Eact is Cod. Laudianus, a manuscript of the Acts. The nomenclature is less clear for minuscules. Each group has a different set of numbers. If a minuscule be a complete manuscript of the New Testament, it is designated by four different numbers. One and the same manuscript at Leicester is Evan. 69, Act. 31, Paul. 37, Apoc. 14. Wettstein's lists of New-Testament manuscripts were supplemented by Birch and Schols; later on Scrivener and Gregory continued the lists, each with his own nomenclature. Von Soden has introduced a new numeration, so as to indicate the contents and date of the manuscripts. If the content be more than the Gospels, it is marked delta (that is, diatheke, "testament"); if only the Gospels, eta (i.e., euaggelion, "gospel"); if aught else save the Gospels, alpha (that is, apostolos). B is delta-1; aleph is delta-2; Q is epsilon-4, etc. No distinction is made between uncials and minuscules. Scholars admit the logic and scientific worth of this new numeration, but find it too unwieldy and impracticable.

(b) Papyrus In the Archduke Rainer collection, Vienna, are several very fragmentary bits of New Testament Greek phrases, which Wessely, the curator of that collection in the Österreichische Nationalbibliothek assigns to the second century. There are many, not all are of the second century:

P³ (sixth-seventh century, #G2323) contains Luke 7 and 10.

P³³ [+P⁵⁸] (sixth century, no. 190 Pap. G. 17973, 26133, 35831 and 39783) contains Acts 7 and 15.

P³⁴ (seventh century, no. 191, Pap. G. 39784) contains I Cor. 16 and II Cor 5, 10-11.

P⁴¹ (eighth century, Pap. K. 7541-48) contains Acts 17-22.

P⁴² (seventh-eighth century, Pap. K. 8706) contains Luke 1-2.

P⁵⁵ (sixth-seventh century, Pap. G. 26214) contains John 1.

P⁵⁶ (fifth-sixth century, Pap. G. 19918) contains Acts 1.

P⁵⁷ (fourth-fifth century, Pap. G. 26020) contains Acts 4-5.

P⁷⁶ (sixth century, Pap. G. 36102) contains John 4.

P⁹⁶ (sixth century, Pap. K. 7244) contains Matthew 3.

The Grenfell and Hunt excavations in Oxyrhynchus brought to light various fragments of the New Testament which Kenyon, the assistant keeper of the manuscripts of the British Museum, assigns to the latter part of the third century. Only one papyrus manuscript of the New Testament is important to the text-critic -- Oxyrhynchus Pap. 657, third-fourth century; it preserves to us about a third of the Epistle to the Hebrews, and epistle in which Codex B is defective. These fragments were discovered in and around Oxyrhynchus (modern Behnesa), Egypt, located about 125 miles south of Cairo. They were discovered by Bernard P. Grenfell and Arthur S. Hunt, beginning in 1897. The publication of these is still in progress. Papyri from this site are not in one location, but are owned by a variety of libraries, universities and museums:

P¹ (P.Oxy. 2) (third century, in Univ. of Pennsylvania Museum) contains Matthew 1.

P⁵ (P.Oxy. 208) (third century, British Museum Pap. 782 + Pap. 2484) contains John 1, 16, 20.

P⁹ (P.Oxy. 402) (third century, Cambridge MA, Harvard Semitic Museum #3736) contains I John 4.

P¹⁰ (P.Oxy. 209) (fourth century, Cambridge MA, Harvard Semitic Museum #2218) contains Romans 1.

P¹³ (P. Oxy 657) (third-fourth century, British Museum P. 1532 verso) contains Hebrews 2-5, 10-12.

P¹⁵ (P.Oxy 1008) (third century, Egyptian Museum JE 47423) contains I Corinthians 7-8.

P¹⁶ (P.Oxy 1009) (third-fourth century, Egyptian Museum JE 47424) contains Philemon 3-4.

P¹⁷ (P.Oxy 1078) (fourth century, Cambridge England University Library Add. 5893) contains Hebrews 9.

P¹⁸ (P.Oxy 1079) (third-fourth century, British Museum P.2053 verso) contains Revelations 1.

P¹⁹ (P.Oxy 1170) (fourth-fifth century, Oxford, England Bodleian Library Gr. Bibl. D. 6 [P.]) contains Matthew 10-11.

P²⁰ (P.Oxy 1171) (third century, Princeton, NJ University Library AM 4117) contains Jas 2-3.

P²¹ (P.Oxy 1227) (fourth-fifth century, Allentown, PA Muhlenberg College Theol. pap. 3) contains Matthew 12.

P²² (P.Oxy 1228) (third century, Glasgow, Scotland University Library MS 2-X.1) contains John 15-16.

P²³ (P.Oxy 1229) (early third century, University of Illinois Classical Arch. and Art Museum G.P. 1229) contains Jas 1.

P²⁴ (P.Oxy 1230) (fourth century, Newton Ctr, MA Andover Newton Theol. Sch. OP 1230) contains Revelations 5-6.

P²⁶ (P.Oxy 1354) (C 600, Dallas TX So. Methodist Univ. Bridewell Library) contains Romans 1.

P²⁷ (P.Oxy 1355) (third century, Cambridge, Eng University Library ADD. 7211) contains Romans 8-9.

P²⁸ (P.Oxy 1596) (third century, Berkeley CA Pacific School of Religion Pap. 2) contains John 6.

P²⁹ (P.Oxy 1597) (third century, Oxford England Bodleian Library Gr. bibl. g. 4 (P)) contains Acts 26.

P³⁰ (P.Oxy 1598) (third century, Ghent, Belgium University Library U. Lib. P. 61) contains I Thess 4-5.
P³⁹ (P.Oxy 1780) (third century, Rochester, NY The Divinity School no. 1780) contains John 8.
P⁵¹ (P.Oxy 2157) (C 400, Oxford, England Ashmolean Museum P.Oxy. 2157) contains Galatians 1.
P⁶⁹ (P.Oxy 2383) (third century, Oxford England Ashmolean Museum) contains Luke 22.
P⁷⁰ (P.Oxy 2384) (third century, Oxford England Ashmolean Museum) contains Matthew 2-3, 11-12 and 24.
P⁷¹ (P.Oxy 2385) (fourth century, Oxford England Ashmolean Museum) contains Matthew 19.
P⁷⁷ (P.Oxy 2683) (second-third century, Oxford England Ashmolean Museum) contains Matthew 23.
P⁷⁸ (P.Oxy 2684) (third-fourth century, Oxford England Ashmolean Museum) contains Jude.
P¹⁰⁰ (P.Oxy 4449) (third-fourth century, Oxford England Ashmolean Museum) contains James 3-4.
P¹⁰¹ (P.Oxy 4401) (third century, Oxford England Ashmolean Museum) contains Matthew 3-4
P¹⁰² (P.Oxy 4402) (third-fourth century, Oxford England Ashmolean Museum) contains Matthew 4.
P¹⁰³ (P.Oxy 4403) (second-third century, Oxford England Ashmolean Museum) contains Matthew 13-14.
P¹⁰⁴ (P.Oxy 4404) (late second century, Oxford England Ashmolean Museum) contains Matthew 21.
P¹⁰⁵ (P.Oxy 4406) (fifth-sixth century, Oxford England Ashmolean Museum) contains Matthew 27-28.
P¹⁰⁶ (P.Oxy 4445) (third century, Oxford England Ashmolean Museum) contains John 1.
P¹⁰⁷ (P.Oxy 4446) (third century, Oxford England Ashmolean Museum) contains John 17.

(c) Vellum Uncials There are about 160 vellum uncials of the New Testament; some 110 contain the Gospels or a part thereof. The chiefest of these uncials are the four great codices of the entire Greek Bible, aleph, A, B, C, for which, see above. The Vatican (B) is the oldest and probably the best New Testament manuscript.

D, or Cod. Bezae (fifth or sixth century; in University Library, Cambridge) contains Gospels and Acts in Gr. and Lat., excepting Acts, xxii, 29 to the end; it is a unique specimen of a Greek manuscript whose text is Western, i.e. that the Old Latin and Old Syriac.

D3 or Cod. Claromonianus (probably sixth century; in Nat. Libr., Paris) contains Pauline Epistles in Gr. and Lat., each text independent of the other. Before Hebrews is a list of the books of the New Testament and the number of lines (stichoi) in each; this list omits Thess., Heb., and Phil., includes four apocryphal books, and follows an unusual order: Matt., John, Mark, Luke, Rom., I and II Cor., Gal., Eph., I and II Tim., Titus, Col., Philem., I and II Pet., James, I, II and III John, Jude, Barnabas, Apoc., Acts, Hermas, Acts of Paul, Apoc. of Peter.

E, or Cod. Basileensis (eighth century; in Univ. Libr., Basle) contains the Gospels.

E2, or Cod. Laudianus (sixth century; Oxford, in Bodl. Library) contains Acts in Gr. and Lat. The former is somewhat like D.

E3, or Cod. Sangermanensis (ninth century; in Imper. Libr., St. Petersburg) contains Pauline Epistles in Gr. and Lat.; of same family as D3.

F, or Cod. Boreeli (ninth century; at Utrecht), contains Gospels.

F3, or Cod. Augiensis (ninth century; in Trinity College, Cambridge), contains Pauline Epp. in Gr. and Lat.; of the same family as D3, E3, and G3.

G, or Cod. Wolfii A (ninth or tenth century; at Cambridge, and London), contains the Gospels.

G3, or Cod. Boernerianus (ninth century; at Dresden), contains Paul Epp. in Gr. and Lat.; text of D3 type.

H, or Cod. Wolfii B (ninth or tenth century; at Dresden), contains Paul Epp. in Gr. and Lat.; text of D3 type.

H2, or Cod. Mutinensis (ninth century; at Modena), contains Acts.

H3, or Cod. Coislinianus (sixth century; originally at Mt. Athos where 8 leaves remain. Other parts were used for binding manuscripts; 22 leaves thus reached Paris; 3 which were discovered at St. Petersburg, Moscow and Kieff; 1 in Turin). This manuscript gives us, in great part, a fourth-century text of Euthalius of Sulca.

K, or Cod. Cyprius (ninth century; in Nat. Libr., Paris), contains the Gospels.

K2, or Cod. Mosquensis (ninth century; in Holy Synod Library, Moscow), contains Acts, Cath., and Paul. Epp.

L, or Cod. Regius (eighth century; in Nat. Libr., Paris), contains Gospels.

L2, or Cod. Angelicus (ninth century; in Rome), contains Acts, Cath., and Paul. Epp.

M, or Cod. Campianus (ninth century; in Nat. Libr., Paris), contains Gospels.

M3, or Cod. Campianus (ninth century; in Nat. Libr., Paris), contains Gospels.

N, or Cod. Purpureus, called also Petropolitanus (sixth century), contains Gospels in silver on purple vellum. About half the manuscript is extant: 182 leaves (found in Asia Minor, 1896) are in St. Petersburg, 33 at Patmos, 6 in the Vatican, 4 in British Museum, and 2 in Vienna.

P, or Cod. Guelferbytanus A (sixth century; Wolfenbüttel), contains Gosp. fragments.

P2, or Cod. Porphyrianus (ninth century; in St. Petersburg), contains Acts, Cath. and Paul. Epp.

Q, or Cod. Guelferbytanus B (fifth century; Wolfenbüttel), contains Gosp. fragments.

R, or Cod. Nitriensis (sixth century; in British Museum, London), a palimpsest copy of Luke.

T, or Cod. Borgianus (fifth century; in Vatican), Gr. and Sahidic fragments. One has the double-ending of Mark; another has 17 leaves of Luke and John, and a text akin to B and alpha

Z, or Cod. Dublinensis (sixth century; in Trinity Col., Dublin), a palimpsest containing 295 verses of Matt.; text probably Egyptian, akin to aleph

Delta, or Cod. Sangallensis (ninth or tenth century; at Saint-Gall), contains Gospels in Gr. and Lat.

Lambda, or Cod. Rossanensis (sixth century; at Rossano, in Calabria), contains Matt. and Mark, in silver letters on purple vellum with illustrations. N, Sigma, Sigma-b, and Phi are all akin and were probably produced at Constantinople from a single ancestor.

Sigma-b, or Cod. Sinopensis (sixth century; in Nat. Libr., Paris), consists of 43 leaves (Matt., vii-xxiv), in gold letters on purple vellum with 5 illustrations; it was bought by a French naval officer for a few francs, at Sinope, in 1899, and is called also Omicron and Hé.

Phi, or Cod. Beratinus (sixth century; at Berat in Albania), contains Matt. and Mark.

Beth, or Cod. Patirensis (fifth century; in the Vatican), contains Act., Cath. and Paul. Epp.

The American manuscript of the Gospels (fifth century), found in Egypt, 1907, has not yet been published; nor have the fragments of the Pauline Epistles (sixth century) which were found at the same time.

(d) Vellum minuscules The vast numbers of minuscule witnesses to the text of the New Testament would seem to indicate a rich field of investigation for the text-critic. The field is not so rich at all. Many of these minuscules have never been fully studied. Ninety-five per cent. of them are witnesses to the same type of text; that of the textus receptus. Only those minuscules interest the text-critic which are distinctive of or akin to one of the great uncials.

Among the Gospel minuscules, according to Gregory's numeration, the type of B-aleph is seen more or less in 33; 1, 118, 131, 209; 59, 157, 431, 496, 892. The type of D is that of 235, 431, 473, 700, 1071; and of the "Ferrar group", 13, 69, 124, 346, 348, 543, 713, 788, 826, 828. Among the Acts minuscules, 31 and 61 show some kinship to B; 137, 180, 216, 224 to D. 15, 40, 83, 205, 317, 328, 329, 393 are grouped and traced to the fourth century text of Euthalius of Sulica. Among the Pauline minuscules, this same text (i.e. that of H3) is found in 81, 83, 93, 379, 381.

(e) Lectionaries There are some 1100 manuscripts of readings from the Gospels (Evangelia or Evangelia) and 300 manuscripts of readings from Acts and Epistles (Praxapostoli). Although more than 100 of these lectionaries are uncials, they are of the ninth century or later. Very few of these books of the Epistles and Gospels have been critically examined. Such examination may later on serve to group the New Testament minuscules better and help to localize them.

IV. LATIN MANUSCRIPTS

Biblical manuscripts are far more uniform in Greek than in Latin script. Palæography divides the Greek into uncials and minuscules; the Latin into uncials, semi-uncials, capitals, minuscules and cursives. Even these divisions have subdivisions. The time, place and even monastery of a Latin manuscript may be traced by the very distinct script of its text.

(1) Old Latin Some 40 manuscripts have preserved to us a text which antedates the translation of St. Jerome; they are designated by small letters. Unfortunately no two of these manuscripts represent to us quite the same text. (See Appendix VIII) Corrections introduced by scribes and the inevitable influence of the Vulgate have left it a very difficult matter to group the Old Latin manuscripts. Text-critics now agree upon an African, a European and an Italian type of text. The African text is that mentioned by Tertullian (c. 150-220) and used by St. Cyprian (c. 200-258); it is the earliest and crudest in style. The European text is less crude in style and vocabulary, and may be an entirely new translation. The Italian text is a version of the European and was revised by St. Jerome in parts of the Vulgate. The most important Old Latin manuscripts are the bilingual New Testament manuscripts D, D3, E2, E3, F3, G3, Delta.

a, or Cod. Vercellensis (fourth century; at Vercelli), containing the Gospels.

b, or Cod. Veronensis (fifth century; at Verona), containing Gospels on purple vellum. a and b are our chief witnesses to the European text of the Gospels.

e, or Cod. Palatinus (fifth century; at Vienna, -- one leaf is in Dublin), contains the Gosp. For Acts, e is Lat. of E2; for Paul. Epp., e is Lat. of E3.

f, or Cod. Brixianus (sixth century; at Brescia), contains Gosp. on purple vellum; Italian type, thought by Wordsworth and White to be the best extant representative of the Old Latin text which St. Jerome used when revising the New Testament.

ff2, or Cod. Corbeiensis (fifth century; at Paris), contains the Gospels.

g, or Cod. Gigas (thirteenth century; at Stockholm), a complete Bible; Acts and Apoc. are in Old Latin text and are the chief representative of the European type.

h, or Palimpsest de Fleury (fourth or fifth century; at Turin), contains Mark, vii-xvi, 8 and Matt., i-xv; earliest form of Old Latin, African type, closely akin to text used by Saint Cyprian.

q, or Cod. Monacensis (sixth or seventh century; at Munich), contains Gospels; Italian type of text.

(2) Vulgate It is estimated that there are more than 8000 manuscripts of the Vulgate extant. Most of these are later than the twelfth century and have very little worth for the reconstruction of the text. Tischendorf and Berger designate the chief manuscripts by abbreviations of the names: am. = Amiatinus; fu. or fuld. = Fuldensis.

Wordsworth and White, in their critical edition of the Gospel and Acts (1899-1905); use Latin capitals to note the 40 manuscripts on which their text depends. Gregory (*Textkritik*, II, 634) numbers 2369 manuscripts. The most logical and useful grouping of these manuscripts is genealogical and geographical. The work of future critics will be to reconstruct the text by reconstructing the various types, Spanish, Italian, Irish, French, etc. The chief Vulgate manuscripts are:

A, or Cod. Amiatinus (eighth century; at Florence), contains complete Bible; text probably Italian, best extant manuscript of Vulgate.

C, or Cod. Fuldensis (A.D. 541-546; at Fulda, in Germany), a complete New Testament; Gospels are in form of Tatian's "Diatessaron". Bishop Victor of Capua found an Old Latin version of Tatian's arrangement and substituted the Vulgate for the Old Latin.

Delta, or Cod. Dunelmensis (seventh or eighth century; in Durham Cathedral, England), Gospels; text akin to A.

E, or Cod. Fuldensis (A.D. 541-546; at Fulda, in Germany), a complete New Testament; Gospels are in form of Tatian's "Diatessaron". Bishop Victor of Capua found an Old Latin version of Tatian's arrangement and substituted the Vulgate for the Old Latin.

G, or Cod. Sangermanensis (ninth century; at Paris), contains the Bible. In Acts, Wordsworth uses it more than any other manuscript.

H, or Cod. Hubertianus (ninth century; in British Museum, London), a Bible; Theodulfian type.

theta, or Cod. Theodulfianus (ninth century; at Paris), a Bible; Theodulfian type.

K, or Cod. Karolinus (ninth century; in British Museum, London), a Bible; Alcuin's type. See V.

O, or Cod. Oxoniensis (seventh century; at Oxford, in Bodl.), contains Gosp.; text English, affected by Irish influences.

O2, or Cod. Oxoniensis, or Selden Acts (eighth century; at Oxford, in Bodleian), contains Acts; Irish type.

Q, or Cod. Kenanensis, Book of Kells (q.v.) (eighth century; in Trinity College, Dublin), contains Gosp.; Irish type.

S, or Cod. Stonyhurstensis (seventh century; at Stonyhurst College, England), contains John; text akin to A and probably written near Durham.

V, or Cod. Vallicellianus (ninth century; at Rome, in Vallicelliana), a Bible; Alcuin's type. See K.

Y, or Cod. Lindisfarnensis (seventh century; in British Museum, London), Gospels. Liturgical directions in text show it is a copy of a manuscript written in Naples; text akin to A.

Z, or Cod. Hareianus (sixth or seventh century; in Brit. Mus., London), contains Epist. and Apoc.

V. SYRIAC MANUSCRIPTS

(1) **Old Syriac (OS)** The Curetonian and Sinaitic Syriac manuscripts represent a version older than the Peshitto and bear witness to an earlier text, one closely akin to that of which D and the Old Latin are witnesses. The Curetonian Syriac (Syr-Cur) manuscript was discovered in 1842, among manuscripts brought to the British Museum from the monastery of S. Maria Deipara in the Nitrian desert in Egypt, and was published by Cureton in 1858. It contains five chapters of John, large portions of Matt. and Luke, and Mark, xvi, 17-20, enough to show that the last twelve verses were originally in the document.

The Sinaitic Syriac (Syr-Sin) was found by Mrs. Lewis and Mrs. Gibson, during 1892, in the monastery of St. Catherine on Mount Sinai. This palimpsest contains the Four Gospels in great part, though not entire; it is an earlier recension of the same version as Syr-Cur. Both are assigned to the fifth century and represent a Syriac version which cannot be later than A.D. 200.

(2) **The Diatessaron** This harmony of the Gospels was written by Tatian, an Assyrian and the disciple of Justin Martyr, about A.D. 170, and was widely used in Syria. Our manuscript records are two Arabic versions, discovered one in Rome the other in Egypt, and published 1888. A Latin translation of an Armenian edition of St. Ephraem's commentary on the Diatessaron is in like manner witness to this early version of the Gospels. Scholars are inclined to make Tatian's to be the earliest Syriac translation of the Gospel.

(3) **The Peshitto** The earliest manuscript of this Syriac Vulgate is a Pentateuch dated A.D. 464; this is the earliest dated Biblical manuscripts; it is in the British Museum. There are two New Testament manuscripts of the fifth century. In all, the Peshitto manuscripts number 125 of Gospels, 58 of Acts and the Catholic Epistles, and 67 of the Pauline Epistles.

(4) **The Philoxenian Syriac version** The Philoxenian Syriac version of the New Testament has come down to us only in the four minor Catholic Epistles, not included in the original Peshitto, and a single manuscript of the Apoc., now at Trinity College, Dublin.

(5) **The Harklean Syriac version** This version of the New Testament is represented by some 35 manuscripts dating from the seventh century and later; they show kinship with a text like to D.

(6) **The Palestinian Syriac version** This version of the New Testament has reached us by lectionaries and other fragmentary manuscripts discovered within the past sixteen years. The three principal manuscripts are dated A.D. 1030, 1104, and 1118.

VI. ARMENIAN MANUSCRIPTS

Armenian manuscripts date from A.D. 887, and are numerous.

VII. COPTIC MANUSCRIPTS

(1) **Sahidic** The Apocalypse is the only book of the New Testament which has come down to us complete in a single manuscript of this dialect of Upper Egypt. Many isolated fragments have of recent years been recovered by excavation in Egypt; from these it may soon be possible to reconstruct the Sahidic New Testament. The earliest fragments seem to belong to the fifth century. Some of these manuscripts are bilingual (see T of New Testament manuscripts).

(2) **Boharic** This version in the dialect of Lower Egypt is well represented by manuscripts of the same character as B-aleph. The Curzon Catena is the earliest extant Boh. manuscript of the Gospels; it is dated A.D. 889 and is in the Parham Library. Others are of the twelfth and thirteenth centuries. None is at all so old as the Sah. fragments.

(3) **Middle Egyptian** Middle Egyptian fragments on vellum and papyrus, have been found in Fayum and near to Akhmim and to Memphis. The largest of these fragments is a British Museum sixth-century palimpsest of John, iii and iv.