

## HERMAS AND MATT. xxviii 19 f.

IN the first number of the *Hibbert Journal* (Oct. 1902), art. 'Three early doctrinal modifications of the text of the Gospels', Mr F. C. Conybeare writes (p. 102) that no other text 'has counted for so much in the dogmatic development of the Church' as Matt. xxviii 19 f, 'Go ye, therefore, and make disciples of all the nations, *baptizing them into the name of the Father and of the Son and of the Holy Ghost*: teaching them to observe all things whatsoever I commanded you.' As the 'Eusebian' form of this before the Council of Nice he gives (p. 104 f), 'Go ye and make disciples of all the nations *in my name*, teaching them to observe all things, whatsoever I commanded you.' In the same volume of the *Hibbert Journal* (p. 571 f) Mr J. R. Wilkinson replies, (1) that 'Eusebius, when writing his earlier works, at all events, had before him a MS of St Matthew with the reading, *πορευθέντες (οὖν) μαθητεύσατε πάντα τὰ ἔθνη ἐν τῷ ὀνόματί μου*'; but (2) that it is not proved that this MS omitted the clause, '*baptizing them*' &c. These words are not quoted in Mr Conybeare's proof-passages, 'for the simple reason that they have nothing to do with the argument of Eusebius.'

Mr Conybeare contends that his 'Eusebian' text of Matt. 1. c. is also 'Justinian'. From Justin's *Trypho* he cites the passage (§ 39, p. 258 A), 'God hath not yet inflicted nor inflicts the judgement, as knowing of some that still even to-day *are being made disciples in the name of his Christ*, and are abandoning the path of error, who also do receive gifts each as they be worthy, *BEING ILLUMINED* by the name of this Christ'; and he continues, 'The words italicized are in the Greek, *μαθητευομένους εἰς τὸ ὄνομα τοῦ χριστοῦ [αὐτοῦ]*. The objection hitherto to these words being recognized as a citation of our text was that they ignored the formula "baptizing them in the name of the Father and Son and holy Spirit". But the discovery of the Eusebian form of text removes this difficulty; and Justin is seen to have had the same text as early as the year 140, which Eusebius regularly found in his manuscripts from 300-340.' He argues afterwards from 'the Eusebian and Justinian texts' (p. 108), which are assumed to lack the injunction 'to baptize in the triune name'.

But what does Justin mean or imply by his *φωτιζόμενοι*, *being illumined*? In *Apol.* i 61 (p. 94 A, c) he describes baptism 'in the triune name', and says that it is called *φωτισμός*, *illumination*, thus, *ἐπ' ὀνόματος γὰρ τοῦ πατρὸς τῶν ὄλων καὶ δεσπότου θεοῦ καὶ τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καὶ πνεύματος ἁγίου τὸ ἐν τῷ ὕδατι τότε λουτρὸν ποιοῦνται . . . καλεῖται δὲ τοῦτο τὸ λουτρὸν φωτισμός, ὡς φωτιζομένων τὴν διάνοιαν τῶν ταῦτα μανθανόντων*. In the *Trypho* passage, granted that he is quoting Matt.

l. c., he would accordingly refer by the word φωτιζόμενοι to the clause, 'baptizing them &c.' The 'gifts' received by the illumined are gifts of the Spirit received at baptism.

Shortly after its first appearance I read Mr Conybeare's article, and the question occurred to me, Was the alleged 'Justinian' reading of Matt. l. c. known to 'Hermas'? Right or wrong as a reading there, ἐν τῷ ὀνόματί μου κτέ, 'make disciples of all the nations *in my name*', seemed to throw light upon a presumably allusive expression in *Sim.* ix. In *Mand.* i, as is well known, the Creator is said to be all-containing and alone *uncontainable* (ἀχώρητος). In *Sim.* ix 14. 5 the like is said of *the name of the Son of God*: it is ἀχωρητόν and sustains the whole world. The Rock (ix 2. 1), which represents Him, is capable of containing the whole world. We may say then that His name is thought of as 'all-containing and uncontainable'. If men of all the nations were made disciples *in* or baptized *into* His name, this would therefore be in the language of Hermas ἀχώρητον and able ὅλον τὸν κόσμον χωρῆσαι. Bearing the name implies baptism, as in chap. 16 on the preaching to the pre-dormient.

In chap. 14 l. c. we read of men bearing the name of the Son of God and walking in *His commandments*, with reference perhaps to the Fourth Gospel, but more especially to Matt. l. c. ὅσα ἐνετειλάμην. Ev. Matt. ends with the words ἕως τῆς συντελείας τοῦ αἰῶνος. To this, in its relation to the preaching of the Gospel, 'Hermas' may be thought to allude in *Vis.* iii 8. 9, where he asks Ecclesia εἰ ἤδη συντέλειά ἐστιν; viz. in connexion with the building of the tower, which signifies the evangelization of the world. I suppose Hermas to allude to Matt. l. c. and also to Mark xvi 15. But by this note I wish chiefly to call attention to and suggest an explanation of the word ἀχωρητόν as an epithet of the Name of the Son of God.

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## AN UNCIAL MS OF ST CYPRIAN.

IF my memory does not deceive me, none of the books on St Cyprian mentions an uncial MS of writings of that father owned by Juan Paez de Castro (chaplain to Philip II of Spain; †A. D. 1570) and by him given in pledge to D. Diego de Mendoza as security for the loan of a manuscript of the works of Ptolemy. Our authority is a statement by Jerome Zurita, in a document partially published by Ch. Graux, *Essai sur les origines du fonds grec de l'Escorial* (A. D. 1880) p. 335, n. 1: 'Item, las obras de Ptolomeo en griego, en papel de marca grande, de mano, encuadrado en perg., que se le prestó D. Diego de Mendoza, y él le