



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

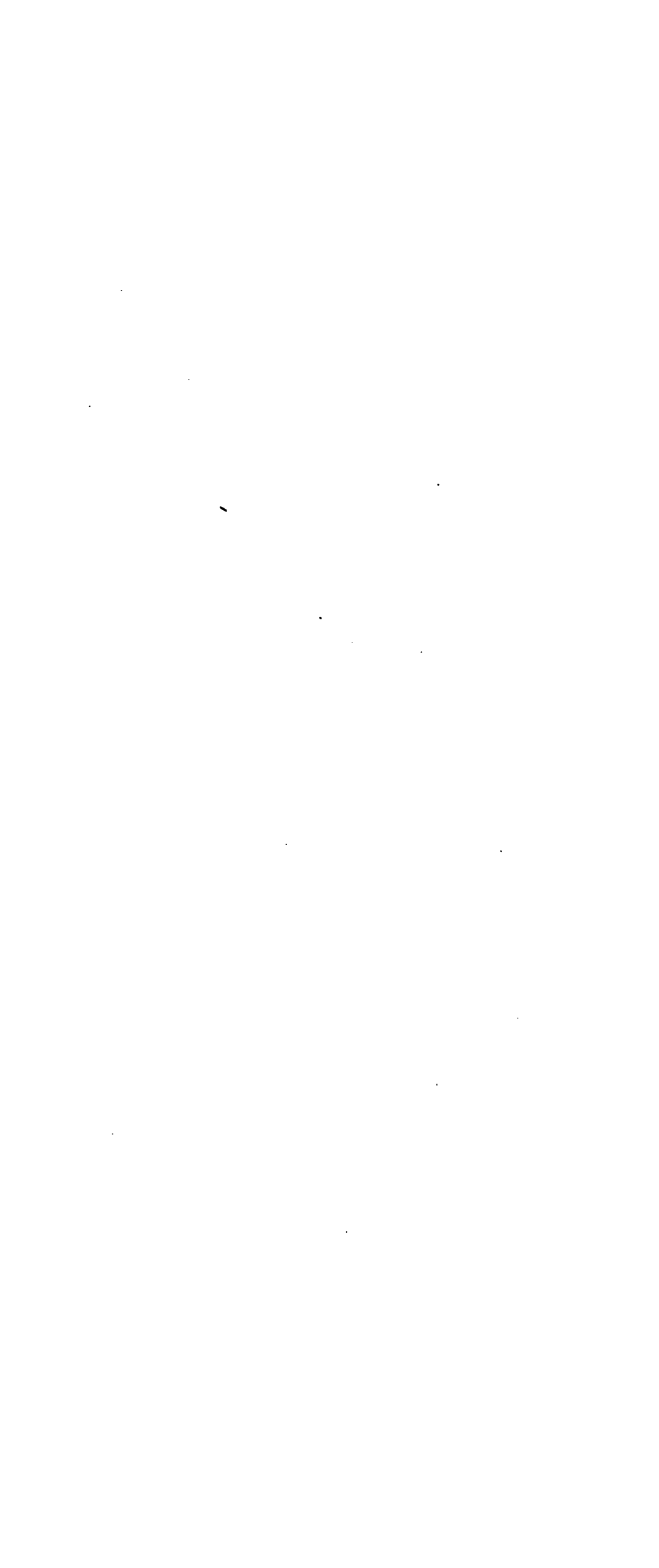




600094441S







**PORSON'S
LETTERS TO TRAVIS ECLECTICALLY EXAMINED**

Works by the same Author.

The HISTORICAL GEOGRAPHY of ARABIA. 2 vols. 8vo. 1844.

The ONE PRIMEVAL LANGUAGE. Parts I. II. III. 8vo. 1851-52-53.

MAHOMETANISM UNVEILED. 2 vols. 8vo. 1829.

SINAI PHOTOGRAPHED. 1 vol. folio. London, R. Bentley. 1862.

LIFE of BISHOP JEBB. 2 vols. (Second Edition, 1 vol.) 8vo. 1836-7.

APOSTOLICAL AUTHORITY of the EPISTLE to the HEBREWS.
1 vol. 8vo. 1838.

CRITICAL ESSAYS on GENESIS xx. and ST. MATTHEW II. 18, 19.
1826.

DISCOURSES on SUBJECTS of SCRIPTURE HISTORY. 8vo. 1823.

SIX-PREACHER SERMONS. 8vo. 1863.

'ISRAEL IN THE WILDERNESS;' or, Gleanings from the Scenes of the
Wanderings. 1 vol. 8vo. 1865. London, R. Bentley.

A NEW PLEA

FOR THE AUTHENTICITY OF THE TEXT OF THE

THREE HEAVENLY WITNESSES:

OR

PORSON'S LETTERS TO TRAVIS ECLECTICALLY EXAMINED

AND

THE EXTERNAL AND INTERNAL EVIDENCES FOR 1 JOHN V. 7
ECLECTICALLY RE-SURVEYED.

BY THE

REV. CHARLES FORSTER, B.D.

SIX-PREACHER OF CANTERBURY CATHEDRAL, AND RECTOR OF STATED, ESSEX:

AUTHOR OF

'THE APOSTOLICAL AUTHORITY OF THE EPISTLE TO THE HEBREWS.'

'He who has lived to throw light upon a single passage of Scripture, has not
lived in vain.' SCALIGER.



CAMBRIDGE:

DEIGHTON, BELL, AND CO.

LONDON: BELL AND DALDY.

1867.

101. e. 132

LONDON
PRINTED BY SPOTTISWOODE AND CO.
NEW-STREET SQUARE

To the Illustrious Memories

OF

ARCHBISHOPS WAKE AND SECKER;

OF

BISHOPS BULL AND PEARSON, BEVERIDGE AND
ATTERBURY, BARLOW AND HUET, GASTRELL
AND HORSLEY, BURGESS AND
MIDDLETON;

AND OF

MILL, BENDEL, AND KNITTEL,

THE FAITHFUL ADVOCATES OF 1 JOHN V. 7,

The following Pages are reverently Inscribed.

'An hundred MSS. of a book so ancient as the New Testament is a very small number, in comparison with the thousands, and tens of thousands, which are lost: here then it is possible, and often highly probable, that *the true reading is preserved in only one of the MSS. that are now extant*, and not impossible that it is contained in none.'

J. D. MICHAELIS.

'It is good and needful to adhere to this proof-passage, and not to suffer it to be discarded by that superficial criticism which is now so common. Nevertheless this must be done in a regular method. Otherwise more harm than good will result.'

ERNEST.

PREFACE.

THE SUBJECT of the following Work has lain in the author's mind for more than six and thirty years. Certified by long experience in a similar case, that the great question so long at issue as to the genuineness of 1 John v. 7 could never be set at rest without a far fuller analysis of the Scriptural, and a far deeper investigation of the Patristic, evidences, than had heretofore been thought of, he revolved the subject in his mind from time to time, in the intervals between other and arduous theological labours. The object at heart, viz. a final stand for the authenticity of the text of the three Heavenly Witnesses, thus never was lost sight of; although the execution of the contemplated work was only very partially accomplished. The more immediate cause of the present publication was the shock recently received on reading incidentally in Archdeacon Wordsworth's annotated edition of the Greek New Testament the following paragraph:

'The words in question are not received by *Griesbach, Scholz, Lachman, Tischendorf*. Nor need,

any one be disturbed by their non-appearance in the text.'

I can assure the learned annotator that 'their non-appearance in *his* text' very seriously disturbs me: not from any fear for the safety of the seventh verse, which cannot be disturbed from its place in the Sacred Canon by the FIAT of any individual, however respectable; but because of the pain I feel to see what is to me a mutilated text, and of the ill effect of an example otherwise *virtutibus imitabile* upon the minds of readers who are unable to judge for themselves, and who are apt, consequently, to be led away by an authority which they justly think entitled to respect.

As for Dr. Wordsworth's dogmatic decision upon this high matter (with all due respect for his high character and learning), I must say that a more weak or one-sided judgment I have never read. He quotes Griesbach, Scholz, Lachman, and Tischendorf (all modern latitudinarian critics) against the verse, without one word of note or reference to Mill's, or Bengel's, or Ernesti's, or Knittel's arguments for it. He runs over, in one hasty sentence, the hackneyed round of MSS. and Versions, and Lectionaries, and Fathers, which omit the verse, with exaggerated emphasis, without any allusion to the explanatory and qualifying circumstances, which have been so ably and so largely adduced by its profoundly learned upholders.

In all this, Dr. Wordsworth's course has been the opposite of Mill's and Bengel's. So scrupulously did these great critics weigh the antagonistic evidences, so conscientiously did they hold the balance, that their very honesty has given the adversaries a factitious advantage, by seeming to enhance the arguments which make against their own convictions and conclusions. Were it possible to overdo through honesty, these advocates of the disputed text might be said to have overdone; and of this noble truthfulness of spirit, its adversaries have not been slow to take an ungenerous advantage. But having thus done all that even its enemies could desire on the side of the arguments that make against the verse, Mill and Bengel decide for it.

For the truth's sake, and for his own, I regret that Dr. Wordsworth has not only lamentably failed to follow these bright precedents, but that he has set the directly opposite example: like Griesbach and all his followers, he has enhanced upon his own one-sided view, but slighted or suppressed the counter-evidence.

But there is a still graver error which affects not only the disputed verse, but the whole of Dr. Wordsworth's very learned, and very elaborate, edition of the Greek Testament; the admission, namely of a false first principle of Scripture criticism. This false principle is, the rejection of a common *Textus*

Receptus; and the assumption, by each individual editor, of the right to set up *his own text*: in other words, to impose *his own textus receptus* upon the whole Christian world. For, disguise it to themselves and others as men may, the practice now arraigned comes simply to this. In St. Paul's words, 'every man hath an interpretation;' and each successive editor would, if he could, force his own critical text as the standard text to be 'known and read of all men.' Now mark the downward course from right to wrong.

The plan of critical editions of the Greek Testament commenced in modesty and moderation. The father of the idea, the truly learned Mill, took for his cloak-pin the well-known *Textus Receptus*, the Elzevir edition of 1624; and appended his vast collection of various readings, with his notes of their various values, at the bottom of the page. Wetstein, a man of very different faith and spirit, still, nevertheless, adopted the same principle; and, while indulging in great latitude of criticism and of opinion, placed the fruits of his collections of numerous additional MSS. as foot-notes to the Mill or Elzevir text. Griesbach presently followed, and made the first great innovation, by bracketing those various readings which he honoured with his *Imprimatur*, in the body of the text: thereby, obviously, disturbing the eye, and distracting the attention, of the student by a double lection; and rendering undivided attention to the

current and continuity of the original lection a thing impossible. This bold license of innovation was quickly succeeded (as might naturally be anticipated) by a bolder and a worse. The modest foot-note, the bracketed interpolation, were alike discarded. All idea of a *textus receptus* was disclaimed. Each independent editor has latterly proceeded to recast the sacred text at his own discretion; to remove received readings, and substitute the various reading which meets his self-concocted rules of criticism, or strikes his fancy: until our modern critical editions represent as many texts as there are editors; and all prospect of a standard edition round which to rally is scattered to the winds. This is the actual state of things: the present result of the science styled Biblical criticism.

Now Dr. Wordsworth, in his very learned work, has (unhappily as I hold) adopted this latest and worst form of innovation. As a Scripture student of lifelong experience, and severe study of the styles, of the writers of the New Testament, I desire here to enter my solemn protest against a false principle of editorship, which makes every man, at once, the manufacturer of his own Bible, and the dictator of that Bible as the standard for all others. The case before us is a crying exemplification of the evil. By its excision from his text, Dr. Wordsworth tells us not only that we are not to receive, but that it is not permitted even to read, the seventh verse. I tell him

that he has published a mutilated text; and that, in the following pages I am prepared to prove it. As regards our opposite judgments, it is a question of individual authority: but I have yet to learn that, on a point of Scripture criticism, his authority, however respectable, is superior to mine. As regards the subject at issue, however, it is a question between a false principle and a sound one.

How the true character of the innovation here complained of has escaped its votaries, is to me, I own, matter of amazement. That rationalistic innovators should rush into such courses, can awaken no surprise. But that sound divines, not consciously arrogant or presumptuous, should fall in with a scheme of editorial revision so obviously based wholly in arrogance and presumption, seems inexplicable blindness.

Now, as the rejection of the *Textus Receptus* is the sole cause of the evil, so the restoration of the *Textus Receptus* is its only remedy. Not that any standard text can be immaculate—nothing human is: but because without a received standard text to recur to, the Christian world is at the mercy of private editorial judgments; and the sacred text itself, the sport of every novelty-loving scholastic speculatist! Neither is each speculatist at unity even with himself; for nothing has been more common with modern critical editors than to change their own new readings with successive editions. Of this Tischendorf him-

self, and others, are living examples and warnings. For this chaotic confusion, I repeat, a *Textus Receptus* is the only remedy.

Bold and paradoxical as he was, Michaëlis strongly felt this, and has well and justly advocated the principle as vitally essential to the conservation of the general integrity of the text: at once, a rallying-point and safeguard.

In these days of unsettledness, it may be well to bring his words before the Christian public; and to remind even his rationalistic followers of what 'one of their own prophets hath spoken.'

'I will conclude this subject by pointing out the qualifications requisite for a critical edition of the Greek New Testament; or, in other words, for an edition, which, beside the text, has a considerable number of various readings. It appears from the first section of this chapter, that a critical edition of this kind is still wanting; and that not only Wetstein's predecessors are very imperfect in comparison with him, but that he himself has committed so many mistakes, that we cannot always rely *on him*. It is therefore much to be wished that a new and complete collation might be made of all the manuscripts quoted by Wetstein and his predecessors, before those precious remains of antiquity are lost.

'I could wish that, in this critical edition, *no alteration were made in the text*, which I would have taken

from the third edition of Robert Stephens. To this text the great collections of various readings have been adapted: if, therefore, they were placed under another text, it would create confusion, because they would not be various readings to that text. And, in the same manner as Kennicott required that all those, whom he employed in collating Hebrew manuscripts, should collate them with the edition published by Van der Hooght in 1705, *one and the same edition of the Greek Testament* likewise must be used.'—*Introduction to the New Testament*, vol. ii. p. i. pp. 498–499.

Had Michaëlis's rule, as here laid down, been observed by the modern critical editors of the Greek Testament, we should have been spared all dangers as to the integrity of the text, inevitably arising from every editor being his own text-maker. A Textus Receptus for the basis, and appended foot-notes for various readings, combine in fact all the requisites, at once, for safety, and for progress. On this principle, no *radical* mischief can arise from any amount of real or supposed emendations. Good emendations will have their due value, and foolish emendations will be harmless. But the evil of a perpetually fluctuating text is deadly and incurable.

An example or two will suffice to illustrate the practical ill consequences of the license assumed by most modern editors in their critical editions. I have

elsewhere noticed that Tischendorf had the rashness to insert, and the magnanimity to rescind, several hundred new readings: restoring, in his later editions, with true honesty, the readings of the discarded Textus Receptus. Nay more: instances of wholesale cancel have not been wanting, in other cases of editorship, between the press and publication. Which are right, the *πρῶται* or the *δεύτεραι φροντίδες*? All we are sure of (a grave consideration in a case so solemn) is, that 'the trumpet gives an uncertain sound.'

The uncertainty of any text founded on such factitious emendations, is alone its sufficing condemnation. To multiply examples of failure, would be endless. But one specimen we may pause on, at once so venturous an experiment, and so signal a breakdown, that if it serves not as a lesson to our modern editors, it may at least serve as a warning to their too confiding readers: especially to that class of readers most liable to be endangered by specious novelty, and most likely, eventually, to endanger others—the youthful theological students at our Universities. In a recent critical edition of St. Paul's Epistles to the Corinthians, based on an avowedly emendated text, of which it has been pronounced by high classical authority that 'the errors are sown broadcast throughout the two volumes,' I was startled and shocked by one alarming emendation: namely, the expunction

of the word κλάμενον, from 1 Cor. xi. 24. As this word occurred in the Eucharistic form of words directly revealed by our Lord himself from heaven to St. Paul, my attention was riveted by the daring boldness of such a break in such a text. Knowing by long and large experience the value of internal evidence in such cases,—that the true touchstone was the *interna bonitas* of the context,—I immediately examined it, and found, as I had anticipated, the received reading κλάμενον triumphantly confirmed by its antecedent, 1 Cor. x. 16, viz., τὸν ἄρτον ὃν κλῶμεν· both terms belonging to the institution of the Eucharist; and the one preparing the way for the other. Entirely convinced myself of the integrity of the received text by this evidence, after a long life spent in the study of St. Paul's style, I prepared to vindicate the Textus Receptus: my only difficulty being how to bring home to the minds of others the convictions of my own. With this view I tasked myself to simplify the proof: certain of the unsoundness of the proposed emendation, and of its evil theological bearings. The slenderness of the grounds on which so grave a change was adventured, almost passed credibility. The editor's avowed process was a balance of the MS. authorities; and, holding the scales with trembling hand, he pronounced the balance to incline *slightly* against the κλάμενον, and on the strength of this evanescent preponderance, decided against, and

struck out, a word which (if genuine) THE LORD GOD HAD SPOKEN! Shocked by the levity and irreverence of a mode of textual criticism like this, (however unconsciously so on the part of its employer,) my whole soul was bent on its confutation and exposure. But it pleased Providence, most unexpectedly, to spare my pains, by the recovery of this GOD-BREATHED text, in its unrationalistic integrity, in the page of the great Athanasius. Every catholic spirit will sympathize in the emotion with which I perused the un mutilated verse, essentially identical with that in our Textus Receptus, as it is cited by this glorious champion of the catholic faith, whose words deserve to be written in letters of gold:

Δι' οὗ σώματος παρέδωκεν ἡμῖν μυστήριον, λέγων· Τοῦτό ἐστί μου τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον· καὶ τὸ αἷμα τῆς καυῆς διαθήκης (οὐ τῆς παλαιᾶς) τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.—St. Athanas. ap. Galland. Bibl. Patr. tom. v. p. 169.

Comment is needless. The exposure of the professed emendation is so overwhelming, as (were not the integrity of inspired Scripture at stake) almost to awaken pity for the unlucky emendator. St. Athanasius's MSS. of the Greek Testament were older by two or three centuries than the oldest of the MSS. now extant. *His* text of the Greek Testament is evidence final and beyond appeal. And *his* reading, κλώμενον, is a death-blow, not only to the rash emen-

dation at issue, but to the false principle of judging texts solely by the evidence of existing Greek MSS.¹

¹ Since remarking the palpable reciprocity between the κλώμεν of 1 Cor. x. 16, and the κλώμενον of 1 Cor. xi. 24, I find that St. Chrysostom authenticates both readings, by showing that the act of 'breaking' entered vitally into the Apostolic administration of the Eucharist; and that St. Chrysostom, equally with St. Athanasius, in 1 Cor. xi. 24, read κλώμενον in his Greek MSS. Here is his witness to these two genuine readings of our Textus Receptus.

ὁ ἄρτος ὃν κλώμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶ; . . . διὰ τι δὲ προσέθηκεν ὃν κλώμεν; τοῦτο γὰρ ἐπὶ μὲν τῆς Εὐχαριστίας ἐστὶν ἰδεῖν γινόμενον· ἐπὶ δὲ τοῦ σταυροῦ οὐκέτι, ἀλλὰ καὶ τοῦναντίον τοῦτῃ· ὅσοῦν γὰρ αὐτοῦ, φησὶν, οὐ συντριβήσεται. ἀλλ' ὅπερ οὐκ ἔπαθεν ἐπὶ τοῦ σταυροῦ, τοῦτο πάσχει ἐπὶ τῆς προσφορᾶς διὰ σέ, καὶ ἀνέχεται διακλώμενος, ἵνα πάντας ἐμπλήσῃ.—*St. Chrys. in 1 Cor. Hom. xxiv. Op. tom. x. p. 213. ed. Bened.*

ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, φησὶν, ὃ καὶ παρέδωκα ὑμῖν· ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό μου τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.—*Id. ib. Hom. xxvii. p. 245.*

This overwhelming authentication of the κλώμενον of the Textus Receptus following upon that of St. Athanasius, not only doubly establishes the reading, but gives also the *rationale* of the term, as an indispensable adjunct in the administration of the Eucharist, as continued from Apostolic to St. Chrysostom's times. St. Chrysostom writes, indeed, as though he had meant to bring to book, by anticipation, our modern textualists, and their critical emendations. For he repeats the verse in question, and its genuine reading κλώμενον, in the very next page; and so as to mark the emphatic κλώμενον as the life-blood of the Divine formulary. Commenting upon the ineffable significancy of each word in this formulary as *the last words* of Christ to his disciples, he thus expresses himself: οὕτω καὶ ὁ Παῦλος καὶ ἐντεῦθεν φρικτὸν ποιῆσαι τὸν λόγον βουλόμενος, ἀναμνήσθητε, φησὶν, ὅτι ταύτην ἐσχάτην ὑμῖν δέδωκε τὴν μυσταγωγίαν· καὶ ἐν αὐτῇ τῇ νυκτὶ, ἣ καὶ σφάγτεσθαι ὑπὲρ ἡμῶν ἔμελλε, ταῦτα ἐνετέλλετο· καὶ παραδιδούς ἡμῖν τὸ δεῖπνον ἐκεῖνο, μετ' ἐκεῖνο οὐκέτι προσέθηκεν ἕτερον· εἶτα καὶ αὐτὰ λοιπὸν διηγείται τὰ γεγενημένα, λέγων· ὅτι ἔλαβεν ἄρτον, καὶ εὐχαριστήσας, ἔκλασε, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον.—*St. Chrys. ib. ib. Op. tom. x. p. 246.*

Neither is St. Athanasius the sole Patristic authority for the genuineness of the reading κλώμενον of our Textus Receptus. Nearly four centuries later, the κλώμενον reappears in 1 Cor. xi. 24, as quoted by one of the latest of the Greek Fathers, Germanus, Archbishop of Constantinople, A.D. 715. Formally citing our Lord's words, he thus records them: Λέγων· Τοῦτό ἐστι τὸ σῶμά μου, καὶ τὸ αἷμά μου, τὸ κλώμενον καὶ διαχεόμενον εἰς ἄφεσιν ἁμαρτιῶν.—*St. German.* ap. Galland. *Bibl. PP.* tom. xiii. p. 230.

A third Patristic example is of peculiar importance, because the κλώμενον stands here in the body of the eleventh chapter, which is cited at full length in the context last in question. See Galland, *ut supra*, tom. xi. pp. 24–26.

I would notice as an independent coincidence, that Germanus connects the κλώμενον of 1 Cor. x. 16, with the κλώμενον of xi. 24, precisely as I had done before I was aware of our critical concurrence. In this passage, he professedly gives our Lord's own wording of his own administration of the Eucharist. His κλώμενον, therefore, purports to be the voice of Christ himself, speaking to St. Paul from heaven. How awful the pseudo-criticism, that would cancel on the plea of a nice balance of MSS., a vital word of this heaven-spoken revelation!

But the reading of the Textus Receptus, κλώμενον, given by St. Athanasius from his MSS. of the Greek

Testament, has other and independent vouchers: for it is incorporated in the Liturgy of the Ethiopic Church which he founded, and in that of the Alexandrine Church over which he presided. These Liturgies, unquestionably of very high antiquity, are supposed to date, the former in the fourth, the latter in the second, century, The following are their readings of the passage, 1 Cor. xi. 24, in their respective Communion Services.

‘Liturgia Alexandrinæ Ecclesiæ Apostolica, ex Æthiopicis a Ludelf. Lat. ed.

‘Verba Institutionis.

‘Accipiens igitur panem, gratias egit, et dixit: Accipite, comedite, hoc est corpus meum, quod pro vobis frangitur. Et similiter calicem quoque, et dixit: Hic est sanguis meus, qui pro vobis effunditur. Cum facitis hoc, in commemoratione mei id facitis.’—Procter, History of Common Prayer, p. 306.

The Liturgy of the Alexandrine Church, here represented by that of the affiliated Ethiopic Church, ascends to almost Apostolical antiquity. Its witness to the genuineness of the received reading *κλώμενον*, can need no accession of authority. It is repeated, however, by that of the Liturgy of St. James: representing the Eucharistic office of the churches of Antioch and Jerusalem, about the fourth century.

‘Liturgiæ quæ Sancti Jacobi dicitur, Ecclesiæ Antiochenæ et Hierosolymitanæ, ad quarti sæculi quantum fieri potuit restituta.

Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ὀθανάτων αὐτοῦ χειρῶν· ἀναβλέψας εἰς τὸν οὐρανὸν, εὐχαριστήσας, ἀγιάσας, κλάσας, ἔδωκεν, εἰπὼν· Δάβετε, φάγετε· Τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ δεδόμενον εἰς ἄφεσιν ἁμαρτιῶν.—
Procter, ut supra, pp. 308, 309.

We thus have six ancient witnesses, three Patristic, and three ecclesiastical, all of the very highest authority—dating, the Alexandrine Liturgy, about the second, the Antiochean, Jerusalem, and Ethiopic Liturgies in the fourth, and St. Athanasius, St. Chrysostom and St. Germanus in the fourth and eighth centuries—all uniting to affirm the authenticity of the one Divine word κλώμενον, which has been discarded in a recent ‘critical edition’ on the sole plea of the depression of the scale by the turn of a hair, on a balance of the extant Greek MSS. What is the moral of a critical collapse like this? It is, a warning to all modern emendators of the sacred text, of the precipice on which they stand, and of the gulf into which they would plunge their unwary readers, in making the extant Greek MSS. alone a decisive test against the

authorized, and very generally self-evincing, readings of the *Textus Receptus*.²

I shall close this prefatory notice by directing the attention of the reader, antecedently, to the line of proof pursued in the present work, so far as it is in the main or altogether new.³ With this view I would point out the following objects aimed at:

1. To set the Scripture evidences in a new light, by collation of the controverted part of St. John's First Epistle with the corresponding portions of his Gospel.

² After the establishment of the received reading κλώμενον (1 Cor. xi. 24) by the overwhelming authority of SS. Athanasius and Chrysostom, it might almost seem a work of supererogation to call in further witness. There exists, however, further witness of such public weight, and of so universal a character, that it should not be left unnoticed. I mean the presence of κλώμενον in the ancient eucharistic formula, used in the celebration of the Lord's Supper. This fact we learn from the Liturgy passing under the name of St. Chrysostom, published in the twelfth volume of the Benedictine edition of his works. In ordering the consecration of the elements, this Liturgy thus recites our Lord's words: αἴρων τὴν δεξιὰν αὐτοῦ μετὰ εὐλαβείας [ὁ ἱερεὺς xcil.] εὐλογεῖ τὸν ἅγιον ἄρτον, ἐκφώνως λέγων· Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν. ὁ Χορὸς· Ἀμήν.—*Ordo Divini Sacrificii*, ap. S. Chrys. *Op.* tom. xii. p. 791.

Now, whoever the author of this ancient Liturgy, it most accurately preserves and represents *the received reading* of 1 Cor. xi. 24, as that in use in the Universal Church in the public solemn administration of the holy Eucharist.

³ I must be allowed here to observe, once for all, that any readers who would follow me, must be prepared *to study*; for what takes much labour to write, takes some labour to read. I decline therefore to recognize the verdict of any, who go either upon the principle of a foregone conclusion, or who would glance over this momentous argument as a matter of child's play.

2. To present the Patristic evidences in a wholly new light, by proving the alleged quotations of the seventh verse to be *bonâ fide* quotations, from collation with the context of the treatises in which they occur.

3. To bring to light a wholly new proof of the authenticity of the seventh verse, from the fact, that the entire passage, 1 John v. 6-9, is cast in the mould of Hebrew parallelism; and that the laws of Hebrew parallelism, as laid down by Bishops Lowth and Jebb, render the seventh verse an integral and indispensable part of the passage.

The second of these points is of paramount importance; for nothing has militated more against a just judgment as to the authenticity of the seventh verse, than the erroneous judgment of critics upon the Patristic evidences in its favour. For this false judgment (apart from the wrong animus on theological grounds so palpable in too many of the adversaries of the verse) the following causes may be assigned:

1. Inattention to the very limited amount of formal quotations from Scripture in the writings of the Fathers.

2. Inattention to the context of the treatises containing conceived Scripture quotations.

3. Inattention, in the case of Scripture terms used by the Fathers, to the internal marks of their being really taken from Scripture.

The following pages will show the reader to how great

an extent these three causes have combined to blind the eyes of critics as to the evidences really furnished by the Fathers in support of the text of the three Heavenly Witnesses. First, by demonstrating that direct Patristic quotations are limited to a very few Scripture commonplaces. Secondly, by showing that the alleged quotations of 1 John v. 7, treated by Porson and his fellow-critics as chance expressions of the Fathers, are provable, by the contexts in which they stand, to be as really quotations as any formally stated by the Fathers to be so. And thirdly, by showing that single Scripture terms, by the order of their introduction, often prove themselves to be taken from Scripture.

These three points demand a measure of consideration which they have never heretofore received. Because the writings of the Fathers in general are such a tissue of Scripture texts, and phrases, and words, that (without proof to the contrary) the only fair a priori presumption is, that every such text, or phrase, or word, is taken from Scripture.

It is almost needless to say that the course of the adversaries of the disputed verse has been uniformly the converse of this only fair one. For while they admit in a general way (and none more fully than Professor Porson) that the text of the Fathers is thus largely a tessera of Scripture phraseology, they, one and all, strenuously deny the Scriptural origin of

every Patristic expression which supports the seventh verse.

The stress laid by the adversaries upon the alleged non-quotation, by the Fathers, of the disputed text is matter of notoriety. But granting for argument sake the allegation to be true, the question arises, What is the value of the argument? I shall now test it.

Upon the subject of Scripture quotation, Tertullian and St. Athanasius may fairly be taken as representing the mind and ideas of the Fathers generally; for all alike act on the principle of *sparing* formal quotations. Now what is their common rule as regards Scripture quotations? Upon the very subject in question, the doctrine of the Trinity, both tell their readers that they do not task them with the Scripture proofs, leaving the Scriptures to speak for themselves: that they use the utmost brevity, noticing only one or two sufficing texts. St. Athanasius especially (the great champion of the catholic doctrine) disclaims the very idea of burthening his readers' memory with texts of Scripture; affirming that a single Scripture, the first verses of the first chapter of St. John's Gospel (the great common-place with nearly all the Fathers), contains the whole doctrine, and that no Scripture proof is required or should be asked for beyond this. After announcements like these by the Fathers themselves, it is to be hoped we shall hear no more of the much-bruited objection from

the absence of the controverted verse in the works of the Fathers. Had Porson known the above-noticed passages, even he (if not from better motives, through fear of their being known) durst not have advanced it. Still less will any be likely, now that they are made publicly known, to set up themselves against Tertullian and St. Athanasius, by a vain attempt at the revival of this *caput mortuum* objection.⁴

POSTSCRIPT.

Since writing the above, I have had the deep satisfaction of finding St. Athanasius's decisive witness to the genuineness of the reading *κλώμενον*, 1 Cor. xi. 24, seconded by the equally conclusive testimony of his illustrious contemporary St. Basil. The testimony of this great ancient is conclusive, indeed, beyond example in a case of verbal criticism. For he not

⁴ Knittel has well exposed the nullity of a similar objection, in the case of the famous passage in Josephus, bearing testimony to Christ: "Unquestionably," say those who would raise suspicions against the authenticity of Josephus's testimony to Christ. "Unquestionably Justin Martyr, when trying to convince Tryphon the Jew, of the truth that our Jesus was the true Messiah, would have appealed to this testimony, had it been genuine, and in the writings of Josephus." This difficulty is removed, i. e. its analogical inference (or *contingenter indicans*) is annulled, the moment we find Justin, in this famous dialogue of his, expressly saying to Tryphon, that he would adduce no other than Bible proofs, to convince him that Jesus was the Christ; and the Jew answering, that he (the Jew) required none other.—*New Criticisms*, p. 14.

only reads κλώμενον in St. Paul's record of our Lord's words, but he inserts κλώμενον into St. Luke's record of the same Divine transaction. Thereby, not only showing the prominence of this word in his own mind, but indicating it as the reading in St. Luke xxii. 19, in his MSS. The latter, indeed, seems the just solution, and that κλώμενον was a various reading in St. Basil's MSS. for διδόμενον. But his evidence to the word is complete beyond precedent, because he follows up his quotation from St. Luke, by quoting St. Paul's parallel narrative in full, with the true reading κλώμενον standing as it stands in our Textus Receptus. This latter quotation is of further and very high value, because, with one or two slight verbal omissions, it reads word for word identical with the now clamorously depreciated received text. For a single example, none more conclusive could be adduced for the general integrity of that inestimable standard. With these preliminary remarks I submit the whole passage to the reader ; and leave it with St. Basil to settle accounts as to the term κλώμενον, with its expunger, one of the many modern *emendators* of our venerable Textus Receptus.

καὶ πρὸς τῷ τέλει τῶν Εὐαγγελίων γέγραπται·
 Λαβὼν οὖν ὁ Ἰησοῦς ἄρτον, καὶ εὐχαριστήσας, ἔκλασε,
 καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φάγετε,
 τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο
 ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ λαβὼν τὸ ποτήριον,

καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· πίετε ἐξ αὐτοῦ πάντες· τοῦτο γάρ μου ἐστὶ τὸ αἷμα τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. μαρτυρεῖ δὲ τούτοις ὁ Ἀπόστολος λέγων· Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου, ὃ καὶ παρέδωκα ὑμῖν· ὅτι ὁ Κύριος Ἰησοῦς ἐν τῇ νυκτὶ, ἣ παρεδίδοτο, ἔλαβεν ἄρτον, καὶ εὐχαριστήσας, ἔκλασε, καὶ εἶπε· Τοῦτό ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσαύτως τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων· Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὅσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἔλθῃ.—*S. Basil. De Baptismo, lib. i. Op. tom. i. p. 671, 672, ed. Par. 1618.*

CONTENTS.



CHAPTER I.

INTRODUCTION	PAGE I
------------------------	-----------

CHAPTER II.

<i>τὰ τρία ἓν</i> — <i>τρία</i> IN THE NEUTER APPLIED TO THE THREE PERSONS—EXEMPLIFICATIONS IN ST. HIPPOLYTUS, ST. BASIL, EUSEBIUS, AND ST. GREGORY NAZIANZEN	14
---	----

CHAPTER III.

ST. ATHANASIUS VERSUS PORSON—BEARING OF PATRISTIC EVIDENCES—THE 'PHILOPATROS'	26
---	----

CHAPTER IV.

<i>οἱ τρεῖς, τὰ τρία, ἡ τριάς</i> —EARLY OCCURRENCE OF <i>ἡ τριάς</i>	36
---	----

CHAPTER V.

ECLECTIC EXAMINATION OF PROF. PORSON'S ARGUMENTS AGAINST I JOHN V. 7—ST. ATHANASIUS—ST. CYPRIAN	43
---	----

CHAPTER VI.

MENTION OF TRINITY AS WITNESSES IN VARIOUS FATHERS—THE ATHANASIAN CREED	71
---	----

CHAPTER VII.

	PAGE
EXAMINATION OF 'SPURIA' ASCRIBED TO APOSTOLIC FATHERS—	
DEMONSTRATION OF 1 JOHN V. 7 FROM ITS IMMEDIATE CONTEXT	83

CHAPTER VIII.

ST. PROCLUS, ARCHBISHOP OF CONSTANTINOPLE—'Εγκώμιον εἰς ἀγίων Ἰωάννην	94
--	----

CHAPTER IX.

ἡ τριάς—CHRONOLOGICAL CATEGORY OF AUTHORITIES EMPLOYING THIS TERM—ST. CYPRIAN AND TERTULLIAN	106
---	-----

CHAPTER X.

THE GREEK MSS.—GENERAL STATEMENTS CONCERNING THEM	113
---	-----

CHAPTER XI.

CODEX MONTFORTIANUS—CODEX ALEXANDRINUS IN SUPPORT OF IT—BISHOP MARSH AND DR. MILL ON COD. MONTFORT.—LINCOLN AND NEW COLLEGE MSS.	118
--	-----

CHAPTER XII.

THE COMPLUTENSIAN POLYGLOT	141
--------------------------------------	-----

CHAPTER XIII.

THE LATIN EVIDENCES—THE LA CAVA AND STA. CROCE MSS.—TER- TULLIAN—ST. CYPRIAN—MODE OF SCRIPTURE QUOTATION GENERALLY ADOPTED BY FATHERS	144
---	-----

CHAPTER XIV.

ACCOUNT OF THE LA CAVA MS.—ACCOUNT OF THE SANTA CROCE MS.	176
---	-----

Contents.

xxx*i*

CHAPTER XV.

	PAGE
FURTHER EXAMINATION OF LATIN EVIDENCES—AFRICAN CONFESSIO FIDEI	187

CHAPTER XVI.

GREEK MSS. : EXAMINATION OF THE ARGUMENT FROM OMISSION .	193
--	-----

CHAPTER XVII.

NEWLY-DISCOVERED GREEK AUTHORITY OF FOURTH CENTURY— INTERCHANGE OF <i>Υἱὸς</i> AND <i>Λόγος</i>	200
--	-----

CHAPTER XVIII.

RE-EXAMINATION OF INTERNAL EVIDENCES—LOGICAL AND GRAM- MATICAL NECESSITY FOR EXISTENCE OF SEVENTH VERSE. .	210
---	-----

CHAPTER XIX.

THE DOCTRINAL CORRESPONDENCE BETWEEN ST. JOHN'S GOSPEL AND FIRST EPISTLE IN EXPOSITION OF THE LAW OF WITNESS—THE SEVENTH VERSE NECESSARY TO PERFECT THIS CORRESPONDENCE	221
---	-----

CHAPTER XX.

INTERNAL EVIDENCES, DEPENDING ON COMPLETENESS OF DOCTRINAL STATEMENTS, ON GRAMMATICAL STRUCTURE, AND ON LAWS OF HEBREW PARALLELISM	228
--	-----

CHAPTER XXI.

INTERNAL EVIDENCES FROM COMPARISON OF ST. JOHN'S GOSPEL WITH HIS FIRST EPISTLE—CONNUMERATION OF HEAVENLY WITNESSES	241
--	-----

CHAPTER XXII.

	PAGE
INTERNAL EVIDENCE FROM COMPARISON OF 1 JOHN V. 7 WITH PASSAGES IN THE APOCALYPSE	245

APPENDIX.

No. I.

THE PATRISTIC TERMINOLOGY OF THE TRINITY IN UNITY UNIFORMLY TRACEABLE, MORE OR LESS DIRECTLY, TO THE NOMENCLATURE IN 1 JOHN V. 7	251
--	-----

No. II.

CONSTANT TRACES OF THE SEVENTH VERSE, IN THE USE OF ST. JOHN'S PECULIAR TERM <i>ὁ Λόγος</i> , BY THE GREEK FATHERS	263
---	-----

A NEW PLEA
FOR
THE AUTHENTICITY OF THE TEXT
OF THE
THREE HEAVENLY WITNESSES.

CHAPTER I.

THE CONTROVERSY which has prevailed among Scripture critics and commentators for more than three centuries, upon the claims of 1 John v. 7 to its received canonical authority, it is known of all, originated with Erasmus.¹ His share in it, however, was so slight and perfunctory, as barely to call for mention here. He omitted the text in the first two editions of his Greek Testament, solely upon the ground that it was not found in any Greek manu-

¹ It claims special notice that Erasmus's great contemporary, Melancthon, (to whom Erasmus himself looked up as a wonder and an oracle,) was so thorough a believer in the genuineness of the seventh verse, that he treated its omission in the ancient Vienna MS. as a *flaw*, and inserted it in the margin of that important MS. in his own handwriting. This is a newly-discovered fact, and I bring it to light from a very unexpected quarter,—Carlyle's 'Life of Frederick of Prussia.' 'Gottsched (his biographer tells us) was able to satisfy the king on one point; namely, that the celebrated passage

scripts. He qualified the omission, on its being challenged by Stunica, one of the editors of the Complutensian Polyglot, by stating that he would restore it, on the production of a single Greek manuscript which contained it. And he kept his word on its being discovered in a Greek manuscript in England; hence, subsequently, entitled 'Codex Britannicus.'

The genuineness of this celebrated text, it is scarcely needful to add, has been learnedly advocated by Bishops Bull and Pearson, by Mill, Bengel, Knittel, and others; and critically impeached by Père Simon of the Oratory, Wetstein, Michaëlis, and Griesbach. With the progress of the novel science called 'biblical criticism,' originating with that magnus opinator P. Simon, a strong leaning against the authenticity of the seventh verse increasingly obtained among the learned; to whom, down to a comparatively recent period, the question was confined.

The late Professor Porson was the first to give it a

of St. John's Gospel [*sic!*] "There are three that bear record," was *not* in the famous manuscript of the Vienna library: Gottsched having himself examined that important codex, and found in the text nothing of said passage, but merely [!] written in the margin, a legible intercalation of it *in Melancthon's hand.*

'And call you this nothing?' as King James exclaimed to his courtiers on hearing the shouting of the soldiers on Hounslow Heath. The deliberate insertion of the verse in one of the most ancient and important manuscripts extant, by the greatest Greek scholar, and one of the first critics, of his age, PHILIP MELANCTHON, is nothing [!!!]. Carlyle, however, unwittingly adds what well explains this 'nothing: ' viz. that 'A. Gottsched was inclined to the Socinian view.' Melancthon's marginal insertion of the seventh verse, moreover, necessarily involves the sanction and concurrence of the Curators of the Vienna Library.

popular interest, by taking it up in a popular form, in his 'Letters to Archdeacon Travis,' published originally in a somewhat singular vehicle for learned theological discussion, 'The Gentleman's Magazine.' In the following eclectic re-examination of the subject, I mean to address and confine myself chiefly to the treatment of the question by this great scholar.

Dr. Johnson has pronounced it a great mistake, where truth is concerned, to treat your adversary with respect; and I so far agree in the opinion, as to hold it a grave mistake, where truth is at issue, to treat an arrogant and uncandid adversary with affected respect. I avow, therefore, at the outset, that my first object in entering upon the subject before us, is to shake the faith of popular credulity in this literary Goliath, by showing that a stone can be sent into his forehead taken out of his own *scrip*.

All will allow that, if Porson is bound to be immaculate on any point, it is upon a point of Greek lore; and it is upon a point of Greek lore that I now bring him to book. In his ninth Letter (8vo ed. p. 220, London 1790), speaking of the non-use of *τρία* in the neuter as applying to persons, he has the following passage: 'I pass to your next Greek witness (next in order of time), Euthymius Zigabenus, who, in his "Panoplia Dogmatica Orthodoxæ Fidei," thus refers to the verse of St. John: "The term ONE denotes *things*, the essence and nature of which are the same, and yet the *persons* are different, as in this instance, AND THREE ARE ONE."

'Here, Sir, I mean to surprise you with my liberal

concessions. I grant that this passage relates to the Trinity; and if it be a quotation from Scripture, *I will grant that it is the clause of 1 John v. 7.*² Martin produces the Greek original from a MS. in the French King's library: τὸ ἐν ἐπὶ μὲν τῶν ὁμοουσιῶν λέγεται, ἔθθα ταυτότης μὲν φύσεως, ἑτερότης δὲ ὑποστάσεων· ὡς τὸ ΚΑΙ ΤΑ ΤΡΙΑ ἘΝ.

'You might have made your English look somewhat better, by rendering "And the three are one." But you will forgive me if I doubt a little whether Euthymius really meant this for a quotation of our verse, because he so greatly varies the expression.'³

² Rabid controversialists never should make concessions, whether in jest or earnest. They are always hazardous; and sometimes 'turn again and rend them.' By and by we shall come to passages which comply with all the learned Professor's conditions: which *do* expressly 'relate to the Trinity;' which avowedly quote as Scripture, and as St. John's, ipsissima verba of the disputed text; which ipsissima verba are therefore, on Porson's own showing, 'the clause of 1 John v. 7.' Thus, by his mock concession here, he pins himself down to consequent admissions of which he never dreamed.

³ According to this test, the following formal quotation of 1 John v. 20 by St. Athanasius, *is not a quotation!* 'Ο Ἰωάννης γράφει ἐν τῇ Ἐπιστολῇ· Οἶδαμεν [δὲ] ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἦκει· καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινὸν Θεὸν [deest Θεὸν in 1 John]· καὶ ἔσμεν ἐν τῷ ἀληθινῷ [ἐν τῷ, 1 John] Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ἡ ζωὴ ἡ [deest ἡ in 1 John] αἰώνιος.—St. Athan. *Op.* tom. i. p. 225.

Here we find a δὲ, a Θεὸν, an ἐν τῷ, a ἡ, interpolated by the great Athanasius himself; *ergo*, according to Porson's logic, it is not a quotation, 'because it so greatly varies the expression.' Criticism like this may go down with partisans or dupes, but should be scouted by all true scholars. It is the criticism of 'word-catchers, who live on syllables.'

Again, St. Athanasius, or the writer of a piece ascribed to him, formally cites 1 John v. 20, as follows: 'Sed in Epistolâ suâ hæc eadem indicat: Et sumus (inquit) *in utero* Filio ejus Jesu Christo

The verb substantive and pronoun are omitted, and the masculines turned into neuters. These orthodox divines were surely very inaccurate in their quotations of a most important passage.⁴ Would a mere English reader think that an author quoting these words: "And the three (things) one (thing)," could possibly mean to quote this sentence: "And these three (persons) are one (thing)?" Eucherius, indeed, reads the eighth, and Etherius both the seventh and eighth verses, with *tria* in the neuter; *but I know no Greek writer who has done the same in either of the verses.*⁵—*Letters to Travis*, p. 218–220.

qui est (ait) verus et vita aeterna.—*Op. t. ii. p. 555.* Where is his *in utero*? why St. John's Θεός omitted? Pity Porson is not here to assure us that this formal quotation is no quotation at all.

Take a third example of formal, yet irregular quotation of 1 John v. 1, from the same document. 'Alio in loco scriptum est: Omnis qui diligit Patrem diligit Eum qui natus est ex ipso.'—St. Athan. ii. 563.

⁴ More profligate controversial quibbling, surely, never was penned. The original words are: καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. Because Zigabenus, quoting freely and *uncontroversially*, drops the *οἱ* and the *εἰσι*, he cannot mean a quotation! As to the unlikelihood of such omissions 'in a most important passage,' neither Zigabenus, nor any of the Fathers, thought of the importance of the verse. This could not be felt until it was controverted. They quoted it loosely, as they did all the other Scriptures. Porson knew this right well, but hid his knowledge of it, using the arts of an advocate.

⁵ In an absent fit, however, he subsequently so forgets himself as to produce three examples of the very usage, which he here pronounces to be non-existent, so far as he knows, in any Greek writer.

1. τὰ δὲ τρία, Κύριος ὁ Θεὸς ἡμῶν ἐστίν· οἱ γὰρ τρεῖς τὸ ἓν εἰσιν.—*Origen* (?).

2. καὶ τὰ τρία εἰς Θεός· τὰ ἐν οἷς ἡ Θεότης.—*Andreas Cretensis*.

3. αὐτὰ τὰ τρία, Πατήρ . . . ἐν ταῦτα τὰ τρία.—*Nomocanon*. (See Porson, p. 234.)

Upon the first of these quotations, the Scholion on Ps. cxxiii.

6 *The Three Heavenly Witnesses.*

The reader will pause with me upon this last clause. When Mr. Porson says, 'I know no Greek writer who has done the same in either of the verses,' he in fact affirms, and stakes his credit on the affirmation, that *τρία* in the neuter, as applied to either of the verses, does not exist in any Greek writer. Now the greatest Greek scholar, if unacquainted with the question here at issue, might be ignorant on such a point. But the man who undertakes to treat an important subject has no such excuse. He is bound, above all other obligations, to bottom his authorities; to leave nothing unexamined, nothing unascertained. Above all, to advance nothing that he cannot prove. He who sins against these *primâ facie* obligations, cannot be more fully, or more justly exposed, than in Professor Porson's own words: 'I call upon you to justify your indolence to the Public; an indolence which, in any writer who aspires to the character of a patient and impartial investigator, amounts to criminal inattention.'—*Porson*, p. 13.

Could any one conceive that the man who uttered this condemnation, would be himself the first to incur it? Could any one believe, without the irrefragable evidence of facts, that the *τρία* of Euthymius Zigabenus in the twelfth century, applying to the persons of the Trinity, and denounced as a solecism in Patristic literature by this oracle of all Greek lore, is to be

ascribed to Origen, which Porson affects to slide over, I observe, that it is the essence of the seventh verse, entitled to rank as a tacit reference. St. Paul, 1 Cor. xiii. 13, turns three feminine nouns into neuters. See Bengel on 1 John v. 7.

found, so applied, in Greek Fathers of the second, the third, the fourth, and the eighth centuries? Yet such is the simple and confounding fact. I have myself verified *τρία* in the neuter, applied to the Persons of the Trinity, in St. Irenæus, circ. A.D. 185, St. Hippolytus, A.D. 240, St. Basil, St. Athanasius, Eusebius, and Germanus, Archbishop of Constantinople, A.D. 715. How strange that Porson's idle dictum should remain unchallenged for seventy-six years.

The first occurrence of *τρία* I find in St. Irenæus, in a quotation from the arch-heretic Valentinus; ⁶ a

⁶ Knittel's proof, from its common use by the orthodox and the heretics, that the phrase *ἐν τὰ τρία* is certainly *Scripture*, cannot be evaded. Quoting St. Gregory Nazianzen, *Orat.* 37, he argues thus: 'Gregory says, "The phrase 'EN TA TPIA is of such a nature, that neither the 'EN supports the opinion of Sabellius, nor the TPIA the notion of those who falsely separate those divine persons." We see then, from this passage, that the phrase 'EN TA TPIA interested the orthodox and the heretics; both wishing to discover their opinions in it. Phrases which equally interested the heretics and the orthodox, and to which they mutually appealed, were none other than phrases in Scripture. This is notorious and self-evident.—*New Cr.* p. 69.

That to borrow their phraseology from Scripture was the uniform policy of all the heretics is distinctly shown by Cyril of Alexandria: *Οἱ ἀπὸ πασῆς αἰρέσεως ἐκ τῆς θεοπνεύστου γραφῆς τὰς τῆς ἑαυτῶν πλανῆς συλλέγουσιν ἀφορμάς· τὰ διὰ τοῦ Ἁγίου Πνεύματος ὀρθῶς εἰρημένα, τῆς ἑαυτῶν κακονοίας παραφθείροντες.—Id. ut supra.*

The phrase *τὰ τρία ἐν* is specifically noted as one of their favourite Scripture plagiarisms. Thus Theodoritus, in his first dialogue against the heretic Macedonius, makes one of his followers say: *TA TPIA 'EN λέγω* (showing, observes Knittel, that 'therefore this phrase greatly interested the heterodox.') To which the orthodox replies, *Ταῖς Ὑποστάσεσιν οὐκ ἔν, ἀλλὰ Τρία.—Id. ib.*

circumstance which carries back its use to A.D. 140, or to within fifty years of the received date of St. John's First Epistle, and of the disputed verse. This quotation is in this light most remarkable, that Valentinus is here treating specially of St. John. He derives his corruption of the doctrine of the Trinity from the first verse of St. John's Gospel; and in this connection so introduces *τρία*, as to justify the belief that he derived the term from the *οἱ τρεῖς* of 1 John v. 7. As he takes his gnostic Trinity from St. John's Gospel, it is only natural that he should take his title for it from the Epistle. We come now to the passage itself.

Ἰωάννης, ὁ μαθητῆς τοῦ Κυρίου, βουλόμενος εἰπεῖν τὴν τῶν ὄλων γένεσιν, καθ' ἣν τὰ πάντα προέβαλλεν ὁ Πατήρ, Ἀρχὴν τινα ὑποτίθεται τὸ πρῶτον γεννηθὲν ὑπὸ τοῦ Θεοῦ, ὃν δὴ καὶ Τίον μονογενῆ καὶ Θεὸν κέκληκεν· ἐν ᾧ τὰ πάντα ὁ Πατήρ προέβαλλε σπερματικῶς· ὑπὸ δὲ τούτου φησὶ [*Ἰωάννης scil.*] τὸν Λόγον προβεβλησθαι, καὶ ἐν αὐτῷ τὴν ὄλην τῶν Αἰώνων οὐσίαν, ἣν αὐτὸς ὕστερον ἐμόρφωσεν ὁ Λόγος. ἐπεὶ οὖν περὶ πρώτης γενέσεως λέγει, καλῶς ἀπὸ τῆς ἀρχῆς, τουτέστι τοῦ Θεοῦ καὶ τοῦ Λόγου, τὴν διδασκαλίαν ποιεῖται, λέγει δὲ οὕτως· Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος· οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Then follows his gnostic corruption of the Trinity : πρότερον διαστείλας τὰ Τρία, Θεὸν, καὶ Ἀρχὴν, καὶ Λόγον, πάλιν αὐτὰ [*τὰ Τρία scil.*] ἐνοῖ, ἵνα καὶ τὴν προβολὴν ἐκατέρων αὐτῶν δείξῃ, τοῦ τε Τίου, καὶ τοῦ

This heretic rule is repeated by the Arian Maximin to St. Augustine : 'Eæ verò voces quæ *extra Scripturam* sunt, nullo casu a nobis suscipiuntur.'—Knittel, *ut supra*.

Λόγου, καὶ τὴν πρὸς ἀλλήλους ἅμα, καὶ τὸν πρὸς τὸν Πατέρα· ἐν εἰσιν ἐν γὰρ τῷ Πατρὶ, καὶ ἐκ τοῦ Πατρὸς ἡ Ἀρχὴ, καὶ ἐκ τῆς Ἀρχῆς, ὁ Λόγος· καλῶς οὖν εἶπεν, Ἐν Ἀρχῇ ἦν ὁ Λόγος· ἦν γὰρ ἐν τῷ Τίᾳ, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ γὰρ ἡ Ἀρχὴ καὶ Θεὸς ἦν ὁ Λόγος ἀκολούθως· τὸ γὰρ ἐκ Θεοῦ γεννηθὲν, Θεὸς ἐστίν. οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. ἔδειξε τὴν τῆς προβολῆς τάξιν.—Ap. D. Iren. *Advers. Hæres.* lib. i. p. 3^o. Op. Paris, 1639.

The first blow to Professor Porson's credit comes from an unexpected quarter. It is given by 'a Greek writer,' not a Father of the Church, but a heretic prior to nearly all the Greek Fathers.⁷ In the foregoing example, containing the gnostic corruption of the doctrine of the Trinity, we have the earliest known instance of τρία in the neuter applied to

⁷ Inter hæresiarchas ævi Apostolico proximi haud infimum locum tenuit Valentinus; quem ipsum quoque Apostolicum seculum attigisse, et *Johanne Apostolo adhuc vivente* hæresim suam disseminasse, Victorinus et Autpertus in suis ad Apocalypsin Commentariis tradiderunt; quorum auctoritate Cotelerius, in notis ad Epistolam Ignatii Magnesiis inscriptam, probat, Ignatio Valentinii errores perspectos et cognitos esse potuisse.—Ittig. *De Hæres. Ev. Apost.* cap. v. p. 116.

St. Ignatius, in a very remarkable sentence, has not only St. John's doctrine of the Trinity in Unity, but the names of the three Persons, and their unity as given in the seventh verse: ὑπογάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις, ὡς Ἰησοῦς Χριστὸς τῷ πατρὶ κατὰ σάρκα, καὶ οἱ ἀπόστολοι τῷ Χριστῷ, καὶ τῷ Πατρὶ, καὶ τῷ Πνεύματι, ἵνα ἔνωσις ἢ σαρκική τε καὶ πνευματική.—*Ad Magnes.* ep. iv. cap. xiii.

The unity of membership in the Church is here illustrated from the triune Godhead, exactly as stated in 1 John v. 7, and there only. The spirit of controversy, one might think, could alone question that this Apostolic Father drew his language from the controverted verse; the only categorical Scripture enunciation of the *Unity of the three Divine Persons*.

Persons,—to the three Persons of Valentinus's Trinity. The earliness of the date of the document (circ. A.D. 140) precludes the possibility of the term being borrowed from Christian writers. But the idea is equally precluded by the circumstances of the case. For Valentinus most certainly would not borrow his language from any Patristic writer. He cites *Scripture only* as authority, and professes to be guided by the words of *Scripture alone*.⁸ In the passage before us, accordingly, he quotes and reasons exclusively from St. John. We see how accurately he cites the first words of his Gospel. When, therefore, we meet in him, in the immediate context, the term τὰ τρία applied to the three Persons of his Trinity, it is surely self-evident that he takes it from the οἱ τρεῖς of 1 John v. 7, and from this Scripture *single* precedent alone. But Valentinus, here, not only takes his τρία from verse 7, but the context in which it stands contains the whole idea of that verse—its Trinity in Unity: πρότερον διαστείλας τὰ τρία—πάλιν αὐτὰ ἐνοῦ. Now what is this but a close paraphrase of St. John's οὗτοι οἱ τρεῖς ἓν εἰσι?

Let an impartial judgment weigh only the facts,—that Valentinus lived in the generation next to St. John; that he preceded, consequently, all save the earliest Apostolic Fathers; that he was an arch-heretic, who could not if he would, and would not if he could,

⁸ Utantur hæretici omnes Scripturis ejus cujus utuntur etiam mundo. Erit illis hoc quoque in testimonium judicii, quod de exemplis ipsius blasphemias suas instruunt.—Tertull. *de Patientiâ*, Op. p. 15, ed. Paris, 1580.

borrow his language on points of doctrine from any catholic writers; that, in the passage before us, he avowedly follows St. John, and accurately quotes him where he professes to do so; that he gives the first verse of his Gospel, and the full substance of v. 7 of his First Epistle. Let all this be weighed, and then let it be decided whether his τὰ τρία ἐνοῖ could come from any other source.

The importance of the whole passage from Valentinus, as evidence to the authenticity of the text of the three Heavenly Witnesses, can hardly be overrated. But our immediate concern is with his τὰ τρία, and its exposure of Professor Porson's ex cathedrâ dictum, 'I know of no Greek writer who has τρία in the neuter in either of the verses.'

The τὰ τρία of Valentinus, we have seen, has been preserved to us by St. Irenæus. The next occurrence of the term, I discover in St. Hippolytus, the disciple of Irenæus, circ. A.D. 240. This is the earliest example of the expression in any extant Greek Father. Hippolytus, it will presently appear, when treating expressly on the Trinity, uses τὰ τρία in the neuter, applied to the Persons, in the very way so denounced and ridiculed by Porson as an incredible solecism in Travis's quotation from Euthymius Zigabenus. It is almost needless to say, that Hippolytus most certainly did not take his τρία from Valentinus. The catholic Father, and the gnostic heretic, must alike have derived the expression from a prior source. But they could have had no source in common save Scripture. And the only Scripture in which the idea

of τὰ τρία ἓν, 'The Three—One,' is categorically expressed, is 1 John v. 7. The whole reason of the case plainly marks that hence, and hence alone, both derived it. But this conclusion receives further and final confirmation from the fact, which the reader will find presently in the following extracts, viz. that Hippolytus expressly affirms of himself and his fellow-teachers, that they drew the doctrine of the Godhead wholly and solely from the holy Scriptures.⁹

Thus much premised, we come now to the litera scripta of this primitive Bishop. His treatise against Noëtus is, in the main, in point of fact, an explication and application of 1 John v. 7. Its subject is the Mystery of the Trinity in Unity, exactly as it is

⁹ St. Athanasius follows the same golden rule:—κατὰ γὰρ τὴν παραδοθεῖσαν ἡμῖν παρὰ τῶν πατέρων Ἀποστολικὴν πίστιν παρέδωκε· μηδὲν ἔξωθεν ἐπινοήσας· ἀλλ' ὅπερ ἔμαθον, ἐνεχάραξα συμφώνως ταῖς ἁγίαις γραφαῖς· σύμφωνον γὰρ καὶ τοῦτο τοῖς προαποπεφασμένοις πρὸς βεβαίωσιν ἐκ τῶν ἁγίων γραφῶν· καὶ οὐκ ἔξωθεν ἐπινενοήται· ἀλλ' αὐτὸς ὁ Κύριος Ἰησοῦς Χριστὸς δι' ἑαυτοῦ ἐδίδασκε τὴν Σαμαρείτιν, καὶ δι' αὐτῆς ἡμᾶς, τὴν τῆς ἁγίας Τριάδος τελειότητα, ἀδιαίρετον ὑπαρχοῦσαν καὶ μίαν Θεότητα.—St. Athan. *ad Serap. Op.* tom. I. p. 208.

So, before him, Tertullian: 'Quippè cùm etiam illa quæ in Scripturis sunt posita Christi divinitatis insignia nullo modo debemus recusare, nec [fors. ne] Scripturarum auctoritatem corrumpendo integritatem fidei sanctæ corrupisse teneamur.'—*Op. de Trin.* p. 515.

Could the Father who penned this sentence be guilty of coining the definition 'Qui tres unum sunt'? Yet this is the charge which Professor Porson prefers, when he calls this phrase, 'Tertullian's own words.'

In the same treatise, Tertullian prepares us for his brief quotations, telling us that he writes briefly on the doctrine of the Trinity. 'Et hæc quidem de Patre, et de Filio, et de Spiritu Sancto, breviter sint nobis dicta, et strictim posita, et non longa disputatione porrecta.'—*Op.* p. 514.

stated in that verse. St. Hippolytus not only uses the term *τρία* corresponding with the *οἱ τρεῖς* of St. John; but, like St. John, he employs the terms *ἐν*, and *εἰς τὸ ἐν*, contra-distinctively; and so employs them as to point out their true force in the seventh and eighth verses, as directed against St. John's contemporary, Cerinthus, and the other early gnostics. He shows that Cerinthus, Marcion, Valentinus, and Noëtus, all, alike admitted the doctrine of the *τὸ Ἐν*, and of the necessary convergence of all things *εἰς τὸ ἐν*,—*Τὸ πᾶν εἰς ἓνα ἀνατρέχει· εἰ οὖν τὰ πάντα εἰς ἓνα ἀνατρέχει,—τὸν ἓνα ὁμολογήσωσιν—ἓνα Θεὸν λέγειν.*

CHAPTER II.

Τὰ Τρία Ἐν.

St. Hippolytus versus Porson : τρία in the neuter applied to the three Persons.

Πολλὰ δὲ καὶ ἕτερα, μᾶλλον δὲ πάντα ἐστὶν μαρτυροῦντα τῇ ἀληθείᾳ. ἀνάγκην οὖν ἔχει καὶ μὴ θέλων ὁμολογεῖν Πατέρα Θεὸν παντοκράτορα, καὶ Χριστὸν Ἰησοῦν Τῖὸν Θεοῦ Θεὸν ἄνθρωπον γενόμενον, ᾧ πάντα Πατὴρ ὑπέταξε παρεκτὸς ἑαυτοῦ, καὶ Πνεύματος ἁγίου· καὶ τούτους εἶναι οὕτως ΤΡΙΑ. Εἰ δὲ βούλεται μαθεῖν πῶς εἰς Θεὸς ἀποδείκνυται, γνωσκέτω ὅτι μία δύναμις τούτου, καὶ ὅσον μὲν κατὰ τὴν δύναμιν, εἰς ἐστὶ Θεός, ὅσον δὲ κατὰ τὴν οἰκονομίαν, τριχῆς (con. τριχῶς, Routh) ἐπίδειξις.—*Contra Noët.* ap. Routh, *Opusc.* vol. i. p. 63.

A more complete exposure of Porson's ignorance, at once, of his proper authorities, and of Patristic Greek, in his denial of the existence 'in any Greek writers' of *τρία* in the neuter applied to the Persons of the Trinity, and his sarcastic misrendering of Euthymius Zigabenus, 'these three (persons) are one (thing),' surely cannot be conceived than the clause *καὶ τούτους εἶναι οὕτως τρία*, in the above passage of Hippolytus.

That his doctrine of the Godhead, and the terms for expressing it, were taken wholly and solely from Scripture, we know on Hippolytus's own authority in the following passage: in which he lays down the golden rule, that *from Scripture alone we derive our knowledge of God.*¹⁰

Εἰς Θεὸς, ὃν οὐκ ἄλλοθεν ἐπιγινώσκομεν, ἀδελφοὶ, ἢ [ἐκ] τῶν ἀγίων γραφῶν. Ὁν γὰρ τρόπον ἕαν τις βουλευθῆ τὴν σοφίαν τοῦ αἰῶνος τούτου ἀσκεῖν, οὐκ ἄλλως δυνήσεται τούτου τυχεῖν, ἔαν μὴ δόγμασι φιλο-

¹⁰ The rule here laid down by Hippolytus, that 'from Scripture alone we derive our knowledge of God,' was indubitably a law common to all the Fathers. This consideration alone is decisive for Knittel's conclusion that the *τὰ τρία ἓν*, and *ἓν τὰ τρία*, of St. Gregory Nazianzen, is direct tacit quotation from 1 John v. 7. Here is Knittel's masterly argument. 'Is the expression "Three are one"—this almost unquestionable allusion to 1 John v. 7—found in any other Greek Father whatever? I answer, Yes. The very man upon whose silence people have relied so confidently in our days, in assailing the authenticity of this celebrated text—even Gregory Nazianzen—uses the very same expression, and in that very discourse from which men have been wont to controvert the existence of 1 John v. 7 in the Greek exemplars (see Wetstein, *N. T.* t. ii. p. 722). In this his thirty-seventh Discourse, which treats of the Holy Ghost, he says, at the beginning of p. 598 (Cologne edition, 1690), 'ΕΝ ΤΑ ΤΡΙΑ Θεότητι, καὶ ΤΟ 'ΕΝ ΤΡΙΑ ταῖς ιδιότησι. Further, in his fifty-first Discourse, he says, in the middle of p. 739: 'ΕΝ γὰρ ΤΑ ΤΡΙΑ, καὶ ταῦτόν [ταὐτό?] τῆ Θεότητι. Finally, in his twelfth Discourse, at p. 204, he says, καὶ ΤΑ ΤΡΙΑ 'ΕΝ. He also thrice mentions the Three Divine Persons, with the very names, and in the same consecutive order, in which they occur *only once* in Holy Scripture, i.e. in 1 John v. 7. In his *Θρήνος*, in the 113th verse, he says, 'Ἀλλὰ ΠΑΤΕΡ, Πατρός τε ΛΟΓΟΣ, καὶ ΠΝΕΥΜΑ φαεινόν. And in the forty-second Discourse, Εἰς τὸ Ἅγιον Πᾶσχα, towards the end, Ω ΠΑΤΕΡ, καὶ ΛΟΓΕ, καὶ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ. And in the twenty-fifth Discourse, Πρὸς Ἀρειάνους, καὶ εἰς αὐτόν, he says, at p. 442, Οὐ ψεύσομαί σε ΠΑΤΕΡ ἀναρχε, οὐ ψεύσομαί σε μοιογενὲς ΛΟΓΕ, οὐ ψεύσομαί σε ΤΟ ΠΝΕΥΜΑ ΤΟ ἍΓΙΟΝ.

σόφων ἐντύχη, τὸν αὐτὸν δὴ τρόπον ὅσοι θεοσεβείαν ἀσκεῖν βουλόμεθα, οὐκ ἄλλοθεν ἀσκήσομεν, ἢ ἐκ τῶν λογίων τοῦ Θεοῦ. Ὅσα τοίνυν κηρύσσουσιν αἱ θεῖαι γραφαὶ, ἴδωμεν, καὶ ὅσα διδάσκουσιν ἐπιγνώμεν, καὶ ὡς θέλει Πατὴρ πιστεύεσθαι, πιστεύσωμεν, καὶ ὡς θέλει Υἱὸν δοξάζεσθαι, δοξάσωμεν, καὶ ὡς θέλει Πνεῦμα ἅγιον δωρεῖσθαι, λάβωμεν.—Ap. Routh, *Opusc.* vol. i. p. 64.

Could the man who penned this sentence, coin for himself, or receive from any mere human authority, the awful title of the Godhead? The idea is self-eversive. Hippolytus (as already shown by the priority of its date) could not have invented his *τρία-ἐν*, and (from his rule of knowing the Godhead solely from Scripture) could not have adopted the phrase from any uninspired authority. But, if this be so, his *τρία-ἐν* is the *οὗτοι οἱ τρεῖς ἓν εἰσι* of 1 John v. 7: the only Scripture in which the definition occurs. The Patristic rule of deriving the terms defining the Godhead *solely* from Scripture, here stated by Hippolytus, was assuredly adhered to by his immediate predecessors, Tertullian and Cyprian. This alone decides their definitions to be quotations.

‘Is not all this a very plain intimation that the Bishop read 1 John v. 7 in his Greek New Testament, and intended an allusion to that passage in the expressions which he has used?’—*New Criticisms on 1 John v. 7.* pp. 55–57. London, 1829.

St. Hippolytus’s rule makes Knittel’s conclusion on his use of the above terms absolute. Εἰς Θεός, ὃν οὐκ ἄλλοθεν ἐπιγινώσκομεν, ἀδελφοί, ἢ [ἐκ] τῶν ἁγίων γραφῶν. . . ὅσα τοίνυν κηρύσσουσιν αἱ θεῖαι γραφαὶ, ἴδωμεν, καὶ ὅσα διδάσκουσιν ἐπιγνώμεν· καὶ ὡς θέλει Πατὴρ πιστεύεσθαι, πιστεύσωμεν, καὶ ὡς θέλει Υἱὸν δοξάζεσθαι, δοξάσωμεν, καὶ ὡς θέλει Πνεῦμα ἅγιον δωρεῖσθαι, λάβωμεν. According to this golden rule, Gregory’s words *are* quotation of the seventh verse. L 4

St. Hippolytus quotes 1 John v. 7 in substance. 17

In his fourteenth chapter, Hippolytus thus again lays down the fundamental law, that Scripture is our only authority for any definition of the Godhead: Ταῦτα μὲν οὖν, ἀδελφοί, σημαίνουσιν αἱ γραφαί· ταύτην τὴν οἰκονομίαν παραδίδωσιν ἡμῖν καὶ ὁ μακάριος Ἰωάννης, ἐν Εὐαγγελίῳ μαρτυρῶν, καὶ τοῦτου τὸν λόγον Θεὸν ὁμολογεῖ οὕτως λέγων· Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. εἰ δὲ οὖν ὁ Λόγος πρὸς τὸν Θεόν, Θεὸς ὦν, τί οὖν φήσειεν ἄν τις, δύο λέγειν Θεούς; δύο μὲν οὐκ ἔρω Θεούς, ἀλλ' ἡ ἓνα, πρόσωπα δὲ δύο, οἰκονομίαν δὲ τρίτην, τὴν χάριν τοῦ ἁγίου Πνεύματος. Πατὴρ μὲν γὰρ εἷς, πρόσωπα δὲ δύο, ὅτι καὶ ὁ Υἱὸς, τὸ δὲ τρίτον τὸ ἅγιον Πνεῦμα. Πατὴρ ἐντέλλεται, Λόγος ἀποτελεῖ, Υἱὸς δὲ δείκνυται δι' οὗ Πατὴρ πιστεύεται. οἰκονομία συμφωνίας συνάγεται εἰς ἓνα Θεόν· εἷς γὰρ ἔστιν ὁ Θεός. ὁ γὰρ κελεύων, Πατὴρ, ὁ δὲ ὑπακούων, Υἱὸς, τὸ δὲ συνετίζον, ἅγιον Πνεῦμα. ὁ ὦν, Πατὴρ ἐπὶ πάντων, ὁ δὲ Υἱὸς διὰ πάντων, τὸ δὲ ἅγιον Πνεῦμα ἐν πάσιν. ἄλλως τε ἓνα Θεὸν νομίσαι μὴ δυνάμεθα, ἐὰν μὴ ὄντως Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι πιστεύσωμεν.—*Contra Noët. Routh. Opusc. vol. i. p. 69, 70.*

In this passage, we observe, Hippolytus rests his doctrine of the Godhead upon the authority of St. John. He sets out by quoting from his Gospel. He proceeds to lay down, in substance if not in terms, St. John's doctrine of the Trinity in Unity, as found, and as found only, in 1 John v. 7. Can we reasonably doubt, that as he certainly draws his first statement of the doctrine from the first verse of St. John's Gospel, so he derives his subsequent statement, agree-

ing as it does in every essential point with the text of the three Heavenly Witnesses, from the fifth chapter and seventh verse of St. John's First Epistle? When a writer formally gives his Scriptural authority in so high a matter, surely he must give notice if he changed to another Scripture. But there is no note of change. On the contrary, the whole reasoning so hinges upon the two texts from St. John, that without that from the Epistle, the text from the Gospel would be incomplete for the writer's object, and no third text, not even the baptismal one, could supply the chasm.

St. Basil versus Porson: τρία in the neuter applied to the three Persons.

To the two examples of *τρία* already adduced from Valentinus ap. Irenæus and from Hippolytus, I now add a third, from St. Basil, in a passage treating of the Trinity in Unity almost identically as it is stated in 1 John v. 7; and applying *τρία* in the neuter, to the three Persons.

Ταῖς θείαις γραφαῖς ἐναντιούμενοι· τί δὲ ἐναντιοῦσαι τῇ κάλῃ ταύτῃ πίστει, καὶ σωζούσῃ ὁμολογίᾳ,

Θεὸς, Λόγος, Πνεῦμα·

Πατὴρ, Υἱὸς, καὶ τὸ Πνεῦμα ;

Τριάς ἐν Τριάδι ὡσαύτως, ἐν τῷ αὐτῷ Ἀποστόλῳ, σαφῶς μαρτυρήσει—ὅτι μὴ τὴν δυνάδα ἀναιροῦσι, μᾶλλον δὲ Τριάδα τὴν Μονάδα κηρύσσοντες, ἀλλ', ἐνόητα Θεότητος εἰδότες, ἐν ἐνὶ προσώπῳ τὰ ΤΡΙΑ κηρύσσουσι.—Op. tom. ii. p. 131, ed. Paris. 1618.

Here is our third Patristic example of *τρία* in the

neuter applied to the Persons of the Trinity; an idiomatic usage unknown to Porson, who says, 'I know of no Greek writer who has done the same in either of the verses'!

But this most remarkable passage from St. Basil calls for closer examination. It has far more important bearings than the exposure of Professor Porson. For it is a formal *ὁμολογία*, or Confession of Faith in the Trinity, avowedly drawn up from Scripture.¹¹ St. Basil's double enunciation of the three Persons is consequently, in fact, *a double quotation*. And whence is this twofold quotation derived? No. 1. from 1 John v. 7, and No. 2. from St. Matthew xxviii. 19; the only texts in the whole Bible in which the catholic doctrine is thus categorically laid down. In

¹¹ Eusebius, when treating on the Godhead, recognizes the rule that the Scripture terms are the sole authorities, as the standard rule of the universal Church. He therefore observes of the heretic Marcellus, οὐκ ἔχων γὰρ ἐκ τῶν θείων γραφῶν τὸ ἑαυτοῦ κατασκευάσαι βούλημα, ἐπὶ τοὺς σοφωτάτους, ὡς οἶεται, ἀνατρέχει πατέρας. —*Contra Marcell.* p. 21, ap. *Demonstrat. Evangel.* ed. Paris, 1628.

Accordingly what he states as the universal confession of faith, is taken wholly from St. Matthew xxviii. 19, and 1 John v. 7. This confession he traces through the earliest records of the Church universal. His words are most remarkable: Ταῦτα ὁ Μάρκελλος πρὸς Ἀστέριον· οὐκ ἀρεσκόμενος τῷ, τὸν Πατέρα δεῖν ἀληθῶς Πατέρα ὁμολογεῖν, καὶ τὸν Υἱὸν, καὶ τὸ Πνεῦμα ἅγιον ὡσαύτως. ἐγὼ δὲ καὶ Ὁριγένους παλαιότερων ἀνδρῶν πλείστοις ὅσοις Ἐκκλησιαστικοῖς συγγράμμασι ἐντετύχηκα, Ἐπισκόπων τε καὶ Συνόδων ἐπιστολαῖς διαφόροις πρόπαλαι γραφείσαις, δι' ὧν εἰς καὶ αὐτὸς ὁ τῆς πίστεως χαρακτὴρ ἀποδείκνυται.—*Contra Marcell.* p. 20, ap. *Demonstrat. Evangel.*

The rule, 'Quod semper, quod ubique, quod ab omnibus,' is here, by anticipation, admirably brought out, and brought home to the Confession of Faith in the Trinity, and to its sole origin, the words of Holy Scripture; i. e. to St. Matthew xxviii. 19, and 1 John v. 7.

other words, St. Basil's *Θεὸς, Λόγος, Πνεῦμα*, is St. John's *ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα*, as his *Πατήρ, Υἱὸς, καὶ τὸ Πνεῦμα*, is St. Matthew's *τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος*. The twofold Triad of the Persons in this Confession, admits of no other possible explanation. That St. Matthew is here quoted, who will venture to question? but as certainly as the second Triad is taken from St. Matthew xxviii. 19, the first Triad of St. Basil is taken from 1 John v. 7. His substitution in the first clause of *Θεὸς* for *Πατήρ* (probably to avoid the repetition) only strengthens the proof of reference to St. John's Epistle, because St. John himself makes this very change in a following verse, v. 9, where he twice speaks of the witness of the Father (*ὁ Πατήρ*) as the witness of God (*ἡ μαρτυρία τοῦ Θεοῦ*).

I maintain, therefore, that this double enumeration of the Persons is a double quotation of 1 John v. 7, and St. Matthew xxviii. 19. For St. Basil tells us that he is here following the Scripture (*ταῖς θείαις γραφαῖς*); a clear notification that every word of *the saving Confession of the Faith* (*ἡ σωζούση ὁμολογία*) is taken from them. His every word, therefore, is 'weighed in the balance of the sanctuary'; his two Triads are alike necessarily Scripture; each verbal variation is *sacred*,—his *Λόγος* is 1 John v. 7, and his *Υἱὸς*, St. Matthew xxviii. 19. To assume that, in a formal Confession of Faith, he could be guilty of changing our Lord's word *Υἱὸς* into *Λόγος* without the authority of another Scripture, would be to charge him with *falsifying* the Divine Formula of Baptism! I affirm, therefore, as a moral certainty, that the

Λόγος of St. Basil's first Triad of the Divine Persons is St. John's *Λόγος*, v. 7; and that, by necessary consequence, this Triad of the Divine names is a tacit quotation of the three Heavenly Witnesses of that verse.

Viewed in any other light, his repetition of the Divine names would be an unmeaning pleonasm, utterly inconsistent with the character of this great Father. For accuracy of thought, and accuracy of expression, was his very nature, as witnessed by his well-known motto: *δυσχερής εἰμι πρὸς πᾶν τὸ ἀτέλεστον.*

His extreme accuracy considered, a clear note of quotation arises from a single word, the term *Λόγος* in his first Triad. For by St. John alone is the term *Λόγος* substituted for *Υἱὸς* in the definition of the Trinity, and St. Basil introduces it only in this formal Confession.¹² Throughout his subsequent argument,

¹² St. Athanasius, like St. Basil, substitutes the *Λόγος* of St. John for the more general New Testament term, *Υἱός*. This substitution in the following passage on the Trinity alone suffices to show that he had 1 John v. 7 in his view: *ἐδικαιώθημεν δὲ, ὡς εἶπεν ὁ Ἀπόστολος, ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν· ἀδιαίρετον γὰρ τοῦ Λόγου ἐστὶ τὸ Πνεῦμα, ἀμέλει λέγοντος τοῦ Χριστοῦ, ἐλευσόμεθα Ἐγὼ καὶ ὁ Πατήρ, συνεισέρχεται τὸ Πνεῦμα οὐκ ἄλλως ἢ ὡς ὁ Υἱὸς ἐν ἡμῖν οἰκήσων.—*Ad Serap. Op.* tom. i. p. 205, ed. Par. 1627. Now, though the quotation here is St. Paul, the *Λόγος* is St. John. Which, as introduced in this place treating directly of the Trinity, as the designation proper to the second Person, can come only from 1 John v. 7, *the only text* in which the term *ὁ Λόγος*, or *Λόγος*, is so employed.*

Critics and commentators too easily glide over such minute indexes* of quotation or reference. But they are not the less sure for guidance. Never would the great defender of the Scripture

* In such indexes, although small pricks
To their subsequent volumes, there is seen
The baby figure of the giant mass
Of things to come at large.

it is observable, he employs the term *Τῶς* only. The point is a minute one, but all the more indicative of quotation.

We have seen that in his *Θεὸς, Λόγος, Πνεῦμα*, we have the three Divine Persons of 1 John v. 7. It remains only to show that, like St. John, he introduces them as heavenly witnesses, for then he gives us the remainder of the seventh verse. Now this he does most clearly in the immediate context—*Τριάς ἐν Τριάδι ὡσαύτως μαρτυρήσει*. For what is this but St. John's—*Τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα*?

Eusebius versus Porson: τρία in the neuter applied to the Persons.

My next authority for *τρία* in the neuter applied to the Persons of the Trinity, is Eusebius, in the following passage from his 'Demonstratio Evangelica,' p. 167.

ὡς αὖ πάλιν καὶ τὸ λέγειν, τὰ τρία εἶναι τὸν Πατέρα, καὶ τὸν Υἱὸν, καὶ τὸ ἅγιον Πνεῦμα.—Contra Marcellum.

The alleged solecism, whose existence Porson denies 'in any Greek writer,' stands out in this passage in as sharp and bold relief as though Eusebius had written the sentence for the enlightenment of the learned Professor. For this brief sentence is simply *τρία* in the neuter predicated of the three Persons of the Trinity.

doctrine, in treating, as above, on the Trinity, have applied the title *Λόγος* to the second Person, had he not found it so applied in Scripture; but 1 John v. 7 is the only Scripture where it is so applied.

St. Gregory Nazianzen versus Porson : τρία applied to the Persons.

With great triumph over Martin and Travis, Porson announces his discovery, that the *καὶ τὰ τρία ἔν* of Euthymius Zigabenus is a phrase taken, not from 1 John v. 7, but from St. Gregory Nazianzen; who uses it, the Professor further alleges, not as a quotation, but as a saying of his own. Now as this phrase, or its equivalent, had been employed long previously to Gregory, by the author of the 'Philopatros,' by Valentinus, by Hippolytus (not to speak of the Latins St. Cyprian and Tertullian), and also contemporaneously by St. Basil, in express connection with St. John's doctrine of the Trinity, the attempt to make the words *τὰ τρία ἔν* St. Gregory's own saying is transparently abortive. Whether quotation or not, the phrase was a *conventional one*.¹³

But I will now show the reader what, though 'extremely fond of Gregory,' this learned Professor did not discover,—namely, that Gregory himself elsewhere uses this very phraseology, when speaking

¹³ Knittel had stated this, and thus contradicted by anticipation Porson's baseless assertion: 'If it be said that Gregory did not consider them [viz. his *τὰ τρία ἔν*] to be the words of the Apostle, there is only this alternative: either the bishop himself invented this clause, or borrowed it elsewhere. That he was not the inventor I think is palpably evident; because the phrase *ἔν τὰ τρία*, long before the middle of the fourth century, was a solemn form of expression, and generally known among the Greek Christians, to designate the Holy Trinity.'—*New Criticisms*, p. 64.

expressly of the doctrine of the Trinity in Unity; ¹⁴ and supplies a fresh example of *τρία* in the very way of which Porson says, 'I do not know of any Greek writer who has done the same in either of the verses.' The passage, quoted by Germanus, Archbishop of Constantinople, A. D. 715, is as follows: ἐν τούτοις δὲ τοῖς βραχέσι ῥήμασι [τὸ τρισάγιον *scilicet*] καλῶς νοεῖται παρὰ τοῦ μεγάλου θεολόγου οὕτω πῶς [? πως] εἰρημένον· Διαιρεῖται γὰρ ἀδιαιρέτως, ἵν' οὕτως εἶπω, καὶ συνάπτεται διηρημένως· καὶ ἀλλαχοῦ ὁ αὐτός· οὐ φθάνω τὸ ἐν ἐννοῆσαι, καὶ τοῖς τρισὶ περιλάμπομαι· οὐ φθάνω τὰ τρία διελεῖν, καὶ εἰς τὸ ἐν ἀναφέρομαι. Germanus resumes: ἀλλὰ μή τις τὰς μαρτυρίας ταύτας τοῦ Τρισαγίου ἀκούων, κ.τ.λ.

Can any doubt that St. Gregory, here, uses τὰ τρία in connection with the Persons of the Trinity? But if he does, his καὶ τὰ τρία ἔν is as certainly a tacit quotation of 1 John v. 7, as are the similar expressions in the earlier Greek Fathers. ¹⁵

¹⁴ Gregory's expressions, as brought together in the following sentence from Knittel, are all disjecta membra of the seventh verse. 'Gregory, beyond all dispute, got his proof, "*Three are one*," from Holy Scripture. Doubtless, therefore, he got his ΤΑ ΤΡΙΑ ἔΝ, his ἔΝ ΤΑ ΤΡΙΑ, his combined ΠΑΤΗΡ, ΛΟΓΟΣ, καὶ ΠΝΕΥΜΑ τὸ ἍΓΙΟΝ, from 1 John v. 7; and therefore he quoted this text.'—*New Crit.* p. 71. The reader will see that here we have, not only St. John's unique expression '*Three are one*,' but also his equally unique connumeration of the three Divine Persons, '*The Father, THE WORD, and the Holy Spirit*,' all, alike, terms peculiar to the seventh verse. If the evidence of quotation in these two clauses, as they stand separately in the text of St. Gregory, be strong, their combined evidence, as here presented by Knittel, seems conclusive of quotation.

¹⁵ The editor of the Paris edition of Tertullian's works (fol., 1580), supplies a copious list of Fathers, Greek and Latin, from the

second century down, who one and all state and argue on the doctrine of the Trinity in Unity in the words of this conventional phrase.

‘Omnis quæ de Trinitate suscipi potest disputatio, his duobus terminatur, quomodo sit unitas essentiæ in tribus personis; et tres personæ in unitate substantiæ. Et jampridem ab innumeris sanctis Ecclesiæ patribus—Justino, Tertulliano, Cyrillo, Ambrosio, Augustino, Athanasio, Hilario Theodoro, Mar. Victorino, et cæteris, tam adversus Judæos quam in hæreticos—sit definitum quomodo *tria unum* et *unum tria sint*.’—Tertull. *Op. Annotationes*, p. 516.

What save Scripture authority, and Scripture words, could create an unanimity like this? Scripture was the sole oracle of all these ancient Fathers. And their *tria unum*, and *unum tria*, a unique formula peculiar to the seventh verse, are as certainly St. John’s *καὶ οὐροὶ οἱ ῥηεῖς ἔν εἰσι*, as that the Fathers (by their own uniform affirmation) drew the doctrine of the Godhead solely from Scripture. The consent of such a galaxy of ancients, of different Churches, diverse languages, and distant lands, is one of the most glorious exemplifications extant of Vincentius Lirinensis’s golden rule of faith—*Quod semper, quod ubique, quod ab omnibus creditum est*.

Having already proved against Porson, from its prior use by Hippolytus and other earlier Greek Fathers, that the phrase *TA ΤΡΙΑ ἘΝ* in relation to the Persons of the Trinity, was certainly *not* (as he alleged) St. Gregory’s own expression, it inevitably follows from the learned Professor’s own admission, in the case of Euthymius, that ‘it is the clause of 1 John v. 7.’ The admission is far too important not to pin him down to it: I therefore repeat his words: ‘I grant that this clause [*viz. καὶ τὰ ῥηια ἔν*] relates to the Trinity. And if it be a quotation from Scripture, I will grant THAT IT IS THE CLAUSE OF 1 JOHN V. 7.’ Now as the phrase is not St. Gregory’s own, but common to him with earlier and with contemporary Greek Fathers, (the clearest proof of its being quotation from Scripture,) what Porson pronounces of its occurrence in Euthymius Zigabenus, applies a fortiori to all its Patristic occurrences in connection with the Persons of the Trinity; or, in his own words, ‘it is the clause of 1 John v. 7.’ Of this verse my every Patristic extract in this and the adjacent chapters becomes thus, on Porson’s own admission, a distinct and independent quotation.

CHAPTER III.

Τὰ Τρία Ἐν.

St. Athanasius versus Porson: τρία, and τὰ τρία ἔν, applied to the Persons.

IN the 'Dialogue with Macedonius,' ascribed to St. Athanasius, and treating exclusively of the doctrine of the Trinity, I find a crowning example of the alleged solecism; not only of *τρία* in the neuter applied to the Persons of the Trinity, but of the phrase *τὰ τρία ἔν* of Euthymius Zigabenus, which Porson asserts to be taken, not from 1 John v. 7, but from St. Gregory Nazianzen, whose saying, he tells us, it was. Now, in the passage to be submitted, the phrase is introduced as *a standard formula* in the Church, not only by the Catholic dialogist, but by the Macedonian heretic. It stands as the universally received key-note of all debate upon the Scripture doctrine. The reader will judge.

Macedon. πάλω οὖν τὰ τρία ἔν λέγω.

Orthodox. ταῖς ὑποστάσεσιν οὐχ ἔν ἀλλὰ τρία.

Macedon. πῶς οὖν λέγω, μίαν φύσιν;

Orthodox. ὅτι ὁμοίως

ὁ Πατήρ, καὶ ὁ Υἱὸς, καὶ τὸ Πνεῦμα
τὴν τοῦ Πατρὸς ἀθανασίαν ἔχει· καὶ ὡσπὲρ Παῦλος καὶ

Πέτρος καὶ Τιμόθεος φύσεως μιᾶς εἰσω καὶ τρεῖς ὑποστάσεις, οὕτως Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα τρεῖς ὑποστάσεις λέγω, καὶ μίαν φύσιν.—St. Athan. *Op.* tom. ii. p. 269.¹⁶

Would Porson, were he living, bold as he was, venture to confront this evidence for the τὰ τρία ἔν being the catholic expression of the Scripture doctrine of the Trinity? But the Scriptural type of this set phrase is found only in 1 John v. 7.

But, if the Dialogue before us be rightly ascribed to St. Athanasius, it is the beginning only of his witness. In another place of his works we meet the following words : 'Ο Θεὸς ἡ Τριάς, ὁ Πατήρ, καὶ ὁ

¹⁶ ἄδιος καὶ μία Θεότης ἐστὶν ἐν Τριάδι.—St. Athan. *Op.* i. 324.

ἄλλ' ὡς ὁ μόνος ὢν τοῦ Θεοῦ Λόγος εὐηγγελίσθη παρὰ τοῦ Ἰωάννου, ὁ Λόγος σὰρξ ἐγένετο καὶ πάντα δι' αὐτοῦ ἐγένετο. διὸ καὶ περὶ τούτου μόνου τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ περὶ τῆς πρὸς τὸν Πατέρα ἐνότητος αὐτοῦ, γέγραπται καὶ δείκνυται τὰ μαρτύρια· τοῦ μὲν Πατρὸς σημαίνοντος, ἕνα τὸν Υἱὸν εἶναι, καὶ τοῦτον εἶναι μονογενῆ.—St. Athan. *Op.* tom. i. p. 410.

Now two only of our Lord's disciples, St. John and St. Paul, have borne this witness. Of these two, St. John only has used the term ὁ Λόγος of the Son, and has done so as regards his unity with the Father *only in the disputed verse*. It follows that St. Athanasius here refers to this verse.

Again : εἷς ἐστὶν ὁ τοῦ Θεοῦ Λόγος, ὁ μόνος ἴδιος καὶ γνήσιος ἐκ τῆς οὐσίας αὐτοῦ ὢν Υἱός, καὶ ἀχώριστον ἔχων τὴν πρὸς τὸν Πατέρα ἑαυτοῦ τὴν ἐνότητα τῆς Θεότητος.—*Id. id.* p. 411. The term ὁ Λόγος is thus employed only in 1 John v. 7.

1 John v. 7 paraphrased in the following passage :

ἐν γὰρ εἶδος Θεότητος, ὅπερ ἐστὶ καὶ ἐν τῷ Λόγῳ· καὶ εἷς Θεὸς ὁ Πατήρ· ἐφ' ἑαυτῷ ὢν, κατὰ τὸ, ἐπὶ πάντων εἶναι· καὶ ἐν τῷ Υἱῷ δὲ φαινόμενος, κατὰ τὸ, διὰ πάντων διήκειν· καὶ ἐν τῷ Πνεύματι δὲ, κατὰ τὸ, διὰ τοῦ Λόγου ἐν αὐτῷ ἐνεργεῖν· οὕτω καὶ ἕνα διὰ τῆς Τριάδος ὁ μολογοῦμεν εἶναι τὸν Θεόν. καὶ πολὺ μᾶλλον εὐσεβέστερον λέγομεν. . . ὅτι τὴν μίαν ἐν Τριάδι Θεότητα φρονοῦμεν.—St. Athanasius, *Op.* tom. i. p. 468.

Τῶς, καὶ τὸ Πνεῦμα τὸ ἅγιον—ἐν ἑστί καὶ τρία.—*Op.*
tom. ii. p. 438.

And yet again : ἐπὶ τοῦ Θεοῦ τὰ τρία πρόσωπα, τὸν τε Πατέρα, καὶ Τῶν, καὶ τὸ ἅγιον Πνεῦμα, Θεὸν ἕνα λέγομεν, καὶ οὐ τρεῖς.¹⁷ καὶ περὶ μὲν τῆς ἐπιγνώσεως τῆς ἁγίας Τριάδος ἀρκείτω ταῦτα τῷ πιστεύοντι.¹⁸—ii. 440.

And once more, and once for all : μηδεὶς ἀρνούμενος τὰ τρία, τὴν μονάδα εὐρίσκει νομιζέτω, ἀλλ' ἐν τῇ Τριάδι νοεῖτω τὸ ἕν, ἔχων τὸ κεφάλαιον τῆς πίστεως ἐν τῷ βαπτίσματι, καὶ ταῖς τρισὶν ἁγίαις σφραγῖσι.—ii. 658.

But the examples in exposure of Porson's dictum as to the non-use of *τρία* in connection with 'either of the verses (1 John v. 7, 8) by any Greek writer' are endless. I shall close the topic with two or three of a lower date, showing, not only the existence, but the continuance, of the usage. The following instances from Germanus, Archbishop of Constantinople A.D. 715, and from the 'Definitio Fidei,' ap. Galland. tom. xiii. p. 380, will more than suffice.

τὸ δὲ εἰπεῖν Κύριος, ἐνοῖ τὸν Πατέρα, τὸν Τῶν, καὶ τὸ Πνεῦμα τὸ ἅγιον, καὶ ἐν τὰ τρία.—Germ. ap. Galland. t. xvi. p. 221.

λέγεται δὲ ἐκ τρίτου τὸ Τρισάγιον, ἐπεὶ ἀρμόττει καὶ

¹⁷ This change from *τρία* to *τρεῖς*, proves the *τρεῖς* to be quotation of 1 John v. 7. For St. John's *τρεῖς* very rarely occurs in the Fathers, who conventionally write *τρία*. This is a striking instance of Scripture quotation being demonstrable from a single word.

¹⁸ This is a fresh notification of the Patristic rule of sparing use of Scripture quotations : a rule which well accounts for the objected non-quotation of the seventh verse.

ἐφ' ἐνὶ ἐκάστῳ τῶν τριῶν προσώπων τῆς μιᾶς Θεότητος τὰ τρία ταῦτα ἅγια· ἕκαστον γὰρ τούτων καὶ ἅγιός ἐστι, καὶ ἰσχυρὸς, καὶ ἀθάνατος· φύσις μὲν γὰρ καὶ οὐσία τοῖς Τρισὶ μία.—Id. ib. p. 212.

ἐν γὰρ ἐν τρισὶ ἡ Θεότης·

καὶ τὰ τρία ἔν·

τὰ ἐν οἷς ἡ Θεότης.—*Defin. Fidei*, ap. Galland. xiii. 380.

Bearing of these Patristic evidences upon the argument for the disputed text.

The cumulative proofs here assembled of the Patristic use of τὰ τρία in the neuter, coupled with a masculine or feminine noun, and predicated of the Godhead, I would now observe, have a far more important bearing than the exposure of Porson's ignorant and groundless assertion. For this unbroken chain of evidence, descending from the second to the eighth century, most clearly marks out the phrase as a catholic formula which could have had its origin only in Scripture; while the only Scripture in which its prototype is to be found is 1 John v. 7.

The Author of the 'Philopatros' versus Porson: τρία in the neuter applied to the Persons.

We now come to a *heathen* authority for the use of τρία in the neuter applied to the Persons of the Trinity, apparently prior to the occurrence of this Formula in any Greek Father. The learned reader will anticipate my reference to the 'Philopatros:' an authority from whose witness to the genuineness of

1 John v. 7 Porson winces, and therefore affects to despise it. 'I know not whether I ought to mention the "Philopatros," a dialogue written early in the fourth century, and falsely ascribed to Lucian, where the Christian Trinity is thus ridiculed.

The assertion as to its date is his own *gratis dictum*: that as to its authorship, is the merest sophistry. For the date (as Cave has well shown) is fixed, by the internal evidence of the Dialogue itself, with certainty within the second century. While the question as to the Dialogue's being, or not being Lucian's, has nothing to say to the matter. The value of this piece, as evidence to 1 John v. 7, consists wholly *in its date*. This is probably older, but certainly not later, than the time of Lucian. For its date is either in the reign of Trajan, circ. A.D. 116, or in that of Marcus Antoninus, A.D. 160-165. Either date brings its testimony to the disputed verse near the life-time of St. John: i.e. either fifteen years, or sixty years, after his death. Its witness, consequently, is antecedent to any of the expressions used by the Fathers, and alleged by Porson to have given birth to the disputed text. In other words, a heathen adversary of Christianity has used the *τὰ τρία εἶν* of 1 John v. 7, long prior to the use of the phrase by a single Greek or Latin Father. This fact alone is a death-blow to Porson's paradox, 'that the text was probably *forged* from such expressions of the Fathers.'

The historical facts which determine the date of the 'Philopatros' to one or other of the reigns specified, have been put so irrefragably by Cave, that I adopt

his statement. 'Antequam ad rem ipsam veniamus, paucula de Autore, deinde de ejus ætate, discutienda sunt. Autorem Lucianum faciunt viri aliquot in literis summis. Certè, salis et veneris, quæ ubique occurrunt, acumen et solertia et dicacitas, summusque Christianæ religionis contemptus, Luciani ingenium examussim redolent. Ætas quâ vixit ex fine Dialogi colligitur, ubi Cleolaus quidam anhelus inducitur, cum bono suo nuncio, de Susâ inclytâ Persarum urbe funditus eversâ, eorumque destructo supercilio; subditque omnem Arabiæ terram sub validâ Imperatoris dextrâ, ejusque vi roboris, casuram esse. Hæc victoria de Parthis reportata, ad duplicem epocham referri potest, vel ad Trajani, vel ad Marci Aurelii tempora. Si ad Trajani, ejus ultimo anno, Chr. 116, contigisse videtur. Et hoc modo, Luciano longe antiquior erit Dialogi autor. Sin vero ad Marci Antonini imperium referatur (quod vero propius videtur), diù postea contigit: bellum Parthicum, juxta Pagium, inchoatum est ann. 161, continuatum per aliquot annos, absolutum, ut videtur, ann. 165—quod cum Luciani ætate optime convenit. Quicquid sit, eodem sæculo vixisse constat.'—*Hist. Lit.* tom. i. p. 17, Oxon. 1740.

One or other of these dates, viz. 116, or 161–165, is, if we receive its own evidence, irrefragably the date of the 'Philopatros.' Cave leans to the latter, as being contemporary with Lucian, and as strengthening the presumption of his being the author. But as evidence for the genuineness of 1 John v. 7, either date will suffice, as both precede any use of the

phraseology in question by the Fathers. We come now to this phraseology as employed in the 'Philopatros.'

The passage is thus introduced to us by Cave:—
 'Jam ad ipsum Dialogum accedamus; cujus primarius scopus est, Christianos, eorumque fidem, ritus moresque, ludibrio exponere. . . E multis unicum exemplum dabo in Christianorum dogmata de Trinitate. Quærit Critias, Quisnam erit ille Deus, per quem jurare debeat? Respondit Triphon (quem Christianum catechumen fingit autor), Esse Deum alte regnantem, magnum, æternum, et æthereum, *Τὸν Πατὴρ, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον, ἓνα ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία.*'

This formula, in itself so peculiar and extra-ordinary, I would now point out, is represented by this heathen writer as *the Christian Confession of Faith*, known and acknowledged of all Christians. He could not take it from the Fathers, because it occurs in none before the beginning of the third century. Whence, then, could he have derived it? Common sense, unblinded by the dust of controversy, answers, From 1 John v. 7; the only known record in which it was then to be found; and the only adequate authority, because the Christian Creed must have had its source in Scripture. Dr. Cave, therefore, is fully borne out in his view of the coincidence, and in his conclusion that the passage in the 'Philopatros' was taken from 1 John v. 7. On the wording of that passage he most justly remarks, 'Quo nihil dici potuit expressius, nihil disertius. Unde vero hæc hausit homo gentilis? Dices, Ex communi Christianorum hoc tempore doctrinâ: imo potius,

Parallel of 'Philopatros' with 1 John v. 7. 33

inquam ego, ex sacra Novi Testamenti fonte, nec aliunde quam ex ipso D. Johannis loco, cum ipsissima Apostoli dicta ῥητῶς adhibentur, quæ non alibi in toto Novo Testamento, immo nec in SS. Patrum triorum priorum sæculorum totidem verbis reperiantur. Quod ex hoc parallelismo manifestum fuit.

Τρεῖς εἰσὼ οἱ μαρτυρ- οῦντες	Ἐψιμέδων τε Θεὸς, μέγας, ἄμβροτος,
ἐν τῷ οὐρανῷ,	οὐρανίων τε
ὁ Πατήρ,	Τῆς Πατρὸς,
ὁ Λόγος,	(ὁ Λόγος alibi dictus, p. 1004.)
καὶ τὸ ἅγιον Πνεῦμα,	Πνεῦμα ἐκ Πατρὸς ἐκπορευόμενον
	(et Christianis, παρὰ τοῦ Πνεύματος δύναμιν τοῦ Λόγου λαβεῖν dicit p. 1004.)
καὶ οὗτοι οἱ τρεῖς ἐν εἰσι	ἐν ἑκτριῶν καὶ ἐξ ἑνος τρία. et paulo infra ἐν τρία, τρία ἐν.

‘Vides hic omnia consona, eundem sensum, iisdem pene verbis, utrobique proferri. Argumento mihi plusquam probabili, omnia ex D. Johannis testimonio descripta fuisse, ibique in vetustissimis exemplaribus locum ab initio habuisse.’

This judgment (to add what Cave and others have omitted to point out) is strongly supported by the date of the ‘Philopatros,’ which fixes itself (as already noticed) to one or other of two periods in the second century.

Cave, we have seen, leans to the later date: but

evidently from his own impression, arising from the style, that it was written by Lucian. Guided by the historical facts, my judgment decides for the earlier. In the Dialogue itself we have the capture and sack of Susa announced by a messenger fresh from the Roman camp, 'bloody with spurring, fiery red with speed.' Now Susa was certainly taken by Trajan, A.D. 115-116; but, although Marcus Antoninus also invaded Persia, there is no historical evidence whatsoever that his army took Susa. On the contrary, the second Parthian war was conducted so feebly by his unworthy colleague Verus, or rather by his lieutenants, that the probabilities against Susa, or any Persian capital, being then taken are of the strongest kind. But if Susa was not taken by Verus, we are thrown back upon Trajan's expedition for the date of the 'Philopatros,' a chronology which would fix it within twelve or fifteen years from the death of St. John.

If this, however, be the correct chronology of the Dialogue, there is an end to all disputation as to the source of the passage in question. For, on this assumption, it was written only twenty-five years after St. John's First Epistle; and must therefore, by every law of probability (the shortness of the interval considered) have been taken directly either from it, or from a formula derived from it, and already established in the Church. This heathen satyrist, in fact, had no other source to draw from. For St. John's disciples, Ignatius and Polycarp, are silent upon doctrine; as also Clemens Romanus and Barnabas and Hermas; and other Christian writers, as yet, there

Conclusion from passage in 'Philopatros.' 35

were none. The conclusion from these premises is equally inevitable and important: if contemporary with the reign of Trajan, the 'Philopatros' clearly shows that the text of the three Heavenly Witnesses was already the received standard of the Christian faith: for its doctrine and phraseology are appealed to by the author as *the Christian Creed or Confession*.

CHAPTER IV.

οἱ Τρεῖς, τὰ Τρία, ἡ Τριάς.

THESE three set phrases carry on the face of them unmistakable marks of being derived, the third from the second, and the second from the first.¹ The transitions from the masculine to the neuter adjective, and from the neuter adjective to the feminine substantive, are changes strictly in accordance with the analogy of language, and naturally arising in the course of time. Their inseparable connection, and designed reciprocity, further appear, from their uniform occurrence in union with a *double idea*, of singular peculiarity, 'THREE-ONE.'

Porson's allegation that 'the defenders of the disputed verse catch greedily at every place where the Fathers use the expression of "Three are One," as if such expressions could not but proceed from this verse, whereas the contrary supposition is infinitely more probable, that the verse proceeded from such

¹ 'The derivation of ἡ Τριάς from the οἱ τρεῖς of 1 John v. 7, is distinctly marked in the following passage of Dionysius Bishop of Rome, A.D. 258:—εἰ τῷ τρεῖς εἶναι τὰς ὑποστάσεις, μεμερισμένας εἶναι λέγουσι, τρεῖς εἰσι κἄν μὴ θέλωσιν, ἢ τὴν θείαν Τριάδα παντελῶς ἀνελέτωσαν.'—Dion. Rom. ap. Routh, *Reliq. Sacr.* iii. 397. Here we have St. John's οἱ τρεῖς, and its derivative ἡ Τριάς, united in the same sentence.

expressions of the Fathers,² has been already disproved, in the instance of the phrase *καὶ τὰ τρία ἓν*, by the earliness of its occurrence, not only in the Greek Fathers, but in a heretic of the second century (Valentinus, A.D. 140, its first known occurrence); who certainly would not if he could, and could not if he would, borrow it from preceding Fathers; or take his phraseology from any source but Scripture.

I proceed to show that the charge of the disputed text having been *forged* from the corresponding Patristic phrase *ἡ Τριάς*, stands equally disproved by the same sure test, the earliness of its occurrence. For we find it in Theophilus of Antioch, A.D. 158–59, in Clemens Alexandrinus, A.D. 190–200, and in Tertullian, A.D. 180–220, prior to the host of Fathers who use it in the third and fourth centuries. Now Theophilus dates little more than fifty years from the

² The monstrosity of this position is rivalled only by its absurdity. Porson's suggestion (as 'infinitely more probable') of the text being *forged* from a saying of the Fathers, is a pitch of paradox beyond or beneath criticism. The saying could not have had a controversial origin, because it never had, patristically, a controversial application. A saying like this used by so many of the Fathers, could not have been coined by them. If coined, it could have been coined by one only. It is for this traducer of Christian antiquity to tell us who was the coiner. The fact is, he has himself coined the false accusation, in order to destroy the witness of the Fathers to the existence of the controverted verse. This witness is of the most commanding character. It is the concurrence of so many independent authorities in tacit appeal to a common source,—Scripture warrant. Scripture authority only could have given birth to this phrase, and to this conventional agreement in its adoption. In dealing with an opponent like Mr. Porson, I make no apology to my readers for 'calling a spade a spade.' It were betrayal of a true cause to use 'arms of courtesy' against pointed lance and naked sword.

death of St. John, and less than seventy years from the date of his First Epistle. Yet the term *Τριάς* was already the received ecclesiastical formula. Now Church formulæ never originated with the Fathers : they were derived solely from Scripture. But the only Scripture for St. Theophilus's *Τριάς* is 1 John v. 7.

The use of the term *Τριάς* by St. Clemens Alexandrinus leads us to the same conclusion. For he so employs it to illustrate the Platonic philosophy, as to manifest that he is using, not his own expression, but the received term of the Catholic Church : *Θεοὶ Θεῶν, ὧν Ἐγὼ Πατὴρ, δημιουργός τε ἐρῶν. ὥστε καὶ ἐπὶ εἶπη, Περὶ τὸν πάντων Βασιλέα πάντα ἐστὶ, κακείνου ἔνεκεν τὰ πάντα· κακείνο αἴτιον ἀπάντων καλῶν· δεύτερον δὲ, περὶ τὰ δεύτερα, καὶ τρίτον, περὶ τὰ τρίτα· οὐκ ἄλλως ἔγωγε ἐξακούω, ἢ τὴν ἁγίαν Τριάδα μνηύεσθαι· τρίτον μὲν γὰρ εἶναι τὸ ἅγιον Πνεῦμα· τὸν Υἱὸν δὲ δεύτερον, δι' οὗ πάντα ἐγένετο κατὰ βούλησιν τοῦ Πατρὸς.—**Op.* t. ii. p. 710, ed. Potter.

The phrase *ἡ ἁγία Τριάς*³ speaks for itself. It was

³ Ἡ ἉΓΙΑ ΤΡΙΑΣ.] The origin of this formula as a designation of the Godhead demands more serious consideration than it has yet received. As the early Fathers openly profess to derive their doctrine wholly and solely from the Scriptures, this singularly peculiar formula could not have had a Patristic origin. Perhaps the surest way of tracing it to its source, will be, to ascertain the earliest date of its use by Patristic writers. Now Clemens Alexandrinus, we have seen above, has the phrase *ἡ ἁγία Τριάς* so early as about the close of the second century ; and as he introduces it without note or comment, it clearly follows that it was then, already, the received, established ecclesiastical formula ; and therefore, already of long standing in the Church. Thus the chronology of its earliest known introduction

already the received ecclesiastical formula; and demonstrates that so early as Clement's day, or within little more than a century of St. John's first Epistle, ἡ ἀγία Τριὰς was the established denomination of the Godhead. Therefore Clement gives no explanation of the phrase. He uses it as so conventional as to be familiar even to the Gentiles. I maintain it to be morally impossible that the ἡ ἀγία Τριὰς could stand thus unnoted, in St. Clement's text, had he invented it himself, or introduced it here for the first time in Church history. Next to Theophilus, this is the earliest known occurrence of it in the

alone takes its origin out of the hands of the Fathers. But if it did not originate with them, its origin can be sought only where the early Fathers profess to find their doctrine of the Godhead, viz., in the Holy Scriptures. Now the root and ground of this formula is found, verbatim et literatim, in 1 John v. 7, and is found nowhere besides throughout the whole Bible.

Porson's attempt to *father* this expression, together with the language of the seventh verse, upon the Fathers, involves a charge of impious presumption against these holy men, which is contradicted by the whole tenor of their writings. If there be one thing which, beyond all beside, characterizes the writings of the Greek and Latin Fathers of the first four centuries, it is their devout, or as a Zoilus like Porson might term it, their servile adhesion to the text of Scripture. Their stock quotations, indeed, as I elsewhere observe, are very limited. But they one and all recur to the same few texts with a redundancy of repetition, which irrefragably shows that they could not, and would not, move a hair's breadth on any important point of doctrine without Scripture authority. The Patristic repetitions of ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος ὁὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν with some half-dozen more like stock texts, will sufficiently illustrate the position here laid down. To charge men like these with *coining* the awful Title of the Godhead, is a calumny which at once recoils upon their slanderer. To point it out, is to hold it up to the reprobation of all right-minded and honest men.

Fathers, and with little more than a century between it and 1 John v. 7. In the brief interval, it was self-evidently the established ecclesiastical denomination of the Godhead, here simply adopted by Clement. Hippolytus tells us that he and his fellows drew their doctrine of the Godhead solely from the holy Scriptures. St. Clement could not depart from this catholic rule. The phrase *ἡ ἀγία Τριάς* was long conventional when he employed it. This brings us close to the date of St. John's First Epistle. On the face of it, it is a phrase of *authority*. And what could authorize it but Scripture? For uninspired man *to invent the awful title of the Godhead*, is a pitch of irreverence unimaginable. Its origin, therefore, can be sought only in Scripture. Its synonym is found in one Scripture, and in one Scripture only, namely, 1 John v. 7. And thence, incontrovertibly, the primitive Church, before St. Clement's time, took it. No sophistry can touch the validity of this reasoning. But its validity will be still more apparent, when we take it in connection with the testimony of St. Hippolytus, a generation only later: who states categorically that the Christian Church drew all its language respecting the Godhead from Scripture, and from Scripture alone.

Argument from the ὁ Λόγος of 1 John v. 7. 41

POSTSCRIPT.

The only text in the New Testament in which the Son is styled the *Λόγος*, when speaking of the Persons of the Trinity, is 1 John v. 7. This is a point of the very highest importance for the establishment of any apparent references or allusions to the seventh verse, in the writings of the Fathers, as tacit quotations. Our Lord himself, in his form of baptism, styles the second Person *the Son*, not *the Word*; and from this Divine precedent, no Christian writer of antiquity would dare to depart without Scripture authority. If, therefore, any great Father is found using the term *Λόγος* in treating of the Persons of the Trinity, the inference is inevitable that he takes this denomination of the second Person, where the three are spoken of together, from the seventh verse. For no authority but Scripture could sanction the change from our Lord's word in his baptismal formula. Now St. Athanasius makes this change, and by the fact of making it, marks as strongly as by the most direct quotation that he is here following 1 John v. 7. Ἐπειδὴ γὰρ ὁ Λόγος ἐστὶν ἐν τῷ Πατρὶ, τὸ δὲ Πνεῦμα ἐκ τοῦ Λόγου δίδοται, θέλει λαβεῖν ἡμᾶς τὸ Πνεῦμα· ἵνα ὅταν ἐκεῖνο λάβωμεν, τότε ἔχοντες τὸ Πνεῦμα τοῦ Λόγου τοῦ ὄντος ἐν τῷ Πατρὶ, δόξωμεν καὶ ἡμεῖς, διὰ τὸ Πνεῦμα ἐν γενέσθαι ἐν τῷ Λόγῳ, καὶ δι' αὐτοῦ ἐν τῷ Πατρὶ.—St. Athan. *Op.* tom. i. p. 477, ed. Par. 1627.

Now, in this passage, the Persons of the Trinity are

42 *The Three Heavenly Witnesses.*

named and treated of at large, precisely as they are named and treated of compendiously in 1 John v. 7, and there alone throughout the whole New Testament. St. John, under the teaching of the Spirit, not St. Athanasius, changed our Lord's $\Upsilon\acute{\iota}\delta\varsigma$ into $\Lambda\acute{\omicron}\gamma\omicron\varsigma$. The fact that St. Matthew xxviii. 19, and 1 John v. 7, are the only texts in the Bible in which the Persons of the Godhead are named together, gives to this change of $\Upsilon\acute{\iota}\delta\varsigma$ into $\Lambda\acute{\omicron}\gamma\omicron\varsigma$ the utmost conceivable significance. St. Athanasius *must* have taken it from Scripture; and *the only Scripture for it* is 1 John v. 7. The name $\acute{\omicron}$ $\Lambda\acute{\omicron}\gamma\omicron\varsigma$ alone, identifies St. John's hand. Compare St. John i. 1, 1 John i. 2, and Rev. xix. 13.

CHAPTER V.

*Professor Porson's arguments against 1 John v. 7,
eclectically examined.*

WHEN stripped of their controversial garnishments, Mr. Porson's arguments shrink into small numbers and proportions. They are mainly these :

1. That the verse is not quoted by any of the Fathers, Greek or Latin, through the first six centuries.⁴

⁴ For argument sake I speak in the style of the adversaries, as though the seventh verse was never quoted by the Fathers. In point of fact, however, the seventh verse is formally and publicly quoted in the fifth century : 1. In the Confession of Faith presented by four hundred African Bishops to Hunneric, King of the Vandals ; and 2. about 490-500, by Vigilus, Bishop of Thapsus (one of the four hundred subscribing African Bishops), in the Treatise on the Trinity published by him under the name of St. Athanasius. This witness of Vigilus Tapsensis is more important than any writers in the controversy seem aware ; for it was published at Constantinople, where he had taken refuge from the Vandal persecution, and consequently is an appeal to the whole Eastern Church.

Could a Bishop, writing from the seat of empire, and the headquarters of Eastern Christendom, make such an appeal—which lay open to instant exposure by all the authorities—had not the seventh verse then existed in the Greek MSS., and been known of as a text familiar to St. Athanasius ? The supposition is incredible. Vigilus could not, writing in the person of St. Athanasius, thus assign to St. Athanasius a notoriously false quotation. He *must* write in character. He *must* make Athanasius speak as the whole Greek Church knew he would have spoken. When, therefore, he makes him, twice or thrice over, formally quote the seventh verse, quote it as St. John's,

2. That it is not found in any extant Greek MSS. save one, the Codex Montfortianus, Dublin, a MS. according to Porson, dating so low as A.D. 1520;

moreover, and as from his First Epistle, he as really testifies to the genuineness of that verse, and to St. Athanasius's knowledge of it, as though his Treatise had been the veritable work of that great ancient.

Thus Vigilius becomes a double witness to the disputed text: 1. as a subscriber to the African Church's solemn Confession of Faith, and 2. as an author recording, independently, the universally-known existence of the verse in his day.

In duly estimating this, and all the real or conceived ancient evidences for the text, it is always to be kept in mind that no controversy whatever then existed on the subject, and, consequently, no motive for any statements save as matters of fact. Quotations or allusions to 1 John v. 7, were no more objects of moment in the minds of those writers, than quotations or allusions to the doctrine of the Trinity in the Divine ordinance of Baptism (where the text is indisputable) would be in our own. This is a plain and simple, but altogether neglected consideration. It speaks volumes for the truthfulness of such apparent references. It follows, that Vigilius had before him as he wrote, the text of the three Heavenly Witnesses, which he introduces as quotation of 1 John v. 7, by St. Athanasius.

As Porson has done all in his power to vilify * both the African Church's Confession of Faith, and the authority of one of its chief subscribers, Vigilius Thapsensis, it is only right to lay before the reader, should any be unacquainted with it, the character of that eminent confessor, as drawn by the impartial pen of M. Tabaraud. 'Le style de cet auteur est grave, simple, clair, naturel; ses raisonnements, solides, vifs et pressants; sa doctrine très exacte. Il était fort au fait des sentiments et des subtilités de ses adversaires, et il les combat avec vigueur. Il connaissait parfaitement les dogmes de l'Église; avait une grande lecture des Pères; mais il n'était pas instruit dans l'histoire ecclésiastique, ce qui l'a fait tomber dans quelques fautes à cet égard.'—*Biographie Universelle*, art. 'Vigile, évêque de Tapse.'

* Here, as in all his vituperations, he stands well rebuked by the late venerable Dr. Routh: 'Pace illorum dixerim, iniquè ab illis atque inhumanè in hoc agi, quod, quia ita sentiunt, martyribus et Sanctis Dei modis omnibus in scriptis suis detrahant, atque alia super alia ausi impium convitium iis facere pergant.—*Reliq. Sacr.* tom. i. præfatio, p. xvi.'

and, according to the same charitable censor, interpolated in this place, 'for the purpose of deceiving Erasmus.'

I must now observe that the arts of controversy have wantonly disguised the real state of the evidences as to the apparent quotation of the seventh verse by the two earliest Latin Fathers. It is undeniable that, so far as identity of words is concerned, the last and most peculiar clause of that verse is found, word for word, both in Tertullian and in St. Cyprian. The adversaries of the text, however, vehemently assert that these apparent quotations (if quotations at all) are taken, not from the seventh, but from the eighth verse, mystically interpreted by them, (as by St. Augustine afterwards,) of the Trinity.

Now I pronounce this gratuitous assumption simply an impossibility; because neither of these Fathers has the remotest allusion to the context of the eighth verse; which, from the peculiarity of its phraseology, could not have been the case had that singularly-marked text been intended by either. Its leading terms, 'the spirit, and the water, and the blood,' are at once so prominent and so exceptional, that to cite and mystify the last clause of the verse without the slightest allusion to the sole cause of the mystification, is a paradox of assumption too monstrous for any but the blind slaves of Porson and his coadjutors to swallow. In fact, to judge from the silence of Tertullian and St. Cyprian as to 'the spirit, the water, and the blood,' it is the eighth verse, and not the seventh, that is in them *non-existent*. In a word, so far as their testimony is concerned, we should not know of the existence of the eighth verse. But this verse is certainly quoted by other early Fathers; and when it is quoted, it is with all the exactness and fulness which I have alleged must necessarily be the case, where quotation of a passage so unique, and so important, was really intended.

For one example *instar omnium*, it is quoted by Origen. And his mode of quotation more than authenticates all that I have advanced in the preceding anticipations. Origen formally quotes the eighth verse as taken from the First Epistle of St. John; but in a connection which absolutely precludes any allusion to the seventh. For he quotes it solely in connection with the Sacrament of Baptism, and in illustration of our Lord's institution of that Divine ordinance. His words are as follows:—

3. That the insertions of the disputed verse in the Confession presented by four hundred African Bishops to Hunneric, King of the Vandals, in A.D. 480, and in the Acts of the Armenian Council, A.D. 1250, are equally valueless: the Confession being probably drawn up by a single Bishop; and the Act of the Council being most probably interpolated by the pro-popery king, Haitho, A.D. 1250.

Objection 1.—The verse not quoted by any of the Fathers of the first six centuries.⁵

Οὕτως ὁ αὐτός ἐστι βάπτισμα ὕδατος καὶ πνεύματος δὲ καὶ αἵματος. Περὶ δὲ τοῦ τελευταίου βαπτίσματος, ὡς τινες, φησὶν ἐν τῷ· Βάπτισμα δ' ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τοῦ τελεσθῆ. Τούτῳ δὲ συμφώνως ἐν τῇ Ἐπιστολῇ ὁ μαθητὴς Ἰωάννης, ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΤΟ ὙΔΩΡ ΚΑΙ ΤΟ ΑΙΜΑ, ἀνέγραψε, ΤΑ ΤΡΙΑ ΕΙΣ ἘΝ ΓΙΝΟΜΕΝΑ.—Origen, *Comm. in Joan. Op.* ed. Colb. p. 133.*

⁵ This objection, as I have elsewhere noticed, is founded in gross ignorance of the Patristic modes of quotation. The Fathers confine their quotations, generally, to a few stock texts; upon which they ring changes without end. Beyond these common-places, they use the Scriptures profusely, but incorporated in their own text, and mostly without any acknowledgment. The man who talks about the absence of Patristic quotation, and is ignorant of this fact, however great his scholarship, is a sciolist in Patristic theology.

Nay, St. Athanasius himself reproves Professor's Porson's ignorant

* 'I know not one of the Greek Fathers, though I have anxiously perused them, who discovered *Father, Son, and Holy Ghost*, in the eighth verse of 1 John v. I am therefore convinced by experience of what honest Mill says: "*No Greek understood the eighth verse mystically of the Holy Trinity*," an important maxim in criticising our disputed clauses. It deprives our opponents of all recourse to 1 John v. 8, when they meet with undeniable allusions to 1 John v. 7 in Greek authors. I have also found what Mill says, in this respect, of the Latin Fathers, perfectly correct. Augustine, of whom I have spoken above, is unquestionably *the first* who metamorphosed the meaning of the eighth verse.'—Knittel, p. 63.

I meet and crush this objection in the threshold by the fact, that if the seventh verse is not quoted by any of the Fathers, neither (with the solitary exception of Origen) is the eighth, which never has been questioned. The one omission is the measure of the other. And to press the former omission, and suppress the latter, is simply dishonesty. With the fact before him, that the two verses, as regards quotation, stand (with a single exception) precisely in the same category, no critic can henceforth urge the objection from omission as Porson has urged it, without writing himself down a *dishonest man*.

But, while granting for the sake of argument, that the seventh verse is nowhere formally cited by the Fathers, I maintain with its learned advocates that it is often, very often, virtually cited by them all; for that the Patristic expressions, *οἱ τρεῖς, τὰ τρία*, and *τὰ τρία ἓν*, are so many tacit quotations of this one text. In the preceding pages I have adduced fresh grounds in support of this judgment on the Patristic phrases in question, from the earliness of their introduction, the uniformity of the phraseology,

objection as to non-quotation of the seventh verse. For upon the very subject of its doctrine he gives this notification: *ἵνα δὲ μὴ, πάντα τὰ ῥήματα συναγαγὼν, πολὺς ἐν τῷ γραφεῖν γένωμαι, ἀρκεῖ νῦν ὩΣ ΠΑΝΤΩΝ μνημονεῦσαι τοῦ μὲν Ἰωάννου λέγοντος· Ἐν ἀρχῇ ἦν ὁ Λόγος, κ.τ.λ.—Op. tom. i. p. 482.*

This formal announcement, by the great champion of the catholic faith, of his *set-purpose* omissions of the proof-texts for the Trinity, completely nullifies the negative argument advanced by Porson and others from the alleged absence of the seventh verse in the Greek Fathers; who one and all *acted* on the same rule.

and the moral impossibility of such terms being introduced on any lower warrant than Scripture. This moral argument, intrinsically so strong, I have already shown rests upon Patristic authority ; St. Hippolytus assuring us that the Fathers of the Church drew all their doctrine and definitions of the Godhead wholly and solely from the Scriptures⁶—*Εἰς Θεὸς, ὃν οὐκ ἄλλοθεν ἐπιγνώσκουμεν, ἢ [ἐκ] τῶν ἀγίων γραφῶν.*

St. Athanasius : his Comments upon 1 John v. 7, 8.

Although the Fathers do not formally cite either of the verses, St. Athanasius most remarkably, without reference or allusion to the texts themselves, comments upon both.

His commentary upon the eighth verse, owing to the peculiarity of its construction, is as clear and undoubted as the most formal quotation. I subjoin, first the Scripture text, and then his commentary.

Καὶ τρεῖς εἰσω οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσω.—1 John v. 8.

Τοῦτο καὶ Ἀπόστολοι μαρτυροῦσιν. ἔστι δὲ καὶ ἐπὶ τῆς τοῦ σταυροῦ οἰκονομίας συνιδεῖν τὸ λεγόμενον, ὅπως ὁ Κύριος,

⁶ I leave it with Porson and his fellow-slanderers of Christian antiquity to charge Hippolytus, in an assertion thus solemn upon so awful a subject, with a wilful and deliberate falsehood. For myself, I receive the statement of this venerable ancient as *the very truth*. And all who hold with me must feel the weight of his testimony, in its bearing upon the authenticity of 1 John v. 7.

τῇ μὲν προβολῇ τοῦ αἵματος τὴν βεβαιότητα τῆς
σαρκὸς ἐπεδείκνυτο,
τῇ δὲ προσθήκῃ τοῦ ὕδατος, τὴν ἀχραντον καθαρό-
τητα ἐδήλου·
καὶ ὅτι τοῦ Θεοῦ τὸ σῶμα
κράζας δὲ καὶ κλίνας τὴν κεφαλὴν, καὶ παραδοὺς τὸ
πνεῦμα,
τὸ ἔσωθεν τοῦ ἰδίου σώματος, τουτέστι, τὴν ψυχὴν,
ἐσήμανε.—*Op. tom. i. p. 630.*

That this passage is a regular comment on 1 John v. 8, is too clear and certain to leave room for remark : its τὸ αἷμα, τὸ ὕδωρ, and τὸ πνεῦμα, with their accompanying explanations, suffice.

The certainty of the references, in the foregoing context, to 1 John v. 8, arises from the peculiar structure of that verse. The seventh verse has not this advantage. But it only requires due attention to perceive that, in the following context, from another treatise, we have an equally regular comment on 1 John v. 7.

ὁ δὲ μακάριος Ἰωάννης, ἐκ τῆς Ἐπιστολῆς, ἐν ὀλίγοις καὶ τελειώτερον [fors. τελειότερον] μᾶλλον δείξει τῶν γεγραμμένων τὸν νοῦν καὶ διελέγξει τῶν ἀσεβῶν διάνοιαν. διδάξει δὲ πῶς ἡμεῖς ἐν τῷ Θεῷ γωόμεθα· καὶ πῶς πάλιν ἡμεῖς ἐν αὐτῷ γωόμεθα ἔν.—*S. Athan. Contr. Arian. Orat. IV. Op. tom. i. p. 476.*

This description tells, and could be predicated only, of a short and pithy saying, delivering the whole truth in an aphorism. It is so aphoristically delivered in 1 John v. 7-8, and nowhere else throughout the Epistle. The seventh verse seems sig-

nificantly pointed to by the opening of the sentence, and the *ἐν* at its close. We proceed with the context.

γράφει τοίνυν ὁ Ἰωάννης, οὕτως λέγων· ἐν τούτῳ γνώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

This is 1 John iv. 13. St. Athanasius, therefore, is here on his way to chapter v., and in the immediate neighbourhood for a comment on the seventh verse.

Here follows what I hold to be his full and clear exposition of its substance :

ἐπειδὴ γὰρ ὁ Λόγος ἐστὶν ἐν τῷ Πατρὶ, τὸ δὲ Πνεῦμα ἐκ τοῦ Λόγου δίδοται, θέλει λαβεῖν ἡμεῖς τὸ Πνεῦμα· ἵνα ὅταν ἐκεῖνο λάβωμεν, τότε ἔχοντες τὸ Πνεῦμα τοῦ Λόγου τοῦ ὄντος ἐν τῷ Πατρὶ, δόξωμεν καὶ ἡμεῖς, διὰ τὸ Πνεῦμα, ἐν γίνεσθαι ἐν τῷ Λόγῳ καὶ δι' αὐτοῦ ἐν τῷ Πατρὶ.⁷

The whole substance of the seventh verse is here. The three Persons are here in St. John's terms, ὁ Πατήρ, ὁ Λόγος, τὸ Πνεῦμα. They are brought together, as he brings them together, as *one*. And it is in virtue of their *oneness*, recorded verbatim solely in the seventh verse, St. Athanasius shows us

⁷ St. John alone, and only in 1 John v. 7, denominates the Persons ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα. St. Athanasius, following this unique precedent, gives St. John's distinctive denomination to the second Person: ὅτι διανοῆ περὶ Θεοῦ, καὶ τοῦ Λόγου, καὶ τοῦ Πνεύματος. Minute as the point is, it is, where there is but the one precedent, a decisive note of tacit quotation. No catholic Father would vary from our Lord's denominations of the Persons on his institution of the Sacrament of Baptism, without direct warrant of Scripture.—For a golden fragment of St. Athanasius, only just recovered, and equivalent to the most formal quotation of the seventh verse, see the final Postscript at the close of the present work.

that we, in them, are also made *one*. The passage is simply an exposition and application of the doctrine of 1 John v. 7: *ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.* The double idea, *τρεῖς—ἓν*, so expressed, occurs in v. 7 alone.⁸

But does St. Athanasius nowhere directly and distinctly refer to v. 7? If the 'Synopsis Scripturæ,' or the 'Dialogue between an Arian and an Athanasian,' published in his works, be either of them his, he certainly does. Both documents, however, I am well aware, have been set down as spurious. Editors and critics seem agreed in this judgment. As it rests, however, solely upon grounds of internal evidence, a line of proof where critics and editors have so often proved mistaken, the judgment is open to review and reversal.

Professor Porson has run down the Synopsis, and ridiculed the Dialogue, on the score of style, as utterly unworthy of 'the great Athanasius.' I have been too long conversant with such declamatory criticism to attach undue weight to it; and (I may unpresumptuously add) am too well versed in the

⁸ It recurs again and again in St. Athanasius: most remarkably in the following instances. *καὶ τριῶν γε κατ' ἀληθειαν ὑφειστώτων ἐν τῷ εἶδος ἐννοῶμεν· ἀρχόμενον μὲν ἐκ Πατρὸς, λάμπαν δὲ ἐν Υἱῷ, καὶ φανερούμενον διὰ Πνεύματος.—Op. i. 661.*

εὐσεβῶς ἐκ τῶν θείων λόγων καταμάνθανε, ἐν τρισὶν ἐν εἶδος κατανοῶν, οὐχ ἓν ἐκ τριῶν Πνεῦμα συντιθεῖς.—Id. ib.

A decisive mark of his reference here to 1 John v. 7, is that he cites iv. 13, and St. John by name, *between* these adjoining extracts. Again: to what can his *ἐκ τῶν θείων λόγων μάνθανε* have reference in such a context but 1 John v. 7?

analysis of style, to accept the dictation of any critics, or any scholars, however high in repute, upon questions of this nature, which can be determined only by severe anatomy of style, and by a close experimental collation and induction.

I address myself first to the Synopsis, upon which Porson remarks: 'Mill himself, Prol. 994, thinks it may be the work of Athanasius, *not the great prelate* (FOR THE LEARNED HAVE LONG SINCE DECIDED IT NOT TO BE HIS), but another, perhaps him who advised Euthalius to undertake his edition. Certainly it would much lessen the character of the great Athanasius, if he were the real author of such a confused and imperfect abridgment. . . . Whoever will take the trouble of reading this same Synopsis, will find it an incoherent jumble without method or consistency.'

Now I have taken this trouble, and find it, not indeed what the learned Professor seems to demand, 'a correct abridgment of the whole Epistle, chapter by chapter, and almost verse by verse, with the exactness and regularity of a modern commentator,'—but just such an outline of the chief topics as might rationally be expected from any ancient Father. To the greatest of these ancients, Grotius-like clarity, and Paley-like order, were things unknown. Their best pieces were not finished paintings, but jotted sketches.⁹

⁹ Since the above was written, I have lighted upon an exemplification signally in point, and completely eversive of Professor Porson's adjudication of the Synopsis. I refer to the 'Adumbrationes in Epistolas Canonicas' of Clemens Alexandrinus, happily preserved to us by Cassiodorus in his Latin version. Porson himself would not have dared to question the genuineness of this piece. Yet it stands exposed to precisely the same objections which he advances

'The great Athanasius' is no exception. Such is the character of his undisputed writings; and, like

against the Synopsis; and (on his grounds) is quite as unworthy of Clemens as the Synopsis of Athanasius. The sketch of 1 John, for example, is quite as desultory and rambling in the one as in the other document. Yet the one is undoubtedly by Clement, and the other (by parity of reasoning) as undoubtedly by Athanasius. So slightly does St. Clement skim the contents of the First Epistle, that he has hardly a word to say upon its latter chapters. However he does touch upon the fifth: and, what is more, upon the sixth and eighth verses (what a triumph for the Porsonian class!) without any notice of the seventh. Their triumph, however, would be short-lived as their master's, for the cause of the pretermission is palpable: St. Clement conjoins the sixth and eighth verses, simply because of their common topic—the water, the spirit, and the blood; with which the text of the three Heavenly Witnesses had no elemental connection. His words are: '*Iste est*, inquit, [cap. v. ver. 6,] *qui venit per aquam et sanguinem*, et iterum, [v. 8,] *Quia tres sunt qui testificantur, spiritus, quod est vita, et aqua, quod est regeneratio ac fides, et sanguis, quod est cognitio.*'—St. Clem. Alexandr. ap. Ittig. *Bibl. PP.* p. 147, ad fin.

With this mystical exposition we have nothing to do. Enough that his confining himself, as he does, to the common topic of the sixth and eighth, necessarily excludes notice of the seventh verse.

It is worth observing that St. Clement anticipates Griesbach in the recognition of the close parallel of doctrine between the First Epistle of St. John, and his Gospel. '*Quod erat ab initio, quod vidimus oculis nostris, quod audivimus.* Consequens Evangelium secundum Johannem, et conveniens etiam, hæc Epistola principium spiritale continet.'

The fact of the parallel, thus admitted equally by the Greek Father and the German rationalist, I must here observe, is of the highest moment in vindication of the disputed verse. Because, with this verse, the parallel of doctrine between the Epistle and the Gospel, in the most important of all points, the nature of the Godhead, is complete: while, without this verse, it is utterly broken and gone.

I state the case here. Its proof will be found at the close of the present work, in the tabular harmony of the parallel passages in question.

But Porson and St. Clemens Alexandrinus must not yet part company. For this early Greek Father's exegesis of the eighth

them, such is the character of the Synopsis. It gives the salient points of St. John's First Epistle, but in a

verse, is utter annihilation to another of the learned Professor's paradoxes, namely, that all the supposed quotations of the seventh verse, were in fact quotations of the eighth, which the Fathers interpreted mystically as applying to the Persons of the Trinity. This fanciful interpretation, it is perfectly well known, *originated* with St. Augustine, a writer as fanciful on such points as Origen himself. But Porson, nothing daunted, ascribes similar fancifulness, without a particle of proof, to St. Cyprian and Tertullian; and pronounces their literal renderings, *et hi tres unum sunt*, to be mystical applications of the eighth verse, understood allegorically of the Trinity. 'Was this allegorical method of interpretation (he asks) uncommon among the Fathers? No; we know that they employed it without scruple in all points, whether of doctrine or morals,' (p. 254.) Upon this Pegasus he rides off in triumph, but Clement arrests his flight. This contemporary of Tertullian, and predecessor of St. Cyprian, fortunately for the truth, *does* interpret the eighth verse, and unfortunately for Porson, *does not* interpret it of the Trinity. Here is his interpretation: 'Quia tres sunt qui testificantur: spiritus, *quod est vita*, et aqua, *quod est regeneratio ac fides*, et sanguis, *quod est cognitio*.' According to St. Clement, therefore, St. John's words, 'the spirit, the water, and the blood,' denote *not* the Father, the Word, and the Holy Ghost, but '*life, regeneration or faith, and knowledge*.'

Now here is absolute certainty, *versus* gratuitous assumption! We *know* from himself how their contemporary St. Clemens Alexandrinus understood the eighth verse; what title has a modern theory-monger to tell us that Tertullian and St. Cyprian understood it mystically of the Trinity? No: the allegorical interpretation belongs to St. Augustine alone. And Tertullian's and Cyprian's words are tacit quotations of 1 John v. 7.

But the passage from Clemens Alexandrinus contains a decisive indication that the seventh verse (omitted by him solely because irrelevant to his purpose) *was* in his MS. of the Epistle.

In proof of this I must repeat his quotation: '*Iste est*, inquit, [cap. v. ver. 6,] *qui venit per aquam et sanguinem*: et iterum, [v. 8,] *Quia tres sunt qui testificantur, spiritus, et aqua, et sanguis: et hi tres unum sunt*.' His words *et iterum* (καὶ πάλιν) clearly mark the interposition of other topics and intervening text, between the two quotations. That this, in fact, was so, we know from his omission

disrupted order of its own. I have carefully collated it with his unquestioned writings, and (Porson's sweeping censure notwithstanding) I see the hand of Athanasius in the style. In proof of this, one or two examples may suffice.

Identity of manner of the Synopsis with St. Athanasius's undisputed writings, where treating alike on the First Epistle of St. John.

αὐτὸς Ἰωάννης, ὁ Εὐαγγε-	δηλοῖ ὁ Ἰωάννης
λιστῆς,	
καὶ ταύτην ἐπιστέλλει	ἐν τῇ πρώτῃ Ἐπιστολῇ
ὑπομιμνήσκων, κ.τ.λ.	λέγων, κ.τ.λ.
καὶ πρῶτον μὲν,	
ὥσπερ ἐν τῷ Εὐαγγελίῳ,	
οὕτω καὶ ἐν ταύτῃ τῇ Ἐπι-	
στολῇ,	
θεολογεῖ περὶ τοῦ Λόγου.	
ἐν τῷ τέλει δὲ	ἐν τῷ τέλει
τῆς Ἐπιστολῆς πάλιν	τῆς Ἐπιστολῆς
ὑπομιμνήσκει, λέγων·	
ὅτι ὁ τοῦ Θεοῦ Υἱὸς	τὸν Υἱὸν
ζωὴ αἰώνιος ἐστι,	εἶναι, ἔφη, τὴν ζωὴν·
καὶ Θεὸς ἀληθινός.	οὗτός ἐστιν ὁ ἀληθινὸς
	Θεὸς καὶ ζωὴ αἰώνιος.

In these parallel contexts, we have St. John's First Epistle cited in precisely the same way: 1. the

of the last part of the sixth verse, as well as the whole of the seventh. But the point is self-evident: he could not have used the phrase *et iterum*, of a continuous quotation. It is *the splice* between two *detached* quotations treating on a common topic.

beginning, and 2. the end. And we find the close of that Epistle quoted, word for word, in both passages. What more graphic evidence can be desired of the same hand?

In my next example of identity of manner, the reader will see a passage of the Synopsis, not only followed most remarkably in thought and expression by a passage in the unquestioned writings, but paralleled by a series of similar passages, from several places in St. Athanasius's works acknowledged genuine on all sides.

<p>ἡ δὲ διαβολικὴ ἐνέργεια λοιπὸν νενίκηται, καταργηθέντος τοῦ θανάτου.—<i>Synopsis Scripturæ</i>, S. Athan. <i>Op.</i> tom. ii. p. 138.</p>	<p>ἐπὶ τὸν σταυρὸν ἀναβάτος Χριστοῦ, καταργηθῆσαι καὶ νενικηθῆσαι τοῦ θανάτου.—S. Athan. <i>De Incarnat. Op.</i> tom. i. p. 81. διὰ τὸν νικήσαντα βασιλέα οὕτω καὶ τοῦ θανάτου νικηθέντος.—<i>id. ib.</i> p. 80. τῆς τοῦ θανάτου ἀσθενείας ἀπόδειξις τῆς κατ' αὐτοῦ γενομένης νίκης παρὰ τοῦ Σωτῆρος.—<i>id. ib.</i> p. 82. πονηρὸς ἐναλλόμενος Διάβολος.—<i>id. ib.</i> μηδὲ γνώσθω τις ἄπιστος ὅτι ὑπὲρ Χριστοῦ</p>
--	---

Witness borne by 'Synopsis' to 1 John v. 7. 57

κατηργῆται ὁ θάνατος.—

id. ib. tom. i. p. 85.

οὐκ ἔστιν ἐνεργῶν αὐτὸς

τοὺς ἐνεργοῦντας

ἐνεργείας.—*id. ib.*

Here, in six different passages of the genuine works, we have the above passage from the Synopsis, in the main or in part, repeated. The terms *κατηργῆσθαι*, and *νενικῆσθαι*, connected with 'death' (*ὁ θάνατος*), are, at once, so peculiar and so Pauline, that their occurrence in this connection in the Synopsis, and their recurrence in this connection in so many places of St. Athanasius's undoubted writings, are amongst the surest conceivable marks of one and the same hand. After a long life spent in the comparative analysis of styles, I hesitate not to pronounce this one result of collation, decisive for the rank of the Synopsis, as a genuine and indubitable work of 'the great Athanasius.'

From internal evidence for the genuineness of the Synopsis, arising from identity of thought and style with St. Athanasius's undisputed writings, we pass to the question of its witness to the authenticity of 1 John v. 7. The alleged witness is contained in the following brief clause: *καὶ τὴν ἐνότητα δὲ τοῦ Θεοῦ πρὸς τὸν Πατέρα δείκνυσι*. The reference is of course denied and ridiculed by Porson (p. 212), who, with his predecessor Emlyn, disingenuously transfers it to 1 John ii. 23, thus merging the specific term 'Unity' (*τὴν ἐνότητα*), the ipsissimum verbum of the

seventh verse, in a general expression, 'whosoever denieth the Son, the same hath not the Father,' a proposition whence the 'oneness' of v. 7 can be deduced only inferentially. Our concern, however, is not with shuffling evasions, but with the substantive fact. 'The unity of the Son with the Father' is categorically stated in 1 John v. 7, and there only throughout St. John's First Epistle. Porson, however, to escape the only too obvious reference, gives us his own version of the passage from the Synopsis. Let us listen to the Oracle.

Here is the original sentence: *καὶ τὴν ἐνότητα δὲ τοῦ Υἱοῦ πρὸς τὸν Πατέρα δείκνυσι· καὶ ὅτι ὁ ἀρνούμενος τὸν Υἱὸν, οὐδὲ τὸν Πατέρα ἔχει.*

And here is the learned Professor's translation: 'He *also* shows the unity of the Son with the Father, *and* that he who denies the Son, neither has the Father.'

Now bold as may seem the undertaking, I will undertake to prove, that, in thus rendering the original, this great scholar, in the fiery haste of controversy, has altogether missed the sense of the sentence, by mistaking the construction of this part of the Synopsis. For, as every scholar must perceive on glancing over this sketch of St. John's First Epistle, the copulative *καὶ*, throughout, is not *conjunctive* but *disjunctive*; and each successive *καὶ* is the note of a new and distinct topic. Instead, therefore, of reference in the first clause of the above sentence to 1 John ii. 23, as Porson and Emlyn erroneously assume, there is absolutely no connection whatever

between the two parts of the sentence: the first part referring exclusively to 1 John v. 7: the second part being quotation of 1 John ii. 23. The *καὶ* between, means only that both topics are treated of in St. John's First Epistle.

But independent proof of 1 John v. 7 being intended by the words, *καὶ τὴν ἐνότητα δὲ τοῦ Υἱοῦ πρὸς τὸν Πατέρα δείκνυσι*, arises from the fact, that the Synopsis unquestionably cites the fifth chapter, both immediately before, and immediately after, the alleged quotation of ver. 7: viz. immediately before, ver. 16, *καὶ περὶ ἁμαρτίας θανατικῆς καὶ μὴ θανατικῆς*, and immediately after, ver. 10, viz. *τὸ λέγειν μὴ εἶναι τὸν Χριστόν· ἵνα ὡς μὴ ὄντος ἐκείνου, ἑαυτὸν εἶπη εἶναι ὁ ψεύστης* an undoubted reference to ver. 10.

As the Synopsis cites St. John's text very briefly throughout, *every word cited* has authority as being St. John's, and belonging to his text: a remark which tells with great force upon the remarkable clause, *καὶ τὴν ἐνότητα τοῦ Υἱοῦ πρὸς τὸν Πατέρα δείκνυσι*.

We pass to the Dialogue between an Athanasian and an Arian: 'where (Travis, as cited by Porson, says) the verse is thus expressly quoted: "Is not that lively and saving baptism, whereby we receive remission of sins, administered in the name of the Father, the Son, and the Holy Ghost? and St. John says, And these three are one."' ¹⁰

¹⁰ Porson's attempt to nullify this quotation, on the plea that the Dialogue is spurious, is a total failure. The Dialogue, even he admits, is ascribed by the critics, generally, to Maximus, an ecclesiastical writer of the seventh century. Now this paternity is quite as good as that of Athanasius, so far as concerns the disputed

This Dialogue Porson pronounces spurious (after Cave and others), and thus holds up to ridicule the entire context, as utterly unworthy of the great Athanasius: 'You have here translated rather freely, paraphrasing some words, and omitting others. You might have greatly edified your readers, if you had favoured them with all the arguments by which the Athanasian convinces the Arian that the Trinity in unity is to be worshipped. I shall therefore give an abridged but faithful translation. "Why do the Seraphim, that Isaiah heard cry, Holy, Holy, Holy, neither exceed this number, nor fall short of it? Certainly, because it is not lawful for any beside the Trinity to be thus honoured. Why did Moses teach the people to bend their neck and their knees three times on the earth? but to denote the worship of the Trinity in one Godhead. The divine Elijah raises the dead at the third breathing, to shew that no man can be worthy of eternal life, who shall not first receive with reverential faith a coequal and consubstantial Trinity, which like fire consumes deadly sins. . . . Neither could Paul otherwise have ascended to the third heaven, unless he had possessed in his heart the indelible and consubstantial faith of the Trinity. . . . Likewise is not the remission of sins procured by

text. For, as the clause is an acknowledged quotation of 1 John v. 7, it demonstrates that the text of the three Heavenly Witnesses was indubitably found in the Greek MSS. of and before the seventh century. This fact disposes of Porson's dogma, that it occurs in no Greek MS. prior to the sixteenth century; and, in truth, settles the question. For, if extant in a MS. or MSS. of the seventh or prior centuries, it irrefragably had descended to them from Apostolic times.

The ' Dialogue ' collated with St. Athanasius. 61

that quickening and sanctifying ablution, without which no man shall see the kingdom of heaven, an ablution given to the faithful in the thrice-blessed name. And besides all these, John says, *And the three are one* (or rather are 'the one')."—*Letters to Travis*, pp. 213-14.

Without discussing here the question of spuriousness, or genuineness, I proceed at once to show, from collation with his undisputed writings, that the style and imagery here ridiculed is identical with that of St. Athanasius. The Song of the Seraphim is Porson's first object of ridicule. Let us hear now how St. Athanasius writes of it:

βλέπε τὴν κεφαλὴν τοῦ λαοῦ τρίτον σφραγιζομένην, κατὰ τὸν τύπον τῶν Σεραφίμ τῶν λεγόντων, Ἅγιος, Ἅγιος, Ἅγιος Κύριος Σαβαώθ.—*Op. tom. i. p. 249.*

καὶ ὅτι δοξολογοῦσι τὰ Χερουβίμ, τρίτον τὸν Θεὸν λέγοντα, Ἅγιος, Ἅγιος, Ἅγιος Κύριος Σαβαώθ, Πατέρα, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα δοξολογοῦσι· καὶ διὰ τοῦτο, ὡσπερ εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ βαπτίζομεθα, οὕτω καὶ εἰς τὸ ὄνομα τοῦ ἁγίου Πνεύματος· καὶ γινόμεθα υἱοὶ Θεοῦ, οὐ Θεῶν· Πατὴρ γὰρ καὶ Υἱὸς καὶ ἅγιον Πνεῦμα, Κύριος Σαβαώθ ἐστι.—*S. Athan. De human. nat. suscept. Op. tom. i. p. 601.*

ἡ γὰρ πανύμνητος καὶ σεβάσμιος καὶ προσκυνητὴ Τριάς, μία καὶ ἀδιαίρετος καὶ ἀσχημάτιστος· συνάπτεται δὲ ἀσυγχύτως, ὡσπερ καὶ ἀτμήτως ἡ μονὰς χωρίζεται· τὸ γὰρ τρίτον τὰ τίμια ζῶα ταῦτα προσφέρει, τὴν δοξολογίαν Ἅγιος, Ἅγιος, Ἅγιος λέγοντα, τὰς τρεῖς ὑποστάσεις τελείας δείκνυντά ἐστιν· ὡς καὶ ἐν τῷ λέγειν, Κύριος, τὴν μίαν οὐσίαν δηλοῦσιν.—*S. Athan. Op. tom. i. pp. 154-55, In illud, Omn. mihi trad.*

These passages show that what Porson ignorantly ridicules, was a *common-place* of St. Athanasius: no slight proof of the genuineness of the Dialogue.

The following genuine passage is still nearer in fancifulness to the ridiculed Dialogue, and still more open to the learned Professor's shafts. *But it is St. Athanasius.*

τί γὰρ ἐγγύτερον τῶν Χερουβὶμ, ἢ τῶν Σεραφίμ ; καὶ ὁμως οὐδὲ ὀρώντα, ἢ ποσὶν ἐστῶτα, ἀλλ' οὐδὲ γυμνοῖς, κεκαλυμμένοις δὲ ὡσπερ καὶ τοῖς προσώποις τὴν δοξολογίαν προσφέρουσιν, ἀπαύστοις τοῖς χεῖλεσιν, οὐδὲν ἕτερον ἢ τὴν θείαν καὶ ἄφραστον φύσιν τῇ τρισαγιότητι δοξάζοντα.

καὶ οὐδαμοῦ τις τῶν θεσπεσίων προφητῶν, τῶν μάλιστα καταξιοθέντων τῆς τοιαύτης θέας, ἀπήγγειλεν ἡμῖν, ὅτι ἐν μὲν τῷ ἅπαξ εἰπεῖν τὸ Ἅγιος, μεγάλη τῇ φωνῇ, ἐν δὲ τῷ δευτερώσαι, ἦσσαν, ἐν δὲ τῷ τρισσεῦσαι, ὑποβεβηκότως· καὶ μετὰ τοῦτο, τὸν πρῶτον ἁγιασμὸν κυριολογοῦντα, τὸν δὲ δεύτερον ὑποτάσσοντα, καὶ τὸν τρίτον κατώτερον τιθέντα.—*Op. tom. i. p. 154, In illud, Omnia mihi tradita sunt.*

The hand of St. Athanasius is further apparent in this Dialogue, in sameness of thought and manner between it and his unquestioned writings. Take the following parallel passages for example.

ὡς γὰρ ὁ εἰς τὸν Θεὸν ἐπὶ τοῦ τρισ-ἡλίου τῆς
 Πατέρα βλασφημῶν ἁγίας Τριάδος φωτὸς
 οὐ καθαρισθήσεται τοῦ εἶναι καὶ μυστηρίου
 αὐτὸν
 αἰωνίου κολάσεως ἔνοχον·

οὕτως καὶ ὁ εἰς τὸ Πνεῦμα τῇ τῆς μιᾶς ὑποστάσεως
τὸ ἅγιον βλασφημήσας, ἀτιμία,
ὑπεύθυνος γίνεται αἰωνίου
ἁμαρτίας . . .

ὥσπερ ὁ εἰς τὴν ἄκτιστον παντὸς τοῦ πληρώματος
τοῦ Θεοῦ μεγαλειότητα τῆς θεότητός
βλασφημῶν.—*Dial. Op.* ἐστὶν ἡ βλασφημία.—*St.*
tom. i. p. 145. *Ath. Op. tom. i. p. 207.*

μὴ διαιρείτωσαν τὴν Τριάδα· ἵνα μὴ διαιρεθῶσι ἀπὸ
τῆς ζωῆς· μηδὲ τοῖς κτίσμασι συναριθμείτωσαν τὸ
Πνεῦμα τὸ ἅγιον· ἵνα μὴ οὕτως καὶ οὗτοι τὰ ἴσα
τολμώντες, ἀσύγγνωστον καὶ ᾧδε καὶ μετὰ ταῦτα τὴν
τιμωρίαν ὑπομείνωσιν.—*St. Athan. id. ib. ad Serap.*
tom. i. p. 208.

The common theme of these three passages is, that blasphemy against one of the three Persons of the Trinity, is blasphemy against all. The theme is peculiarly Athanasian; and its occurrence alike in the Dialogue and in the unquestioned Letter to Serapion, is no ordinary note of one and the same hand. With those *really* conversant with the comparative anatomy of style, the expressions *τρισμακάριος ὀνομασία* of the Dialogue, and *τρισμακάριον τῆς ἁγίας Τριάδος* of the Letter, will have due force.

Believing, from these internal marks, the Dialogue to be genuine, I shall not trouble myself or my readers with Porson's quibbling reference of its quotation of 1 John v. to the eighth verse, but set down the words, *πρὸς δὲ τούτοις πᾶσιν, Ἰωάννης φάσκει, καὶ οἱ τρεῖς τὸ ἓν εἰσιν*, as a formal quotation by St. Athanasius of the disputed verse, 1 John v. 7.

POSTSCRIPT.

The expression of Tertullian, 'tres unum sunt,' and that of his disciple St. Cyprian, 'Et hi tres unum sunt,' are as literal versions of the last clause of the seventh verse, as the Latin language seems capable of in rendering from the Greek, *καὶ οὗτοι οἱ τρεῖς ἓν εἰσι*. Are not both clauses, therefore, quotations? This Porson strenuously denies. According to him, Tertullian merely uses 'his own words,' without any reference to Scripture; and Cyprian's 'Et hi tres unum sunt,' are taken, not from the seventh, but from the eighth verse, which he interprets mystically of the Trinity. Similar sophistry to invalidate both witnesses had been previously resorted to by Semler. It has been so thoroughly exposed by Knittel, that we may safely leave Porson in his hands. In his 'New Criticisms on 1 John v. 7,' Knittel shows irrefragably that Cyprian never allegorized the eighth verse; that its first and only allegorizer was Augustine; and that the passage of Cyprian applied exclusively to the seventh verse, of which his words *scriptum est* demonstrate that it is a direct quotation. But let the passage speak for itself: 'Dicit Dominus, Ego et Pater unum sumus. Et iterum, de Patre, et Filio, et Spiritu Sancto *scriptum est*, Et hi tres unum sunt.'

'He must, therefore, have read the clause 1 John v. 7, in his New Testament.

"No," it will be said, "No. He only read in his

copy the words *Et hi tres unum sunt*; and these he took from the eighth verse: but the subject of this predicate quoted by him—I mean the words *the Father, the Word, and the Holy Ghost*—these did not exist in his Bible, but in his imagination [!]. In short, he discovered, mystically, the three Persons of the Godhead, in the three words of the eighth verse, *spirit, water, and blood* [!].

‘Nothing of the kind, however, appears in the words of Cyprian.

‘But perhaps modes of expression occur elsewhere in his writings, in some measure, if not entirely, to support the opinion of our adversaries?’

‘I answer, No; nor have our adversaries themselves ever asserted there were. In order to give their opinion the fairest play, *I have read Cyprian through and through, with the most minute attention; but I have not found any thing that could, in the least, lead one to suppose that the Bishop held any mystical views respecting 1 John v. 8.*’

Having further shown of Cyprian that, ‘in every passage which he cites as allegorical proof, *he first quotes the text literally, and then states what it signifies mystically;*’ this learned writer proceeds to produce a passage which alone proves it *impossible* that Cyprian could have understood the eighth verse of the Trinity.

‘“*Nec argumentis plurimis opus est, frater carissime, ut probemus appellatione aquæ Baptisma significatum semper esse, et sic nos intelligere debere.*”

‘Cyprian, therefore, declares it to be *unscriptural*

for any one to believe that *water*, in the Bible, occasionally represents a Person of the Godhead.'

From Cyprian our author turns to Augustine, who *did* interpret the eighth verse mystically of the Trinity; and who, the adversaries maintained, knew nothing of the seventh: 'Now, peruse his writings from beginning to end: nowhere will you find the smallest trace that Augustine was acquainted with 1 John v. 7.'

Never was there a broader or bolder challenge. And never was discomfiture more complete. 'Is it then [retorts Knittel with exquisite irony] already perfectly clear, free from all doubt, and absolutely certain, that Augustine, in all his works, has never taken any notice of 1 John v. 7 ?

'Of course you have done yourselves what you advise us to do: i. e. read through all Augustine. If so, you will recollect a passage, where he says, "*Deus itaque summus et verus, cum Verbo suo, et Spiritu Sancto, QUÆ TRIA UNUM SUNT.*"

'Does not this passage distinctly betray its origin? I mean the text of John, "There are three that bear witness in Heaven, the Father, the Word, and the Holy Ghost; AND THESE THREE ARE ONE."'

St. Augustine, then, who did mysticize, and St. Cyprian, who did not mysticize, the eighth verse, were both equally well acquainted with the seventh. And by both, the ignorance and presumption of the adversaries of the text stand signally exposed. The whole chapter of Knittel, pp. 21-37, claims, and will richly repay, a close and careful perusal.

Porson's attempt to make the '*tres unum sunt*,' Tertullian's *own expression*, is a trick of controversy so palpable, that it can deceive none but wilful self-deceivers. The expression is common to the *Greek*, as well as the Latin, Fathers. Their τὸ ἐν τρία, and τὰ τρία ἓν, are the '*tres unum sunt*' of Tertullian and Cyprian. This fact is so plain as to make its assertion a truism. Yet in the face of it, Porson asserts the expression to be 'Tertullian's own words.'

The phrase was incontrovertibly *a conventional formula* with the most ancient Fathers, both Greek and Latin. St. Irenæus and St. Hippolytus, St. Athanasius and St. Basil, use it in common with Tertullian and St. Cyprian. Such an agreement between wholly separate and independent authorities, can be rationally accounted for only in one way,—namely, that the expression was taken *from one original source*; that source could have been no other than Scripture; and in one Scripture only is the Patristic expression to be found, viz. in 1 John v. 7. Every use of the words τὰ τρία ἓν, and '*tres unum sunt*,' is *tacit quotation* of the seventh verse. This may and will still be gainsayed: but it can be gainsayed by those only, who, in Our Lord's words, set themselves, whether consciously or unconsciously, πρὸς κέντρα λακτίζειν.

That Tertullian's '*Qui tres unum sunt*' is a tacit quotation of 1 John v. 7, shall now be proved from comparison of this context with a parallel passage from St. Athanasius, which is a formal quotation of the seventh verse. Tertullian's words are, '*Sicut ipse de Patris, ita connexus Patris in Filio, et Filii in*

Paracleto, tres efficit cohærentes, alterum ex altero : qui tres *unum sunt, non unus*, quomodo *dictum est*, Ego et Pater unum sumus ; ad substantiæ unitatem, non ad numeri singularitatem.'—*Op.* p. 323.

Now St. Athanasius uses the very same phrase, in a direct quotation of 1 John v. 7. 'In Christo Jesu *unum sunt, non tamen unus est, quia non est eorum una Persona.*' It is as clear, therefore, that Tertullian's words refer to 1 John v. 7, as that St. Athanasius cites it. Their common expression was obviously a Patristic commonplace taken from the seventh verse. Their common explanation,—*tres unum sunt, non unus est*, admits of no other inference : it is a Patristic gloss on St. John's verse.

The occurrence of *in Christo Jesu* at the end of St. Athanasius's quotation of the seventh verse, completely nullifies Porson's ridiculous special-pleading in proof that these words were appended, originally, to the eighth verse, and afterwards transposed to the fraudulently-fabricated seventh! They who fancy paradox, will find it *ex abundanti* in the learned Professor's theory on this head, p. 141.

But Tertullian's witness to the seventh verse is not limited to his *Qui tres unum sunt*. The *three-one* doctrine of that verse is constantly present to his mind. Hence his following reasoning : 'Omne quod prodit ex aliquo, secundum sit ejus necesse est de quo prodit, non ideo tamen est separatum. Secundus autem ubi est, duo sunt. Et tertius ubi est, "tres sunt." Tertius enim est Spiritus à Deo et Filio. . . . Ita Trinitas per consertos et connexos gradus à Patre

decurrens, et monarchiæ nihil obstrepat, et οἰκονομίας statum protegit. Hanc me regulam professum, quâ inseparatos ab alterutro Patrem, et Filium, et Spiritum testor, tene ubique.'—*Op. Adv. Prax.* p. 319.

The following passage will distinctly show, that, wherever Tertullian introduces '*unum*,' with reference to the Godhead, he does so *as quotation of Scripture*: 'Frequenter intendunt [hæretici] illum nobis locum quo dictum sit, Ego et Pater *unum* sumus: et in hoc æque illos facile vincimus. Si enim erat, ut hæretici putant, Pater Christus, oportuit dicere, Ego Pater *unum* sum. . . . Et quia dixit *unum*, intelligant hæretici, quia non dixit *unus*. *Unum* enim neutraliter positum, societatis concordiam, non unitatem Personæ, sonat. *Unum* enim, non *unus*, esse dicitur, quoniam nec ad numerum refertur, sed ad societatem alterius expromitur. Denique adjecit dicens, sumus, non sum, ut ostenderet per hoc quod dixit, sumus, et Pater, duas esse Personas. *Unum* autem quod ait ad concordiam, et eandem essentiam, et ad ipsam charitatis societatem pertinere, ut meritò *unum* sit Pater et Filius, per essentiam, concordiam, et per amorem, et per dilectionem. Et quoniam ex Patre est, quicquid illud est, Filius est, manente tamen distinctione, ut non sit Pater ille qui Filius, quia nec Filius ille qui Pater est. Nec enim, sumus, addidisset, si unum se et solitarium Patrem, Filium factum esse meminisset.'—*De Trinitate, Op.* p. 507.

It is impossible, surely, that he who dissertates thus minutely upon the Scripture term *unum*, when commenting upon it as spoken by Our Lord of the

Godhead, St. John x. 30, could elsewhere employ this Scripture term and the whole clause of the text in which alone it similarly recurs, without any reference to Scripture. Yet this is the monstrous proposition which Porson would have us adopt when he tells us 'that the words *tres unum sunt* [*qui tres unum sunt*] are the words of Tertullian himself, and expressly distinguished from the words of Scripture' [!!!]—p. 240. Now as certainly as Tertullian quotes and comments upon the '*unum*' of St. John x. 30, in the extract given in p. 69, so certainly he here tacitly quotes and comments on the '*unum*' of 1 John v. 7. The fact of his formal quotation in the one case, is our guarantee for the reality of the tacit quotation in the other. But there is more than inference in this matter. There is a direct note of the double quotation. For I observe what Porson did not, that Tertullian uses the very text, St. John x. 30, upon the '*unum*' of which he so largely comments in the above passage, in immediate connection and juxtaposition with his '*qui tres unum sunt.*' The one quotation thus clenches and rivets the other. In this celebrated context he is dealing exclusively with Scripture, and exclusively with St. John. His '*Qui tres unum sunt,*' is as certainly the seventh verse of the Epistle, as his '*Ego et Pater unum sumus,*' is the thirtieth verse in the Gospel. In a word, Porson has made a desperate attempt, and has miserably failed in it.

CHAPTER VI.

BUT there is another mode of reference or tacit quotation, which, if found in any of the Greek Fathers, must be admitted by all fair critics in evidence to the genuineness of the text of the three Heavenly Witnesses. I mean passages, if any such are extant, where the three Persons of the Trinity are introduced *as Witnesses*. I am prepared with more than one example of this unmistakeable kind of reference by St. Basil and others.

Τριάς ἐν Τριάδι μαρτυρήσει, is the brief but pregnant reference of St. Basil. In a homily ascribed to St. Chrysostom,¹¹ the text of the Heavenly Witnesses

¹¹ St. Chrysostom may be instanced as exposing, by the paucity of his quotations from 1 John, the absurdity of Porson's argument from omission of direct quotation of the disputed verse by the Fathers, as well as his ignorance of the modes of Patristic quotation. Throughout St. Chrysostom's voluminous works, I find but three. Here they are—

καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου.—1 John ii. 20.

ὁ ἀληθινὸς Θεός.—1 John v. 20.

ἔστι γὰρ ἁμαρτία πρὸς θάνατον.—1 John v. 16.

Where this is the sum-total of St. Chrysostom's direct citations from the First Epistle, (and direct citations of Scripture by the Fathers generally are in the same ratio,) what a fallacy to rest any argument or inference on the absence of direct Patristic quotations!

But though he does not quote, St. Chrysostom's clear allusions to the text of the three Heavenly Witnesses are repeated; e.g. διὰ

72 *The Three Heavenly Witnesses.*

stands out as clearly, but much more fully, in the following passage: βλέπε γάρ μοι τὰς μαρτυρίας τῆς ἁγίας καὶ ὁμοουσίου Τριάδος, καὶ σέβου αὐτὴν ὀρθῶς, ἵνα μὴ ἀπόλη. The idea exists solely in 1 John v. 7. Again:—

ὡς οὖν οὐ τολμητέον εἶναι εἰπεῖν περὶ τοῦ Πατρὸς, ὅτι οὐκ ἔστι φῶς ἀληθινόν, καὶ περὶ τοῦ Υἱοῦ, Θεὸς ἀληθινός· αὐτὸς γὰρ εἶπεν, ἐγὼ εἰμι ἡ ἀλήθεια· οὕτω καὶ περὶ τοῦ Πνεύματος τοῦ ἁγίου, ὅτι Πνεῦμα τῆς ἀληθείας. διὰ τούτων μαρτυρίων μάθανε εὐσεβεῖν ἀδιαίρετον Τριάδα.

Now as, in this context, the writer takes his language from St. John, and expressly quotes 1 John i. 5, and i. 9, in his homily, what room is left for a reasonable doubt that his introduction of the three Persons of the Trinity as ‘Witnesses,’ is adopted from the only Scripture where they are so represented, namely, 1 John v. 7?

In the Confession of Faith addressed to St. Athanasius by Eugenius the deacon, the three Persons of the Trinity thus reappear as ‘Witnesses,’ in apparent allusion to the one Scripture authority. καὶ γὰρ ἡ τελειότης ἡμῶν ἐν Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι δίδεται, καὶ γίνεται· καὶ μία πίστις ἐστὶν εἰς ἓνα Θεὸν δι’ Υἱοῦ ἐν Πνεύματι ἁγίῳ· ὑπὲρ πλείονος γούν μαρτυρίας.

The following from St. Chrysostom is a literal accommodation, and therefore a virtual quotation, of

τούτων τῶν μαρτυρίων μάθανε εὐσεβεῖν ἀδιαίρετον Τριάδα. This will be disallowed as reckoned among his ‘spuria,’ but, whether genuine or spurious, the allusion to 1 John v. 7 is of equal force.

Reference in St. Clemens Alexandrinus. 73

1 John v. 7. Could such coincidence have arisen without the leading of that text?

κάτω τρεῖς μάρτυρες,
ἄνω τρεῖς μάρτυρες,
τὸ ἀπρόσιτον τῆς τοῦ Θεοῦ δόξης δηλοῦντες.

Op. tom. 1. p. 587.

St. Gregory Nazianzen, as cited by Germanus, Archbishop of Constantinople early in the eighth century, has similar allusion to the text of the three Heavenly Witnesses. οὐ φθάνω τὸ ἐν ἐννοῆσαι, καὶ τοῖς τρισὶ περιλάμπομαι· οὐ φθάνω τὰ τρία διελεῖν, καὶ εἰς τὸ ἐν ἀναφέρομαι· ἀλλὰ μή τις τὰς μαρτυρίας ταύτας τοῦ Τρισ-αγίου, κ.τ.λ.

But these Patristic representations of the three Divine Persons as 'Witnesses,' and apparent allusions, consequently, to the only Scripture in which the three are so introduced, are anticipated, at once, and brought home to the text of the three Heavenly Witnesses, by an authority dating little more than a single century from the date of St. John's First Epistle itself. This authority is preserved in the works of St. Clemens Alexandrinus; and is allowed on all hands to be either his own writing, or that of a writer of the same period, Theodotus. The primitive antiquity of the passage in question is indisputable and undisputed. Its literal agreement with 1 John v. 7, I will add, is such, that the spirit of theological controversy could alone, one might think, deny it the character of what Paley terms 'a tacit quotation.' Here is the passage.

Πᾶν ῥῆμα ἴσταται ἐπὶ δύο καὶ τριῶν μαρτύρων· ἐπὶ Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος· ἐφ' ὧν μαρτύρων καὶ βοηθῶν, αἱ ἐντολαὶ λεγόμεναι φυλάσσεσθαι ὀφείλουσιν.¹²—St. Clem. Alex. *Op.* tom. ii. p. 992, ed. Potter.

The connection indicated in this passage between the Mosaic law of witness and its highest exemplification in St. John's three Heavenly Witnesses, self-evidently commends it to the uncontroversial eye as, at once, a tacit quotation of and comment on the disputed verse. This first impression, however, will be obviously strengthened, if, on examination, the passage prove to contain two distinct clauses, and that both clauses are found in the First Epistle of St. John. That this is so, the annexed table will sufficiently establish.

*Collation of Clemens Alexandrinus (or Theodotus)
with 1 John v. 7, and v. 2, 3.*

πᾶν ῥῆμα ἴσταται	ὅτι
ἐπὶ δύο καὶ τριῶν μαρτύρων·	τρεις εἰσιν οἱ μαρτυροῦν- τες ἐν τῷ οὐρανῷ,

¹² We meet similar allusions in his undoubted pieces, e.g. *τρεις παράγων μάρτυρας· τῶν τὰ ἔργα τὰ ὑπ' αὐτοῦ γερόμενα, τοῦ Πατρὸς τὴν μαρτυρίαν, τοῦ Ἰωάννου τὸ κήρυγμα.*—*Op.* tom. viii. p. 237.

And again: *οὐ τρεῖς φύσεις αἰώνιους, ἀλλὰ μία φύσις αἰώνιος, ἐν Τριάδι μιᾷ φανερομένη.*—tom. viii. p. 614.

And once more: *πῶς ἢ σκηνή, φησὶν, ἦν τοῦ μαρτυρίου; ἀλλὰ διὰ τοῦτο ἦν, ἵνα μάρτυρα τὸν Θεὸν ἔχωσιν.*—ix. 138. *The witness of God, is the witness of the Trinity in Unity, in other words, is 1 John v. 7.*

ἐπὶ Πατρὸς καὶ Τιοῦ	ὁ Πατήρ, ὁ Λόγος, καὶ τὸ
καὶ ἁγίου Πνεύ-	ἅγιον Πνεῦμα.
ματος·	
ἐφ' ὧν μαρτύρων	
καὶ βοηθῶν	1 John v. 2, 3.
αἱ ἐντολαὶ	καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
λεγόμεναι	ἵνα τὰς ξεντολὰς αὐτοῦ τηρῶμεν·
φυλάσσεσθαι ὀφείλ-	καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι
ουσι.	οὐκ εἰσίν.

1 John v. 21.

τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

1 John ii. 6.

ὁ λέγων ἐν αὐτῷ μένει, ὀφείλει καθὼς ἐκεῖνος . . .
οὕτως περιπατεῖν. ἀδελφοί, οὐκ ἐντολὴν καιρὴν γράφω
ὑμῖν, ἀλλ' ἐντολὴν παλαιάν.

Remarks.

A clearer example of what Paley styles 'tacit quotation' has seldom been adduced than that presented in the above table. It is quotation and commentary in one.

1. In the Greek Father, we have an introductory clause from St. Matthew. 2. We have St. John's three Heavenly Witnesses, not only named, but the end of their witnessing stated. 3. We have the words of the preceding context, 1 John v. 2, 3, brought into juxtaposition with v. 7, showing that

the writer had the whole context wakefully in his view. His *αἱ ἐντολαὶ* is as clearly St. John as are his Three Witnesses.

The marks of quotation become only still more translucent, when we examine the minute points of verbal agreement. The *αἱ ἐντολαὶ* of this Patristic commentator is the key-word of St. John's First Epistle, in which it occurs no less than fourteen times. It is coupled with the word *ὑφείλουσιν*, the very term used by St. John in the same connection; and used repeatedly. Lastly the verb *φυλάσσω* occurs in both contexts.

These minute, yet most significant, agreements in style between the Patristic writer and St. John's First Epistle, in so short a passage, tell with convincing force upon the broad and obvious agreement with 1 John v. 7. Long experience in the comparative anatomy of style leads me to pronounce this double class of proof *decisive* for the passage being a direct quotation of 1 John v. 7. But if it be, the writer had the text of the Heavenly Witnesses in his New Testament MS. or MSS. : *Greek MSS. of the second century.*

We have shown that St. Hippolytus and St. Athanasius state categorically that all that the Fathers taught respecting the doctrine of the Godhead, and the Catholic and Apostolic faith, was drawn wholly and solely from the holy Scriptures. To question or deny their solemn statement of this fact, is to charge these great ancients with a wilful and deliberate falsehood. This consideration would not stand for a

1 *John* v. 7 cited, not created, by *Fathers*. 77

moment in the way of a critic like Mr. Porson ; with whom the charges of forgery and falsification are the constant recipe to remove obstacles to his dogmatic conclusions.¹³ No critics, however, who regard, either the sacred cause of truth, or their own character, will be likely, it is presumed, to copy this evil art of controversy. I assume therefore, and will proceed on the assumption, that what St. Hippolytus and St. Athanasius state as of their own knowledge, is simple *matter of fact*. But this gives a wholly new force to the language of the Fathers. Instead, for example, of the disputed text being *forged*, as Porson would have us believe, 'from such expressions of the Fathers,' this one consideration proves the libellous allegation to be an impossibility. The early date of the Patristic expressions themselves, I have already shown, repeats the proof. For we find them *borrowed* by the arch-heretic Valentinus, so early as A.D. 140 ; or within fifty years of the date of St. John's First Epistle. Away, then, with the traducer of Christian antiquity who would attach the stain of falsehood to any statement of fact by 'the great Athanasius;' or inflict the guilt of forgery upon Christian men unknown, as

¹³ We have not far to seek for the motive of Porson's Letters to Travis. An article in the *Biographie Universelle* brings the secret of his virulent antagonism into the light of day. 'Porson ne put se décider à prendre les ordres, et fit l'abandon de sa prébende, en 1791. *Ses sentiments religieux le rapprochant des Unitaires*, il lui répugnait de souscrire les articles de l'Église anglicane.' His Unitarian tendencies abundantly account for his *animus* towards the obnoxious seventh verse, and for the dishonest arts of controversy which run, with the tortuous sinuosity of 'the crooked serpent,' throughout his twelve philippics.

manufacturers, from chance expressions of the Fathers, of the text of the three Heavenly Witnesses! I will only say, that the man capable of advancing such unproved and incredible assaults on character, would almost seem capable of *the crime* which he lays to the charge of others.

Having shown from his own words that, in all his statements of the doctrine of the Godhead, Athanasius anchors wholly and solely upon the statements of Scripture, I submit examples of his statements which can be referred only for their origin to 1 John v. 7.

The central and unique idea in that celebrated text is the union of *three in one*. However familiar to our ears this definition, it is so expressed in Scripture in the one text alone. Here are specimens of St. Athanasius's expression of it. Let the reader compare them with 1 John v. 7.

ἡ γὰρ ἅγια καὶ μακαρία Τριάς, ἀδιαίρετος καὶ ἡνωμένη πρὸς ἑαυτὴν ἐστι.—*Op.* tom. i. p. 187.

τὸ δὲ Πνεῦμα τὸ ἅγιον ἡνωμένον τῷ Τίῳ καὶ τῷ Πατρὶ.—*id.* *ib.* 186.

τοιαύτης δὲ συστοιχίας καὶ ἐνότητος τῆς ἐν τῇ Τριάδι οὔσης.—*id.* *ib.* p. 194.

πὼς οὕτως Τριάδος οὔσης ἐν ἐνὶ σημαίνεται Τριάς; ἢ πὼς τοῦ ἐνὸς ὄντος ἐν ἡμῶν, ἡ Τριάς λέγεται;—*id.* *ib.* 194.

N. B. 1 John iii. 24, is cited previously in the same page, 194, a circumstance plainly indicating the source of the above expressions, and their reference to 1 John v. 7; and v. 9, 13, is cited afterwards in the same

page, a fact arguing that he had the immediate context, v. 7, in his mind.

τοῦ γὰρ Πνεύματος ὄντος ἐν τῷ λαῷ . . . ὁ Θεὸς δι' Ἐπιού ἐν Πνεύματι ἦν ἐν αὐτοῖς.—*id. ib.* p. 187.

Τριάς τοίνυν ἁγία καὶ τελεία ἐστίν, ἐν Πατρὶ καὶ Ἐπιῷ καὶ ἁγίῳ Πνεύματι θεολογουμένη.—*id. ib.*

(Ἰωάννης περὶ τοῦ Ἐπιῷ θεολόγων.—*id.* tom. i. p. 428.)

POSTSCRIPT.

THE ATHANASIAN CREED.

It has been objected that, however apparent in the writings of St. Athanasius, the seventh verse is not quoted in the Athanasian Creed. To this objection I reply, 1. that this Creed, although derived wholly and solely from Scripture, does not contain a single Scripture text. Like the web of the silk worm, it is, at once, distinct, and inseverable from its source. I reply 2, that this Creed more than quotes, for it gives a running commentary on this one text, inapplicable to any other text throughout the Bible. The doctrine of the Trinity in Unity, indeed, is most clearly deducible from Our Lord's baptismal formula, and from many other Scriptures: but it is deducible only inferentially. In the seventh verse, and in it alone, it is stated categorically and antithetically. Every categorical and antithetical statement of it in the same form of words, must, consequently, be drawn from that unique verse.

80 *The Three Heavenly Witnesses.*

We now come to the statements of the **Athanasian Creed**. It announces itself as a Creed declaratory of 'the catholic faith:' in other words, as wholly drawn from Scripture. It goes on to set forth what this faith is. And the opening words of the annunciation are neither more nor less than the category and antithesis exclusively peculiar to 1 John v. 7.

'And the catholic faith is this: That we worship
one God in Trinity, and Trinity in Unity.'

It resumes the antithetical statement of the doctrine in the seventh verse through a series of statements provided as guards against the various aberrations of known heresies.

'They are not three eternal but one eternal.

As also there are not three incomprehensibles, nor three uncreated:

But one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty:

And yet they are not three Almighty, but one Almighty,

So the Father is God, the Son is God, and the Holy Ghost is God:

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord.

And yet not three Lords: but one Lord.'

'So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.'

‘So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipped.’

‘He, therefore, that will be saved: must thus think of the Trinity.’

In these sentences, we read the recital and reiteration, eight times successively, of the very words and essence of the seventh verse. Their common subject is ‘The Catholic faith,’ which it would be the height of impiety to ground on any authority save that of ‘express warrant of Scripture.’ But there is no Scripture warrant for this categorical and antithetical statement of the tri-une doctrine of the Godhead except 1 John v. 7. The Athanasian Creed thus becomes, in itself, a voucher for the authenticity of the seventh verse.

In this light, the date and origin of this Creed, assumes an interest of the highest importance. Its date happens fortunately to be determined with certainty, within a limit of some thirty years, by its being certainly prior to the first Council of Ephesus, A.D. 431. Its value as an independent witness to the disputed verse is ascertained by the fact, that it originated neither in the Greek, the African, nor the Italian Churches: its origin was in Gaul.

To give its history in the most succinct form: ‘What is called the Athanasian Creed, was composed in Gaul, before the Council of Ephesus (431), perhaps by Hilary of Arles (429), or by Victricius, Bishop of Rouen (401).’—Procter, *Book of Common Prayer*, p. 228.

Remarks.

The Athanasian Creed, as we now possess it, issuing from the Gallican Church, was prior, probably by above eighty, certainly by more than fifty years, to the Confession of Faith made by the African Churches, and presented to Hunneric, King of the Vandals, in 484.

The Creed contains the words and substance of the seventh verse eight times repeated. The Confession addressed to King Hunneric formally quotes it, and from St. John's First Epistle. Here are two wholly independent, and nearly contemporary authorities: the one, containing the verse; the other, a close and copious comment on it. The two documents correspond like two answering tallies. Their joint evidence, as text and comment, amounts to a double attestation of the pre-existence, in Gaul and Africa, of MSS. of the New Testament containing the seventh verse, so ancient, so numerous, and of such undoubted authority, as utterly to preclude the idea of any question as to its authenticity in the Gallican and African Churches from their earliest foundation in the second century.

CHAPTER VII.

EVEN in the 'Spuria' ascribed to the Apostolic Fathers, some of which doubtless are of very high antiquity, may be found decisive evidence of the co-existence, in primitive MSS. of the Greek Testament, of the cognate texts, St. Matthew xxviii. 19 and 1 John v. 7.

The following passage from an Epistle to the Philippians *De Baptismo*, ascribed to St. Ignatius, could not have been worded as it is without the aid of both those texts.

Εἷς οὖν Θεὸς καὶ Πατὴρ, καὶ οὐ δύο, οὐ δὲ τρεῖς. . . .
Εἷς δὲ καὶ Τίος Λόγος Θεός. . . . οὔτε οὖν τρεῖς Πατέρες, οὔτε τρεῖς Τιοὶ, οὔτε τρεῖς Παράκλητοι· ἀλλ' εἷς Πατὴρ, καὶ εἷς Τίος, καὶ εἷς Παράκλητος. διὸ καὶ Κύριος ἀποστέλλων τοὺς ἀποστόλους μαθητεῦσαι πάντα τὰ ἔθνη, ἐνετείλατο αὐτοῖς βαπτίζειν εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Τιοῦ καὶ τοῦ ἁγίου Πνεύματος· οὔτε εἰς ἓνα τριώνυμον, οὔτε εἰς τρεῖς ἐνανθρωπήσαντες, ἀλλ' εἰς τρεῖς ὁμοτίμους.—St. Ignat. *Ep. Spur. ad Philipp.* ap. Ittig. *Biblioth. PP. Apostol.* p. 332-4.

What but collation of the two texts in question could suggest these contrasts? The coincidence between the language of this passage, and the cor-

84 *The Three Heavenly Witnesses.*

responding definitions in the Athanasian Creed, is further very remarkable.¹⁴

The fact of the Athanasian Creed being composed in Gaul, while its Greek counterpart ascribed to St. Ignatius was certainly written in Asia, proves the universality of their common forms of definition; a universality which could not have arisen from any conceivable cause but that of these definitions originating in the one source of all catholic doctrine, the Holy Scriptures: but the only Scripture by which the definitions in question are *totidem verbis* authorized, is 1 John v. 7.

But there is a special appropriateness in the Creed called the Athanasian, as we now have it, emanating from the Gallican Church. For the first Bishops of this Church were of the school of St. John. St. Pothinus, and St. Irenæus, successively Bishops of Lyons, were both, as all are aware, disciples of St. Polycarp, St. John's favourite disciple. His teaching, accordingly, was likely to stand pre-eminent in the primitive Gallican Churches. That the doctrine of the Trinity in Unity entered, from the first, into their teaching, we may clearly gather from the remains of St. Irenæus. That his statement of the doctrine was specially derived from 1 John v. 7, may further be inferred with good reason from the language of his disciple, St. Hippolytus, who, as has been already largely shown, employs the language of

¹⁴ The different *arrangement* of the very same words, proves, at once, the total independence of the two records, and their origin in a common primitive source.

Athanasian Creed.—Patristic Phraseology. 85

the seventh verse with a specialty of phrase virtually equal to quotation. This brings us down to about the year 250. So that the doctrine, precisely as stated 1 John v. 7, can be traced in Gaul from the second to the middle of the third century. But this brings us within from 150 to 170 years of the composition and publication of the Athanasian Creed, as it now stands, by Victricius or Hilary, or a contemporary authority,¹⁵ as the solemn confession of the whole Gallican Church. The solemn promulgation of this Confession was now plainly rendered necessary by the fearful progress of Arianism, both under imperial and barbarian auspices, in the latter half of the fourth century.

All the steps of this chronological induction are so simple and natural as to recommend it, it is conceived, to the fair consideration of every impartial judgment. We have the seed in 1 John, the blade in the language of Irenæus and Hippolytus, and the full corn in the ear in the Athanasian Creed.

The extraordinary coincidence already adverted to in the definitions of this Creed, and in those of the passage ascribed to another of St. John's disciples, St. Ignatius, bespeaks a common source of highest antiquity.

καὶ οὕτως ἡ ἐνότης τῆς ἁγίας Τριάδος σώζεται
καὶ οὕτως εἰς Θεὸς ἐν τῇ Ἐκκλησίᾳ κηρύττεται, ὁ ἐπὶ

¹⁵ The celebrated Vincentius Lirinensis is the next named as the author, and on strong grounds. As he and Hilary were inmates of the same convent, why should it not be their joint production? What more likely?

86 *The Three Heavenly Witnesses.*

πάντων, καὶ διὰ πάντων, καὶ ἐν πάνσιν.—St. Athan. *Op.* tom. i. p. 202.

As here St. Paul, so in all the preceding passages St. John, is cited without naming. None will question, in this sentence, the tacit quotation of Ephes. iv. 6. As little can any rationally question the tacit quotations of 1 John v. 7, in the previous examples.

ἀλλὰ πεπιστευκέναι εἰς Θεὸν Πατέρα παντοκράτορα· καὶ εἰς Χριστὸν Ἰησοῦν, τὸν Τῶν αὐτοῦ· καὶ εἰς τὸ ἅγιον Πνεῦμα. ἠνώσθαι δὲ τῷ Θεῷ τῶν ὄλων τὸν Λόγον.—St. Athan. *Op.* tom. i. p. 276.

The twofold denomination, here, *Τῶς* and *Λόγος*, points apparently to 1 John v. 7, the one text on the Trinity where the second Person is styled *Λόγος*.

But St. Athanasius, further, brings practical witness to the correctness of his own affirmation that the catholic doctrine (as expressed in 1 John v. 7, and there alone) had descended to him from Scripture through the Catholic Church. For the following passage is not his own, but a quotation from Dionysius, Bishop of Rome in the preceding century.

διαρροῦντες τὴν ἁγίαν Μονάδα· ἠνώσθαι γὰρ ἀνάγκη τῷ Θεῷ τῶν ὄλων τὸν θεῖον Λόγον· ἐμφιλοχωρεῖν δὲ τῷ Θεῷ καὶ ἐνδιατᾶσθαι δεῖ τὸ ἅγιον Πνεῦμα· ἤδη καὶ τὴν θεῖαν Τριάδα εἰς ἓνα, ὡσπερ εἰς κορυφήν τινα, τὸν Θεὸν τῶν ὄλων τὸν παντοκράτορα λέγω, συγκεφαλαιουῦσθαί τε καὶ συνάγεσθαι πάντα ἀνάγκη.—St. Athan. *ap. Routh, Rel. Sacr.* tom. iii. p. 373, 378.

Now here is the three-one doctrine delivered in St. John's own terms, *ὁ Πατήρ, ὁ Λόγος, τὸ ἅγιον Πνεῦμα*,

while the entire passage is simply a comment on 1 John v. 7, and could not be a comment on any other Scripture.¹⁶

But 1 John v. 7 reappears still more saliently in the letter of Pope Liberius to St. Athanasius. In this most remarkable Confession of Faith, St. John's doctrine of the τὰ τρία ἓν, as delivered in that one text, is laid down with an emphasis and fulness which show unmistakably that this Bishop of Rome was strictly following Scripture, and basing his Confession (as St. Athanasius himself professed to do) solely upon *the written Word*. The manner in which he presses, and insists upon, and reiterates the ἓν, so prominent a term in 1 John v. 7, alone tells me that he is certainly commenting on that text.

ἔστιν οὖν ἡμῖν Ὁμολογία, ἐπιπόθητέ μοι Ἀθανάσιε, Λόγος Θεοῦ Υἱὸς κατὰ φύσιν, ἐκ τοῦ Θεοῦ καὶ Πατρὸς γεννηθεὶς, οὐ κτισθεὶς, ἀλλ' αἰεὶ ὢν συνάναρχος τῷ Θεῷ καὶ Πατρὶ, καὶ ἀκαταπαύστως τὸ βασίλειον ἔχων εἰς τοὺς ἀτελευτήτους αἰῶνας, ἀμήν. καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον ἀληθῶς ἐκ τοῦ Θεοῦ κατὰ φύσιν Θεὸν, ἀμέριστον ἐκ Θεοῦ κατὰ τὰς ἀγίας γραφάς· τοῦ εἶναι ἀληθῶς τὸν Πατέρα, καὶ τοῦ εἶναι ἀληθῶς τὸν Υἱὸν, καὶ τοῦ εἶναι ἀληθῶς τὸ ἅγιον Πνεῦμα· ἕκαστον ὄνομα μὴ μεταβαλλόμενον, ἐπὶ ἀναθέματι, ἐκ τῆς οἰκείας ἐπονομασίας· τοῦ εἶναι τὴν Τριάδα ἀληθῶς Τριάδα ἐν μιᾷ θεότητι,

¹⁶ I cannot let pass silently Porson's notice of the Toledo MS., without adding his confession as to the overwhelming preponderance of Latin MSS. which contain the text: 'I allow you in advance, that a great majority of the Latin MSS. are on your side. Perhaps for one that omits the three Heavenly Witnesses, forty or fifty may be found that retain them.'—p. 138-139.

καὶ μιᾷ δυνάμει, καὶ μιᾷ οὐσίᾳ, καὶ μιᾷ ὑποστάσει.
οὐ γὰρ μερίζεται ὁ Υἱὸς ἐκ τῆς πατρικῆς ὑποστάσεως,
οὐδὲ τὸ Πνεῦμα τὸ ἅγιον τῆς πληροῦσης τὸν οὐρανὸν
καὶ τὴν γῆν. ἔστω οὖν, καθὼς προεῖπον, ἡ Τριάς
ἐν μιᾷ ὑποστάσει μὴ μεριζομένη,

καὶ τῇ οὐσίᾳ ἔν,

καὶ τῇ θεότητι ἔν,

καὶ τῇ δυνάμει ἔν,

καὶ τῇ βασιλείᾳ ἔν,

καὶ τῇ δοξολογίᾳ ἔν,

καὶ τῇ εἰκόνι ἔν,

καὶ τῷ Πνεύματι ἔν.

Πνεῦμα γὰρ οὐ μερίζεται.

Ἐνάθεμα οὖν λέγω Σαβελλίου τὸ δόγμα καὶ Ἀρείου.

κ. τ. λ.

Ταύτη οὖν τῇ Ὁμολογίᾳ, ἀδελφε Ἀθανάσιε, τῇ
οὔσῃ μόνῃ καὶ ἀληθῶς πίστει ἐν τῇ Καθολικῇ καὶ
Ἀποστολικῇ Ἐκκλησίᾳ, κ. τ. λ.—Liberius ap. Athan.
Op. tom. i. p. 243.

Now the single term ἔν, so peculiarly and ex-
clusively St. John's term, as applied to the Godhead,
here repeated seven times, and coupled with *τρεῖς*
or *Τριάς*, equally peculiar to 1 John v. 7, present
such a recurrence and combination of peculiar terms
found together only in that one verse, as nothing but
their being taken from the text of the three Heavenly
Witnesses can possibly explain. Evidence like this I
hold to be equal to the most formal quotation of the
text.

St. Athanasius solemnly affirms, that he, in common
with all the Fathers of the Catholic and Apostolic

Church, drew their doctrine exclusively from the Holy Scriptures. Now if this was so in all his teaching, it must be pre-eminently so when addressing himself to heathens; and when laying before heathens the doctrine of the Trinity in Unity, as the one great fundamental doctrine of Christianity. Here, at least, he would be certain to rest every point upon 'express warrant of Scripture.'

Now the following passage is his definition of the doctrine of the Trinity, addressed to the heathen Persians: and drawn up, he tells them, *κατὰ τὸ γεγραμμένον*. *Εἰς γὰρ Θεὸς ἡμῖν, ἐξ οὗ τὰ πάντα· Τριάς τελεία, ὁμοούσιος, ἰσοδύναμος, ἰσοκλής· Πατὴρ, ἡ πάντων τῶν ἀγαθῶν πηγὴ, ἐξ οὗ ὁ Υἱὸς ἐγεννήθη, ἐξ οὗ τὸ Πνεῦμα τὸ ἅγιον ἐκπορεύεται· κατὰ τὸ γεγραμμένον, μία θεότης ἐν τρισὶν ὑποστάσεσι γνωριζομένη.*—St. Athan. ap. Gall. tom. iii. p. 240.

By his own words, *κατὰ τὸ γεγραμμένον*, St. Athanasius here tells us that he is copying Scripture. And the Scripture copied from, in his concluding words, is, self-evidently, 1 John v. 7, where alone the three-one doctrine is so stated.

POSTSCRIPT.

I would crown the preceding Patristic evidences by a wholly independent argument in proof that the entire context 1 John v. 6, 7, 8, 9, must have stood in the Greek New Testament MSS. of the Fathers precisely as it stands in our *Textus Receptus*.

This proof is supplied by the interpretation given by St. Athanasius, and the Fathers generally, to the eighth verse: an interpretation which renders direct connection between the sixth and eighth verses an impossibility; and thereby proves that St. Athanasius and his brother interpreters *had* the seventh verse in their MSS.

I give the Patristic comment in the words of St. Athanasius.

Τούτο καὶ Ἀπόστολοι μαρτυροῦσιν· ἔστι δὲ καὶ ἐπὶ τῆς τοῦ σταυροῦ οἰκονομίας συνιδεῖν τὸ λεγόμενον, ὅπως ὁ Κύριος,

τῇ μὲν προβολῇ τοῦ αἵματος, τὴν βεβαίωτα τῆς σαρκὸς ἐπεδείκνυτο,

τῇ δὲ προσθήκῃ τοῦ ὕδατος τὴν ἄχραντον καθαρότητα ἐδήλου, καὶ ὅτι τοῦ Θεοῦ τὸ σῶμα,

κράξας δὲ καὶ κλίνας τὴν κεφαλὴν, καὶ παραδοὺς τὸ πνεῦμα, τὸ ἔσωθεν τοῦ ἰδίου σώματος, τουτέστι τὴν ψυχὴν, ἐσήμανε.—*Op.* tom. i. 630.

Now, on this interpretation, there is obviously no connection whatever between the *spirit* spoken of in the eighth verse, and THE SPIRIT spoken of in the seventh: the one being Christ's human spirit, and his last breath upon the Cross; the other, THE HOLY SPIRIT, here named by St. John 'the Spirit of Truth.' St. Athanasius, therefore, could not understand the sixth verse as having any connection with the eighth; but it must have connection with a sequel, and its only sequel was the seventh. I do not argue here for the soundness of his interpretation, although entirely concurring with it. All I maintain is, that

Verse 7 demonstrated from verses 6 and 8. 91

he, St. Athanasius, must have read the seventh verse in his Greek MSS., and its 'Holy Spirit.'¹⁷

To illustrate the unbroken continuity, and regular transmission of the doctrine of this text, in identical or approximate terms, some examples from later Greek Fathers will suffice.

Thus St. Chrysostom has a *literal* allusion to it, in his homily on St. John v. 31. *τρεις παράγων μάρτυρας τῶν λεγομένων· τὰ ἔργα τὰ ὑπ' αὐτοῦ γινόμενα, τοῦ Πατρὸς τὴν μαρτυρίαν, τοῦ Ἰωάννου τὸ κήρυγμα.*—*Op.* viii. 237.

¹⁷ *Tabular view of the parallel contexts, St. Matt. xxvii. 50, St. John xix. 30, 34, 1 John v. 6, 8, and St. Athanasius ut supra.*

St. Matt. xxvii. 50.

Ὁ δὲ Ἰησοῦς πάλιν κράξας
φωνῇ μεγάλῃ
ἔφηκε τὸ πνεῦμα.

St. John xix. 30, 34.

καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.
ἀλλ' εἰς τῶν στρατιωτῶν λογχῇ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

1 John v. 6.

οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι.

1 John v. 8.

καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα.

St. Athanasius.

ὅπως δὲ ὁ Κύριος τῇ μὲν προβολῇ τοῦ αἵματος, τὴν βεβαίωτητά της σαρκὸς ἐπεδείκνυτο, τῇ δὲ προσθήκῃ τοῦ ὕδατος, τὴν ἀχραντον καθαρότητα ἐδήλου, κ.τ.λ. κράξας δὲ καὶ κλίνας τὴν κεφαλὴν, τὸ ἔσωθεν τοῦ ἰδίου σώματος, τουτέστι, τὴν ψυχὴν, ἐσήμανε.

From this collation of St. Athanasius with the two Gospels and the Epistle, it is clear that he framed his interpretation eclectically from these three sources.

Again: *τίνος οὖν ἔνεκεν τὴν Ἰωάννου παρήγαγες ; καίτοι οὐδὲ ἡ ἐκείνου ἀνθρώπου μαρτυρία ἦν· ὁ γὰρ πέμψας με βαπτίζεω ἐν ὕδατι, φησὶν, ἐκείνός μοι εἶπεν. ὥστε καὶ ἡ τοῦ Ἰωάννου μαρτυρία τοῦ Θεοῦ μαρτυρία ἦν.—id. ib. p. 238.*

And again: *καὶ γὰρ τῆς Ἰωάννου φωνῆς ἀνέμνησε, καὶ τῆς μαρτυρίας τοῦ Θεοῦ, καὶ τῶν ἔργων τῶν αὐτοῦ.—id. ib. p. 243.*

In this last sentence we have St. John's three Heavenly Witnesses: inasmuch as the preceding passage shows that John Baptist's witness was the witness of God—*ἡ τοῦ Ἰωάννου μαρτυρία τοῦ Θεοῦ μαρτυρία ἦν.*

Let us descend from the fourth to the sixth century, and we find only increasing marks of designed reference to the disputed verse: thus writes St. Cæsarius, Bishop of Arles, A.D. 502.

οὔτε αἱ τρεῖς ὑποστάσεις εἰς τοσαύτας φύσεις τέμνουσι τὴν μίαν τῆς θεότητος οὐσίαν, οὔτε ἡ μία οὐσία εἰς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συνελείφθη, καὶ συναϊρεῖται τὴν τριστομον καὶ τρισ-αένναον κρήνην τῆς θεότητος.

φῶς τοίνυν ὁ Πατήρ,

φῶς ὁ Υἱός,

φῶς τὸ θεῖον Πνεῦμα·

*ἀλλ' οἱ τρεῖς ἐν ὑπάρχουσιν φῶς.*¹⁸—St. Cæs. ap. Galland. tom. vi. p. 6.

The THREE-ONE doctrine of the Godhead, as de-

¹⁸ This is St. John v. 7, verbatim et literatim, *οἱ τρεῖς ἓν εἰσι.* The substitution for *εἰσι* of *ὑπάρχουσιν* strengthens the note of quotation. It is Cæsarius's reading of a text.

livered in this passage, is precisely that revealed, contra-distinctively, in 1 John v. 7, only here in reiterated terms. But this broad argument, palpable to every eye, is brought home to 1 John v. 7 by a single word, common to the two passages,—namely, St. John's definition of God,—the term $\phi\omega\varsigma$.

Of all the sacred writers of the New Testament, St. John alone defines God as LIGHT. The definition recurs seven times in his first Epistle. When, therefore, we read in St. Cæsarius, at the close of a passage containing the whole substance of the *unique* seventh verse, $\delta\lambda\lambda' \text{ οἱ τρεῖς ἐν ὑπάρχουσιν } \phi\omega\varsigma$, his tacit quotation, in this passage, of the text of the three Heavenly Witnesses can be questioned by those only *who do not choose to believe*.

I would close with the remark that, not only is the definition of God as light peculiar to St. John, but that this definition is announced by the Apostle himself to be the very subject and substance of his First Epistle. '*This, then, is the message which we have heard of Him, and declare unto you, that God IS LIGHT, and in Him is no darkness at all.*'—1 John i. 5.

CHAPTER VIII.

St. Proclus, Archbishop of Constantinople.

ST. PROCLUS was secretary to St. Chrysostom, and his successor in A. D. 434. In a Panegyric upon St. John, in which he confines himself exclusively to *his* character and writings (all five of which he tells us he had before him as he wrote) St. Proclus has a passage which points so graphically to the text of the Heavenly Witnesses, as to admit of no other rational inference than that it is taken from it. For this Father makes St. John an eye-witness of the testimony of the three witnesses in heaven. He places him upon the scene described in 1 John v. 7. He uses St. John's own words, in picturing the glories which he saw. In a word, his language is such as nothing but the seventh verse could suggest or explain. Here is the passage.

*ΙΔΕ τὸ Πνεῦμα τὸ ἅγιον σὺν Πατρὶ καὶ Τρίῳ προσ-
κυνούμενον·
τὴν Τριάδα ἐν Μονάδι δοξαζομένην,
καὶ ἐν τρίσιν ὑποστάσεσι διαιρουμένην,
καὶ φύσει ἡνωμένην.*

St. Proclus, in this discourse, uses avowedly and

exclusively St. John's authority, and St. John's authority alone. His statement, therefore, of the doctrine of the Trinity in Unity can be sought and found only in St. John's writings. Now the doctrine is nowhere to be found in St. John's writings similarly expressed, save in 1 John v. 7. And there it does occur so exactly and so literally, that Proclus's sentence is simply a paraphrase of the disputed verse. In brief, the catholic doctrine of the Trinity in Unity is laid down by St. John and by St. Proclus precisely in the same contra-distinctive terms: which contra-distinctive statement of it is nowhere beside to be met with throughout the New Testament. The inference seems inevitable and decisive: St. Proclus had before him the disputed verse.

The verbal correspondences must not be overlooked. They are minute but significant. The ἴδε of Proclus, is the εἶδε of the Apocalypse, i. 2. His ἐθεάσατο in a previous clause, is St. John's ἐθεασάμεθα, 1 John i. 1. It is needless to point out the more obvious verbal agreements, all in unison with the one peculiar text of the three Heavenly Witnesses.

But the picture of St. John beholding with mortal eye the glory of that Trinity in Unity, which is barely named only in the seventh verse, is a sublimity of conception which could have arisen only in one who had that all-inspiring text before him. The mind of man might enlarge, but could not originate, the wonderful idea of 1 John v. 7. The original idea transcends all human thought.

The definition of the Godhead, ὁ Θεὸς φῶς ἐστίν, I

have shown is peculiar to St. John's First Epistle. This definition, I have noticed, is predicated by St. Cæsarius, separately, of each of the three Persons, so as clearly to mark that, in all he says of the Trinity, he follows St. John's First Epistle. I pass now to a Patristic document of uncertain date, and by an uncertain author, of which St. John's doctrine of the Trinity in Unity is the theme, and his definition of the Godhead, ὁ Θεὸς φῶς ἐστὶ, is the text. The Homily to which I allude is published by Montfaucon and the previous editors, among the *Spuria* of St. Chrysostom. This ascription is made in strange nescience. For, though the author of the Homily, or rather Homilies, is unknown, the internal evidence demonstratively shows that St. Chrysostom had no concern with them.

The homilist announces himself as an Ephesian priest, preaching in the chief church of Ephesus. His homily on the Trinity, it appears, was delivered in that church on St. John's Day, and avowedly is an exposition of the doctrine as taught by that Apostle.

Like Cæsarius, he takes for his text, from St. John's First Epistle,—'God is Light.' A definition found in no other part of the Bible in the same set terms. Whatever the date or whoever the author, this homily most certainly is not spurious, but a genuine relic of Christian antiquity. Thus much premised, we come at once to its contents. Its title runs:

Ἐγκάμιον εἰς ἅγιον Ἰωάννην τὸν θεόλογον· ὁ ἀγιώ-
τατος Ἰωάννης, ὁ θεόλογος, καὶ φίλος Χριστοῦ.

Then follows the exordium, proving, that the discourse was addressed to an Ephesian auditory, from the pulpit of the great church of Ephesus, on St. John's Day; and that the text was taken from St. John's First Epistle, the exordium of which had just been read to the congregation out of an ancient MS. Bible preserved in that church.

Ὡς Ἰωάννη (begins the preacher), δι' ἐνιαυτοῦ μὲν τοῖς παρεπιδημοῦσι μνημευόμενε, καθ' ἡμέραν δὲ τοῖς Ἐφεσίοις συμπολιτευόμενε, . . . σήμερον ἡμῖν ὁ ἀγώτατος Ἰωάννης τῆς οἰκείας ἀρετῆς τὸ κάλλος ἐκλάμπει· αὐτὸς γὰρ ἡμῖν καὶ ὑπανέγνωσται ὡσπερ ἀπὸ βασιλικῆς εἰκόνας, τῆς Βίβλου τῆς ἀρχαίας ἐκλάμπων τὴν οἰκείαν εὐσέβειαν. ἀναπτύξων δὲ καὶ

τὸν περὶ τοῦ φωτὸς λόγον.

φῶς ὁ Πατήρ, φῶς ὁ Υἱὸς, φῶς τὸ Πνεῦμα τὸ ἅγιον·
φῶς ὁ Πατήρ, ἐπειδὴ Θεὸς ἀληθινός·
φῶς ὁ Υἱὸς, ἐπειδὴ ἐκ τοῦ Πατρὸς ἐξέλαμψε·
φῶς τὸ Πνεῦμα τὸ ἅγιον, ἐπειδὴ ἐκ τοῦ Πατρὸς ἐκπορεύεται,¹

καὶ διὰ τοῦτο Θεὸς ἀληθινός.

ὁ Ἀπόστολος μαρτυρήσει μοι λέγων,

ὅτι Θεὸς φῶς ἐστι

καὶ περὶ τοῦ ἁγίου Πνεύματος ἐν ψαλμοῖς ᾄδεται,

ἐν τῷ φωτί σου ὀψόμεθα φῶς,

τουτέστιν,

ἐν τῷ Υἱῷ ὀψόμεθα τὸ Πνεῦμα τὸ ἅγιον. . . .

¹ Note, here, the erroneous tenet of the Greek Church, which denies his procession from 'the Father and the Son.'

φῶς ὁ Πατήρ, ἐπειδὴ ὁ Θεὸς ἀληθινός·
 φῶς ὁ Υἱὸς, ἐπειδὴ ἐκείνου τοῦ φωτὸς ἀπαύγασμά
 ἐστι·
 φῶς τὸ Πνεῦμα τὸ ἅγιον, τὸ ἐκ τοῦ Πατρὸς ἐκπορευό-
 μενον.
 μενέτω οὖν ὑμῶν, ἀδελφοί, ἡ πίστις ἀρραγῆς . . .
 ἀχώριστος Τριάς.

S. Chrys. *Op.* tom. x. p. 771, ed. Bened.

Remarks on the 'Encomium on St. John.'

1. This homily treats exclusively of St. John, and quotes once from his Gospel and once from his First Epistle (i. 5). 2. The First Epistle is the subject of his discourse. 3. The preacher states that he reads to his Ephesian hearers out of *an ancient copy* of that First Epistle. 4. His text is from it: 'The Apostle (he says) tells us that "God is Light."' 5. From this text he deduces St. John's doctrine of the Trinity, and concludes with the words ἀχώριστος Τριάς. This is 1 John v. 7, and can be nothing else: for it is St. John's only use of the term τρεῖς.

That the definition 'God is Light,' is predicated of the triune Godhead, this Ephesian homilist subsequently shows by applying the attribute φῶς separately to each of the three Persons. But this triple application of the term is a matter-of-fact recognition of the disputed text; in which, and in which only, throughout the First Epistle, the three Divine Persons are named. It is only in fact as a tacit appeal to the seventh verse, that the triple ascription of St. John's φῶς has any sense.

I come now to a verbal point of great significance, as marking how closely this panegyrist is following St. John, and that his phrase *ἀχώριστος Τριάς* has special reference to the seventh verse. The whole sentence stands thus:—

μενέτω, ἀδελφοὶ, ἡ πίστις ἀρραγῆς, ἡ ἀχώριστος Τριάς.

I pause upon the first word of the sentence before us. *μένω*, in the sense of abiding in the faith, is pre-eminently St. John's expression, and nearly peculiar to him. It occurs twenty-one times in this sense in his First Epistle. When, therefore, his panegyrist uses it of the highest exercise of faith—faith in the Trinity in Unity—and exhorts his hearers thus: 'Let abide in us the infrangible faith of the indivisible Trinity,'—how can we rationally escape the conclusion that his *μενέτω* is taken from St. John's First Epistle, and that his *ἀχώριστος Τριάς* has direct reference to 1 John v. 7? Were the subject of the homily a general one, the case would be very different. But where St. John is the sole theme, his Gospel and First Epistle the only New Testament Scriptures cited,—and the definition of the Trinity in Unity is nowhere similarly expressed throughout St. John's writings,—I see no way of escape from the conclusion that the reference here is to 1 John v. 7.

But the proof of the sentence having reference to 1 John v. 7, is remarkably strengthened by its context. The panegyrist proceeds to quote the Book of Ecclesiastes; and makes it manifest by his quotation that, in the preceding context, he referred

to 1 John v. 7. It is a fresh proof of the importance of verbal criticism; for here, again, the proof turns upon a single word.

μενέτω οὖν ἡμῶν, ἀδελφοὶ, ἡ πίστις ἀρραγῆς, ἡ ἀχώριστος Τριάς· καὶ γὰρ ὁ μακάριος Σολομὼν λέγει, ὅτι τὸ ἔν-τρίτον σπαρτίον οὐ διαρραγήσεται.² ὁ γὰρ Θεὸς ἀγιάζει, φωτίζει, ζωοποιεῖ, ἐλευθεροῖ, καὶ τὰ πλείονα τούτων· καὶ ὁ Υἱὸς ὡσαύτως· πάντα γὰρ ὅσα ὁ Πατὴρ ποιεῖ· καὶ τὸ Πνεῦμα τὸ ἅγιον ὡσαύτως ἀγιάζει, φωτίζει, ζωοποιεῖ, ἐλευθεροῖ.

None can deny that the subject of this passage is the doctrine of the Trinity. The only question is how to bring it home to 1 John v. 7. It is brought home by a single word in the quotation from Ecclesiastes—the word ἔν-τρίτον, ‘three-one.’ For our Ephesian homilist explicitly applies this word to *the three Divine Persons*. Its literal sense is the only sense for his object—‘a three-one cord is not easily broken,’ and (the Trinity in Unity being here his undoubted theme) his application to it of Solomon’s ἔν-τρίτον, ‘three-one,’ belongs to St. John’s καὶ οὗτοι οἱ τρεῖς ἔν εἰσι, and can belong to no other text in the whole Bible.

² The ἀρραγῆς of the panegyrist in the preceding context, an epithet specially applied by him to faith in the Trinity, ἡ πίστις ἀρραγῆς, is evidently suggested by the διαρραγήσεται of the text from Ecclesiastes, and used to prepare the way for his coming quotation. His phrase, ‘the infrangible faith,’ he thereby identifies with ‘the infrangible three-one cord’ of Solomon; and, as his homily is grounded exclusively on St. John’s First Epistle, the proof becomes the more patent, that the ἔν-τρίτον σπαρτίον of Ecclesiastes is here simply substituted for the οὗτοι οἱ τρεῖς ἔν εἰσι of St. John, and is therefore a virtual quotation of the seventh verse.

Origin and Date of the 'Encomium.' 101

I will only say that had a special Providence directed 'the Seventy' in their rendering of the *שְׁלֹשָׁה* of Solomon (Eccles. iv. 12) by the Greek compound *ἐν-τρίτον*, they could not more effectually have fixed our Ephesian eulogist's reference to 1 John v. 7.

But there was a like spiritual sense and application in the original Hebrew. For we learn from Castell that the root *שׁלשׁ*, whence *שְׁלֹשָׁה*, was understood by the ancient Jews of the Trinity :

שׁלשׁ, Trinitas. Hanc in Divinis Personis agnoscunt prisci Judæi.

It is impossible to overrate the felicity of the above quotation. St. John's *καὶ οὗτοι οἱ τρεῖς ἐν εἰσι*, the *ἐν-τρίτον* gives most happily in one word.

POSTSCRIPT.

ORIGIN AND DATE OF THE 'ENCOMIUM ON ST. JOHN.'

How this piece and its sequel came to be ascribed to St. Chrysostom, and classed among his 'Spuria,' seems strangely unaccountable. For the writer or homilist proclaims himself an Ephesian, a citizen and presbyter of Ephesus,—a city with which St. Chrysostom had no connection, in his distant home of Antioch or Constantinople.

It is of course impossible to determine, were it worth while, the authorship of these brief and inartificial effusions, which were evidently written by some humble presbyter in the routine of his ordinary Church duties. We may however approximately

infer their date from the fact that Ephesus, at the period of their delivery in its great church, was still a flourishing and independent city, with its Apostolic Church, its duly-ordered services, and *its ancient service-books*. This fact alone places the date certainly prior to the Mahometan invasion, and somewhere in the period of the great Councils of Ephesus: probably not later than the fifth, possibly as early as the third or fourth centuries. At any of these dates, the witness to St. John's First Epistle, and the clear reference to 1 John v. 7, are of great value. For St. John alone has recorded the *three-one* mystery of the Godhead, and 1 John v. 7 is the only Scripture in which the term *τρεις*—whence *τριὰς*—as applied to the Godhead, is found. St. John's *τρεις*, therefore, is the *τριὰς* of the Ephesian homilist.

From internal marks, however, I suspect that these brief and simple discourses belong to a very early day. The mention of the ancient church Bible, containing St. John's First Epistle, reads as though the manuscript was one of high antiquity. At least a very early transcript. Not impossibly an autograph original. Why might not St. John's MS. original be preserved in his own church at Ephesus for 300, or 400, or 500 years?

The three homilies now under consideration appear to have been delivered in the great church of Ephesus, dedicated to St. John, upon St. John's Day. This is manifest of the first of them from its exordium: *Συνεκάλεσαν ἡμᾶς, ἀγαπητοὶ, ἐπὶ τὸ αὐτὸ, ὁ ἀγιώτατος Ἰωάννης, ὁ θεολόγος καὶ φίλος Χριστοῦ.* The first

two relate exclusively to St. John, and mainly to his First Epistle. The third states categorically that it was preached *two days after Christmas Day*, i.e. on St. John's Day. This circumstance throws most interesting light upon the subject chosen by the preacher in his first homily. His subject (as I have already noticed) is, 'God is Light.' This text is 1 John i. 5: ἀναπτύξωμεν δὲ καὶ τὸν περὶ τοῦ φωτὸς λόγον. The preacher employs this text to unfold the doctrine of the Trinity in Unity, as delivered in the First Epistle, and specially as it stands expressed in the text of the three Heavenly Witnesses. This he does, for so short a discourse, very fully, and very well. But why take for his text, from the opening of the Epistle, the words 'God is Light,' when many other verses bore more directly on his subject? This was a question sure to be raised; and which I felt required an answer. The thought occurred to me that it might be because this verse was in the Epistle for St. John's Day. On reference to our own Prayer-Book, formed on the ancient Liturgies, I found that it was even so. For this text is in our Epistle for St. John's Day. It follows that our Epistle was the Epistle for St. John's Day from primitive times. This is the answer to the sceptic who asks, Why did this Ephesian preacher take an oblique text, instead of that of the three Heavenly Witnesses, had it then existed? Simply because he preached, as our preachers would do now, from 'the portion of Scripture appointed for the Epistle for St. John's Day.' He kept to his Service-book. His text, 1 John i. 5, gave him free scope to treat on

St. John's doctrine of the Trinity, and to bring in allusively, as the manner of the ancients was, the text of the three Heavenly Witnesses. He has done both excellently well.

Besides those already adverted to, I notice other internal marks, which seem to favour the idea of these three brief and simple homilies being of a very early date, long prior to St. Chrysostom. Thus the appeal to the Ephesians, as a tradition still fresh in their minds, upon the downfall of 'the great goddess Diana' before the ministry and miracles of St. John, savours, apparently, of comparative nearness to the catastrophe and triumph. The great event, moreover, is dwelt on with an earnestness of repetition unlikely and unnatural had many ages interposed. The ruined temple, and the fallen idol, are pictured with a vividness which gives life and reality to the scene. Would this be likely, or effective, after the lapse of some hundred years? The appeal sounds as if made to a generation sufficiently near the event to be affected and moved by the allusions, addressed to them, we must remember, probably from St. John's own pulpit, certainly in St. John's own church. The associations here would be thrilling to all.

Another mark is scarcely less worthy of notice, as also bearing on an early date. Apollonius, as we learn from Tillemont, mentions the tradition of a dead man restored to life by St. John at Ephesus. It does not appear that Apollonius knew more of the alleged miracle than as a vague tradition. But the 'Encomium on St. John' preserves the particulars. It tells us that the dead man was a priest of Diana,

Internal Evidence of Date of 'Encomium.' 105

who repelled the teaching, and hindered the ministry, of the beloved Apostle. It informs us that this idolatrous priest was killed by the fall of a column of the heathen temple. It goes on to state that the dead man was borne from Diana's temple to the threshold of St. John's house : that the holy Apostle's aid was invoked to restore the dead to life : that he complied with the people's entreaties : and that the idolatrous priestly persecutor rose from the bed of death a convert and a Christian !

Now it matters not for our present object whether the miracle in question was a fact or a fiction. Enough that it is alluded to by the preacher as a tradition with which his Ephesian hearers were so familiar, as so fresh in their minds, that a bare allusion to the particulars sufficed to recall them. This manner of introduction seems wholly incompatible with the idea of reference to an event of long gone-by centuries, but is perfectly consistent with the idea of the congregation appealed to knowing the story, because the occurrence of the alleged miracle lay very near their own times. In proof of this, mark how incidentally the preacher touches the story as one familiar to his whole congregation :

Ἰωάννης τὸν ὑπὸ τοῦ κίονος φονευθέντα ἱερέα ζωοποίησας ἐν Χριστῷ ἀνέστησεν. ὦ τοῦ θαύματος· στύλος λίθινος τὸν ἰσόλιθον ἐθανάτωσεν ἱερέα, ὃν διὰ τῆς χάριτος ἐξανέστησεν ὁ Ἰωάννης. ἄρανες γὰρ αὐτοῦ, φησὶ, τὸ σῶμα, βαστάζοντες ἤνεγκαν, θέντες πρὸς τὴν θύραν τοῦ Ἰωάννου· καὶ ὃν οὐκ ἤθελε ζῶν θεωρῆσαι, τοῦτον ἀποθανῶν ἐπέζητει, ζῶν καὶ πίστιν αἰτούμενος.—ap. St. Chrys. Op. tom. x. p. 773.

CHAPTER IX.

ἡ Τριὰς.

THE ecclesiastical term *ἡ Τριὰς*, so familiar to the ancients, has never received the consideration to which it is pre-eminently entitled, as a witness to the authenticity of 1 John v. 7. In the conduct of the long controversy upon this disputed text, the term *ἡ Τριὰς* has been let pass sub silentio, as if a chance expression of the Fathers. No notice has been taken hitherto of its great peculiarity; and no attempt has been yet made to trace it up to its source. Upon the date and origin, however, of this Patristic expression turns a proof of no slight moment in support of the genuineness of the seventh verse. For if the technical term *ἡ Τριὰς* can be traced up to a very high antiquity, and traced down through an unbroken succession of independent Church authorities, it follows that it must have originated in a common source, and that only source the Scriptures.

Following in the steps of my late venerated friend Dr. Routh (*clarum et venerabile nomen!*) I shall now lay before my readers the names and dates of Fathers who use this term, leaving them to draw their own inferences.

	A. D.
1. Theophilus of Antioch .	158-9.
2. Irenæus	175-80.
3. Clemens Alexandrinus .	190-200.
4. Tertullian	180-220.
5. Cyprian	246-259.
6. Euchratius episcop. .	256.
7. Dionysius Alexandr. .	231-251.
8. Dionysius Roman. .	259.
9. Council of Arles . .	314.

Through a succession of authorities, between the middle of the second and the beginning of the fourth century, the technical Church term ἡ Τριάς is thus historically traceable to within less than seventy years of the date of St. John's First Epistle, i. e. of that of the three Heavenly Witnesses. The assumption that so very peculiar a designation as ἡ Τριάς, applied as the awful Title of the Godhead, could have arisen in the primitive Church without authority or precedent, is, at once, too monstrous and too absurd to leave room for serious confutation. The derivation, on the other hand, of τὰ τρία, and ἡ Τριάς, from the οἱ τρεῖς of 1 John v. 7, is so natural and obvious etymologically; so self-suggestive and self-interpretative theologically; and so imperatively demanded by the nature and necessity of the case, which tell that no authority but that of God's own Word could originate the awful Title of the Godhead,—that these considerations alone morally force upon us the conclusion that the ἡ Τριάς of the primitive and Universal Church is the οἱ

τρεις of 1 John v. 7, transmuted simply into the substantive form.

But the conclusion thus reasonably arrived at will become doubly sure, if it can be shown that both the phrases in question, ἡ Τριάς and οἱ τρεῖς, were used together indifferently by the ancient Fathers, when treating on the Trinity. In proof that this was so, take the following exemplification from Dionysius Romanus. εἰ τῷ τρεῖς εἶναι τὰς ὑποστάσεις, μεμερισμένας εἶναι λέγουσι, τρεῖς εἰσι, κὰν μὴ θέλωσω, ἡ τὴν θεῖαν Τριάδα παντελῶς ἀνελέτωσαν.—Dionys. Rom. ap. Routh, *Reliq. Sacr.* tom. iii. p. 397.

Here (A. D. 259) we find both terms in the same short sentence, and, by an easy transition, the Scriptural τρεῖς (1 John v. 7) melting into the Patristic Τριάς.

But in the very nature of the case there arises ample proof that the denomination Τριάς, or ἡ Τριάς, did not originate from any individual Fathers. For we find it (as we have just seen) in use in the Church from the earliest times, and by many wholly independent writers, as the received title for the Godhead. St. Theophilus at Antioch, St. Dionysius at Rome, St. Clemens and a second Dionysius at Alexandria, Tertullian and St. Cyprian in Africa, all unite in the use of the one received denomination. Whence could their unity of phrase have arisen upon a point so solemn and important? I answer, Only from a prior common authority to which all alike yielded willing obedience and assent. This supreme authority was, for it could only have been, the Catholic and Apostolic Church. The term ἡ Τριάς, we may rest

assured, was originally introduced and established by Church authority in Councils and Canons, though no longer extant, close to the Apostolic times. This unavoidable and self-evident inference brings us up to the very date almost of St. John's First Epistle, and by necessary consequence to the *τρεις*, or *οι τρεις*, of 1 John v. 7. With the evidences here before us, I unhesitatingly repeat, that the origin of the phrase *η Τριως* will admit of no lower date, and can in no other way be rationally accounted for. In a word, the fact and the manner of its introduction in the writings of those early Fathers unite to demonstrate that *η Τριως* was the received title of the Godhead, long ere Theophilus and his fellows recorded it in their works. In forming his own judgment, the reader will do well always to keep in mind that from fifty to sixty years only is the narrow space which separates St. Theophilus from St. John, and that barely seventy years intervene between the occurrence of the denomination *οι τρεις* (its sole New Testament occurrence) in 1 John v. 7, and the appearance of the title *η Τριως* in the pages of this Bishop of Antioch.³

The following points, it is conceived, have now been conclusively established:—

First: That the Fathers of the first three centuries took the doctrine of the Godhead exclusively from the Holy Scriptures.

³ 'They contain little relative to the direct doctrines of the Christian religion, which did not belong to his immediate subject; but it is remarkable that they afford the earliest example of the use of the word *Trinity*, applied by the Author to the three Persons of the Godhead.'—Aikin, *Biographical Dictionary*, art. 'Theophilus.'

Secondly: That the Patristic title for the Godhead, ἡ Τριὰς, could have had its origin, consequently, only from direct Scriptural authorization.

Thirdly: That ἡ Τριὰς is found in the ante-Nicene Fathers as the *received* title of the Godhead, back to so early a period as within seventy years of the date of St. John's First Epistle, and consequently must have had a still earlier existence in the Church: an inevitable inference which brings this title close to the Apostolic age.

Lastly: That, if derived from Scripture, as all the foregoing evidences unite to prove, the only text from which it could have been taken is 1 John v. 7: where οἱ τρεῖς gives in the adjectival form the substantive title ἡ Τριὰς.

St. Cyprian and Tertullian versus Porson.

The establishment of the above historical facts is tantamount to the establishment of the plenary authority of the well-known passages from Tertullian and St. Cyprian as tacit quotations of the disputed verse. This point has been sophistically disputed with great urgency by Porson (a clear proof how keenly he felt its importance); but his sophistries (always patent to impartial judgments) stand here exposed by the clear counter-evidence of facts of Church history.⁴ I shall only add in this place, that

⁴ Porson, like his prototype P. Simon, in the Jesuitical attempt to negative the passages from Tertullian and Cyprian as references to the seventh verse, by understanding them of the eighth, rests his argument solely on the authority of Facundus. But he took care

the witness of Tertullian and Cyprian is followed and sustained in the Latin Church by that of St. Jerome; whose adoption of the text of the three Heavenly Witnesses in the Vulgate carries in it more weight

to conceal from his readers that Ittigius had previously and crushingly exposed the false allegations of Simon; an exposure which tells with aggravated force against the learned Professor himself. '*Falsum esse constat quod in Critica Novi Testamenti Simonius asserit, inter Patres ante Victorem Vitensem et Fulgentium, neminem fuisse, qui hoc dicto Johanneo usus fuerit. Equidem Simonius ad Cypriani locum excipit, quod Cyprianus, cum ait de Patre et Filio et Spiritu Sancto scriptum est: hi tres unum sunt, non respicere ad v. 7 c. 5, epist. Johannæ, sed ad v. 8, ubi Johannes spiritum, aquam et sanguinem in unum esse dicit. Putat enim Simonius, Cyprianum per spiritum, Deum Patrem, per aquam, Spiritum Sanctum, et per sanguinem, Filium intellexisse. Et hanc Cypriani sententiam esse probat ex Facundo Hermaniensi, qui libro 1, c. 3, pro defensione trium Capitulorum, expressis verbis, hanc Cypriano sententiam assignat. Cum enim verba Johannis ita allegasset: Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hi tres unum sunt, addit, Johannem per spiritum denotare Patrem, quia Christus dixerit Joh. 4, v. 21: Adorabunt Patrem in spiritu et veritate. Spiritus est Deus, et qui adorant eum, eos in spiritu et veritate adorare oportet: in aquâ verò Spiritum S. significari, juxta Joh. vii. 37, 38, 39: per sanguinem autem, Filium designari, qui carni nostræ et sanguini communicavit. Et postea dicit, sic Cyprianum hoc dictum intellexisse, cum scripsit: de Patre, Filio, et Spiritu S. dictum est, hi tres unum sunt. Verùm unde Facundus id probare poterit, Cypriani verba non ad v. 7, sed ad v. 8 respicere, qui tamen expresse dicit, de Patre, Filio, et Spiritu S. scriptum est: non, de spiritu, aqua, et sanguine? Videtur ergo Facundus ejusmodi exemplar habuisse, in quo testimonium illud de Tribus in cœlo testibus desideratum fuit. Cum autem legeret apud Cyprianum de Patre, Filio, et Spiritu S. scriptum est, hi tres unum sunt, in eam sententiam facîle prolabi potuit, quod Cypriano in mentem non venit: cùm aliàs, si versum octavum respexisset, dictum potius fuisset: de Patre, Spiritu, et Filio, scriptum est, hi tres unum sunt, quia, aqua sanguini apud Johannem præponitur. Accedit, quod Cyprianus in dicto loco, unitatem, de divina firmitate venientem, cœlestibus sacramentis cohæreere dicat, adeoque in sequentibus demum verbis ad v. 8 respiciat.*

than the most formal quotation. This point has been unaccountably overlooked in the controversy; inso-much that one of the latest writers on it, Dr. Adam Clarke, sets down Jerome among those to whom the text was unknown! On the contrary, by his silent publication of it in the Vulgate, this most learned of the Fathers not only puts his sign-manual to its authenticity, but gives the clearest proof that down to his time the genuineness of this text had never been disputed or questioned.

Falsissimum autem est, quod addit Simonius, Patres Johannis dictum de spiritu, aquâ, et sanguine, de mysterio Trinitatis communiter interpretari. Nam, ante Facundum, *vix ullus* adduci poterit, et forte etiam *nullus* post Facundum, qui sic interpretatus est. Aliter longè Patres illum locum explicarunt, ut videre licet apud Dorsch. "Diss. de spiritu, aquâ, et sanguine," Th. xi.—*Ittigius de Hæresi-archis*, cap. xvi. pp. 232, 233. Lips. mccciii.

We have only to transfer this censure from Simon to Porson, and, veiling its learned courtesies under their classic garb, to repeat, *Falsum* esse constat quod Porsonus asserit. *Falsissimum* autem est quod addit.

CHAPTER X.

The Greek MSS.

THE negative evidence of the existing Greek MSS. against the controverted text, has naturally much perplexed its defenders, and has been vociferously appealed to by all its assailants. Its omission in all extant MSS. of the Greek Testament which contain the Catholic Epistles, with the exception of some two or three, or as the adversaries contend of one MS. only, and this of comparatively recent date,—could not but awaken surprise, and has been, in point of fact, the mainspring of the whole controversy. To this branch of the evidence we now at length arrive.

Objection 2.—1 John v. 7 omitted in all extant Greek MSS. but one.

A candid re-examination of the nature, the amount, and the value of this evidence, is or ought to be open to every real inquirer; and certainly should be conceded to any who have dedicated years of thought and study to so important a subject. Without further preface or apology I address myself to the reconsideration of the arguments from the Greek MSS. By the line of proof already advanced in these pages in vindication of the disputed verse, the authority of the

Greek MSS. has at least been reduced within more reasonable limits. It is no longer supreme. For a prior, and (as I hold) a superior, line of proof intervenes between the extant MSS. and the autograph text of the Epistle. Allowing all due weight to the evidence of existing MSS., they cannot annul the earlier and independent evidences already adduced in the present work. Be the authority of the extant Greek MSS. what it may, it cannot affect the prior argument arising from the language of the early Fathers, from their solemn declarations of strictest adherence to Scripture upon the doctrine of the Godhead, and from the almost Apostolic date of the terms *τὰ τρία* and *ἡ Τριάς*, employed by them to designate the Persons of the Godhead. The two arguments, in a word, are wholly distinct and independent.

The number of extant Greek MSS. has been broadly computed by the adversaries at about 115. Of these they state that 113 omit the disputed text, while 3 only, or 2, or 1, out of the whole number, retain it. This mode of computation, however, is unfair, as it includes the MSS., and they are not a few, which do not contain the Catholic Epistles. Deducting these, the omitting MSS. do not exceed 70, or, at the outside, 80.⁵ The point is not of moment. I notice it only to show the *animus* of the parties who stoop to

⁵ I subjoin to the above statement of the amount of MSS. which omit the seventh verse, the following additions kindly supplied me by my very learned friend, the Rev. F. H. Scrivener, Rector of Gerrans, Cornwall.

‘To the list of Greek MSS. omitting 1 John v. 7, 8, you must of course now add Codex Sinaiticus, and (on my authority as their

such arts of controversy. Seventy or eighty MSS. would have been more than enough for their argument.

But the antiquity of the most ancient of these MSS. is matter of far greater importance than their number. Upon this head Michaëlis has pronounced a judgment to which I entirely defer: 'No manuscript now extant is prior to the sixth century.' This opinion he repeats elsewhere in his Introduction, showing thereby that it was his settled conviction. He subjoins, moreover, a remark which bears strongly upon the point of MS. omissions generally, and which may be specially applied to the case of the omission here immediately in question, namely, that of 1 John v. 7.

'No manuscript now extant is prior to the sixth century; and, what is to be lamented, various readings, which, as appears *from the quotations of the Fathers*, were in the text of the Greek Testament, are to be found *in none of the manuscripts which are at present remaining.*' He instances in proof a various reading preserved by St. Jerome, added after the 14th verse of St. Mark xvi., and quite as long as the disputed seventh verse: a passage of which Jerome says, 'in quibusdam exemplaribus, *et maxime in Græcis codicibus*, juxta Marcum in fine ejus Evangelii scribitur.' Now this is an admission of the gravest weight as regards the omission, *in the very same*

collator) Wake 12, Wake 34, Christ Church, Oxon; besides those 12 named in Cod. Augiensis, p. 466.'

In proof of the inherent liability to all such MS. omissions, it is remarkable, that those in Mr. Scrivener's list of addenda, omit equally the disputed seventh, and the undisputed eighth verse.

manuscripts, of 1 John v. 7. For if other passages be equally missing in all the extant Greek MSS., the argument against the seventh verse,⁶ from its omission in nearly all those manuscripts, self-evidently falls to the ground.

It matters not for our point whether the various reading in St. Mark preserved by St. Jerome be (as Michaëlis assumes) an interpolation from the Latin. Enough that it existed anciently in many Greek manuscripts, and that it is not forthcoming in any of the 115 manuscripts now remaining.

The sixth century being the earliest admissible date of the oldest of our existing Greek manuscripts, the old argument from the occurrence of the seventh verse in so many Latin manuscripts of far higher antiquity, and from tacit quotations, or verbal references, in Fathers of the first four centuries, has a force that no arts of controversy can weaken. The argument may be slighted but stands unanswered. We might admit the oldest extant Greek manuscripts to be of the fifth, or even of the fourth century, without materially affecting this argument, as there is Latin manuscript evidence, and Patristic evidence, for the genuineness of the seventh verse, of still earlier

⁶ In exposure of the nullity of this hackneyed argument from the extant MSS., I must repeat the judgment pronounced by Michaëlis himself as to its utter unreliableness: 'One hundred MSS. of a book so ancient as the New Testament, is a very small number in comparison with *the thousands*, and *tens of thousands*, which are lost: here then it is possible, and often highly probable, that *the true reading is preserved in only one of the MSS. that are now extant*, and not impossible that it is contained in none.'—Michaëlis, *Introd. New Test.* vol. i. p. 261.

date. To rest it upon our existing Greek manuscripts is therefore to beg the question.⁷

But the noun of multitude, as applicable to the extant Greek manuscripts, becomes sadly reduced, when we come to the consideration of their real value. By Michaëlis's own confession, many of the 115 extant MSS. are little or nothing worth; many good ones are comparatively modern; and the whole of them are reducible to four original sources, the four most ancient manuscripts. This last conclusion, however, is subject to qualification, as some of the 115 MSS. may be copies from older MSS. than any now extant. But, here, all is mere conjecture, at best little more.

⁷ Bengel has stated the case excellently: 'Summa eorum quæ diximus, hæc est. Græci codices, in quibus Epistolæ Ioannæ, habentur, nec tam multi sunt, nec tam antiqui, ut versui de tribus in cælo testantibus, quippe cujus plane singularis est ratio, debeant officere. Latino is nititur interprete, solo propemodo, sed vetustissimo et sincerissimo; quem continuo sequuntur plurimi perpetua sæculorum serie Patres, in Africa, Hispania, Gallia, Italia, cum provocatione ad Arianorum consentientem lectionem. Ipse denique contextus hunc versum tanquam centrum et summam Epistolæ comprobatur.'—*Gnomon Novi Testamenti*, tom. iii. p. 1245.

CHAPTER XI.

Codex Montfortianus.

As this manuscript, now in the library of Trinity College, Dublin, is the sole acknowledged Greek MS. authority for the text of the three Heavenly Witnesses, the question of its date and character is obviously one of the very highest importance. The importance in the controversy of this solitary witness may best be measured by the violent, I might say the furious efforts, made by the adversaries of that text to destroy its credit. As highest in name, and foremost among the assailants, I shall here notice two only, Michaëlis and Porson. 'Michaëlis (says Dr. Adam Clarke) roundly asserts that this MS. was written after the year 1500.' Professor Porson, advancing upon this assertion, maintains that this MS. dates about 1522, and that the seventh verse was 'interpolated, for the purpose of deceiving Erasmus.' As charges of fraud and falsification are the learned Professor's constant resource in difficulties, this monstrous allegation can occasion no surprise. But it demands examination.

The fairest mode of testing it will be to call in an impartial judge. Such is Dr. Adam Clarke : a non-believer in the text, but an honest reasoner, and one

profoundly versed in the technical study of ancient MSS. and the evidence of their handwritings.

Here is his judgment upon the date assigned by Michaëlis and Porson : 'The manuscript is more likely to have been the production of the thirteenth, than of either the eleventh or the fifteenth century.' —*Succession of Sacred Literature*, p. 88-92.

In his 'Commentary on the Bible,' Dr. Clarke enters more fully into the question. 'Michaëlis roundly asserts, vol. iv. page 417 of his Introductory Lectures, that this MS. was written after the year 1500. This, I scruple not to affirm, is a perfectly unguarded assertion, and what *no man can prove*. In 1790 I examined this MS. myself; and thought it to be comparatively modern, yet I had no doubt that it existed before the invention of printing, and was never written with an intention to deceive. . . . It contains many various readings which exist in no other MS. yet discovered. . . . On the evidence of its date Mr. Martin of Utrecht supposed the Dublin manuscript to be as old as the eleventh century; and on the same evidence, Dr. Marsh argues "that it is at least as modern as the fifteenth." Both these judgments are too hastily formed; *medio tutissimus ibis* is the best counsel in such a case; the manuscript is more likely to have been a production of the thirteenth than of either the eleventh or fifteenth. The former date is as much *too high* as the latter is *too low*; the zeal of the critics for and against this controverted text, having carried them, in my opinion, much too far on either side. In comparing the *writing* of the

Codex Montfortii, with the different specimens given by Montfaucon in the *Palæographia Græca*, it appears to approach nearest to that on p. 320, No. 4, which was taken from one of the Colbert manuscripts (No. 345), written in the year of our Lord 1272, which I am led to think may be nearly about the date of the Codex Montfortii.¹—*Observations on the Text of the three Divine Witnesses.*

Neither Michaëlis nor Porson ever saw the Codex Montfortianus, which both yet dogmatically pronounce to be a MS. of the sixteenth century. Dr. Adam Clarke (a professed student of ancient MSS., and judge of ancient handwritings) twice visited Dublin for the express purpose of examining and analyzing this now famous MS. with a view to the ascertainment of its date. He decides for the thirteenth century.

¹ Porson somewhere says, that if any one will show him two MSS. 500 years old containing the verse, he will admit its authenticity to be probable. Now one such MS. we possess in the Montfort Codex. For the learned Professor's attempt to make it later than the invention of printing, so low as the sixteenth century, and written for the purpose of deceiving Erasmus, is now utterly exploded. The fact of its having been collated, annotated, and excerpted by Ussher, and by Charke before him, demonstrates that in the seventeenth century it was a MS. of respectable antiquity, since it would be a libel on those great scholars to suppose that they could be imposed on by a recent fabrication. And the date circ. 1270, assigned to it by Dr. Adam Clarke on the evidence of the handwriting, is so fairly probable, that few but controversialists will doubt it. On the whole, therefore, Porson's assault having completely broken down; and this MS. being obviously of good antiquity when employed by Ussher in the London Polyglot; there is nothing against accepting Dr. A. Clarke's date; which gives an antiquity of 600 years, and so far meets Mr. Porson's own test of the probable authenticity of the seventh verse.

The reader will choose between thus differently qualified judgments. His choice here lies between the presumptuous dogmas of ignorance, and the patient deductions of knowledge.

Wetstein describes the Codex Montfortianus as 'a latinizing manuscript.' And Michaëlis asserts that 'the passage in question, 1 John v. 7, without inquiring whether it be genuine or not, affords the very strongest proof of Wetstein's assertion; for, in the Cod. Mont., it not only differs from the usual text, but is written in such Greek as manifestly betrays a translation from the Latin.' His main proof of this charge is, that, in the seventh verse, this MS. reads *πηρ, λογος, καϊ πνα αγιον*, instead of *ο πηρ, ο λογος, καϊ το πνα αγιον*. Upon which the learned Professor thus comments: 'Here the article is omitted before the words expressive of Father, Son, and Holy Ghost, because there is no article in the Latin, and it occurred not to the translator that the usual Greek was *ο πατηρ, ο λογος, το πνευμα.*'²

Whatever 'occurred not to the translator,' it certainly occurred not to his critic to look on into the eighth verse, the genuineness of which never has been questioned, but where he would have found his most unlucky proof of 'latinizing translation' repeated, in similar omission of the article, the MS. reading

² This wretched sophistry is scarcely worth exposure. St. Athanasius, (*Op.* tom. i. p. 413,) in citing St. Matthew xxviii. 19, has made precisely the same omissions of the article: *βαπτίζετε εις τὸ ὄνομα Πατρὸς, καὶ Υἱοῦ, καὶ ἀγίου Πνεύματος*. 'So much for Buckingham.'

πῶ, ὕδωρ, καὶ αἷμα instead of το πῶ, το ὕδωρ, καὶ το αἷμα. According to Michaëlis, therefore, the eighth verse, as well as the seventh, is *a translation from the Latin!* Surely well may we exclaim, Quandoque bonus dormitat Homerus! and well might the learned world dispense with such-like censors of MSS., were all their detections of 'translation from the Latin' such blundering flounders as this!

From this crushing disproof of its being 'a latinizing manuscript,' we pass to the general character of the document itself. The Codex Montfortianus is remarkable for one most uncommon feature, namely, 'a very great number of readings which are peculiar to itself.' One might have thought that this would be an argument of great weight in proof of its independence, and, in so far, for its authority, as deriving, through intermediate channels now unknown, from some ancient MS. or MSS. no longer extant.

But no such thing. The fact in question, on the contrary, has been made an argument for its worthlessness, on the proofless assumption that its various readings are one and all the product of its transcriber. Dr. Adam Clarke has broached this strange theory with the boldness of a self-taught philomath: after fully admitting 'that it existed before the invention of printing, and was never written with an intention to deceive,' the learned expositor thus proceeds: 'I am rather inclined to think it the work of an unknown bold critic, who formed a text from one or more MSS. in conjunction with the Vulgate, and was by no means sparing of his own conjectural

emendations; *for* it contains many various readings which exist in no other MS. yet discovered. But how far the writer has, in any place, faithfully copied the text of any ancient MS., is more than can be determined.—*Commentary. Observations on 1 John v. 7.*

Now proofless assumptions like this cannot be too strongly deprecated. They take away the keys of knowledge. They bar investigation at the threshold; and place the judgment of the learned world at the mercy of a single man.

Such theories are all the more dangerous, because, from the nature of the case, we can seldom have the means of refuting them. If, however, a single important various reading can be produced from the Codex Montfortianus, which occurs also in a single other MS., but this MS., the most ancient and authoritative now in existence; one such coincidence as this is entitled to be accepted as *instar omnium*, at least until counter-evidence can be adduced.

Now one such coincidence, happily, has been preserved incidentally by Michaëlis, who seems utterly unconscious of its bearing upon the integrity of the Codex Montfortianus, and upon the authority, consequently, (without any proofs to the contrary,) of all its other peculiar various readings. The various reading here in question occurs only in two of our extant MSS., the Codex Montfortianus, and (let the reader's eyes be open to this commanding evidence) the *Codex Alexandrinus*. The fact is thus briefly noticed by Michaëlis: 'A remarkable reading,

ἐγκακεῖν, Luke xviii. 1, is found in the MONTFORTIANUS and ALEXANDRINUS, but *in no other.*'

Now I affirm that this one positive proof of the fidelity of the Codex Montfortianus, and of the presumable authority of all its other peculiar readings, outweighs all the negative evidence that ever has been, or ever can be adduced, to throw discredit without the shadow of a proof upon that most important, and therefore much calumniated, manuscript.

We come now with advantage to Michaëlis's account of it. 'Though no critic would ascribe a high antiquity to the Montfortianus, yet, on the other hand, we have no reason to suspect that it is a mere transcript from the Complutensian Polyglot, as is said of the Codex Ravianus [or Berolinensis]. For the difference is strongly marked in numerous passages, and even the text in question, for which this manuscript is famous, is not the same as in that Polyglot.

'Mill has observed, that this manuscript has a very great number of readings, which are peculiar to itself: he has counted not less than 140; and though this number has been diminished, since more manuscripts have been collated, yet it still remains considerable.'—*Introduction*, vol. ii. pt. 1. p. 285.

Its ascertained independence of the Complutensian Polyglot, and the 'very great number of readings, which are peculiar to itself,' are the important points determined in this passage. Upon the former there is no longer any dispute. Upon the latter, his own priceless example of ἐγκακεῖν gives a new character to its peculiar various readings, each and all of which

(without *proof* to the contrary) become entitled to the same consideration as that allowed to all genuine MS. authorities.³

But we have not yet done with Michaëlis, and with his proofs that the Codex Montfortianus is 'a latinizing manuscript.' His second proof is the following:—

'He [the transcriber] has also $\epsilon\nu\ \tau\eta\ \gamma\eta$, which is false Greek for $\epsilon\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma$, because he found in the Latin, in terrâ.'

Could any scholar who did not read this passage with his own eyes, believe that it came from the pen of John David Michaëlis? The 'false Greek' which he discovers in the Codex Montfortianus, is the 'false Greek' of Stephens, the 'false Greek' of the Textus Receptus, the 'false Greek' of Erasmus, the 'false Greek' of every subsequent edition of the Greek Testament! All alike read $\epsilon\nu\ \tau\eta\ \gamma\eta$. Michaëlis's correct Greek, $\epsilon\pi\iota\ \tau\eta\varsigma\ \gamma\eta\varsigma$, is peculiar to the Complutensian Polyglot. Upon the authority of this solitary witness, in the face of *all* the editions of the Greek Testament, he accuses the transcriber of the Codex

³ Such was the judgment of Archbishop Ussher. Since writing the above I find the strongest proof of *his* estimate of the authority of the Codex Montfortianus, in the fact of his having transcribed its various readings into his own Greek Testament, *in his own handwriting*: 'Lectiones ejus variantes *manu sua*, ac suorum, excerpsit Usserius in Evangeliiis, Actis Apost. (ad cap. 22, versum 29, ubi desinit exemplar *Cant.*), et capite primo Epistolæ ad Romanos. Neque enim ultra processere.'—Mill, *Proleg.* § 1379. It is a moral satisfaction to find my own independent judgment godfathered by such a man. How would not Archbishop Ussher, had he been aware of it, have hailed the $\epsilon\gamma\kappa\alpha\epsilon\iota\nu$, as putting its seal on the authority of all those various readings.

Montfortianus, not only of 'false Greek,' but of falsification: 'He has also ἐν τῇ γῆ, which is false Greek for ἐπὶ τῆς γῆς, because he found it in the Latin'!

This specimen of German criticism is of a piece with all that has followed in Germany and in England to the present day. Insolent assertion, in the face of overwhelming facts, is the characteristic of the whole Rationalistic school.

The systematic depreciation with which the Codex Montfortianus is invariably spoken of by the adversaries of the seventh verse, in reality, however, betrays only their own *animus*, and the soreness which they cannot conceal at this hitch in their argument from the Greek MSS. If you listen to the clashing and self-confuting statements of Michaëlis, of Bishop Marsh,⁴ or of Porson,—this Codex is one of the sixteenth century—but a few years old, fresh from the mint, when brought to the knowledge of Erasmus—yet '*interpolated* for the purpose of deceiving him.' It is a latinizing manuscript, as proved, they allege, by its readings of the seventh verse; and the verse itself, as shown by its barbarous Greek, was forged from the

⁴ Bishop Marsh labours hard to identify the Codex Britannicus used by Erasmus, with the Codex Montfortianus. Erasmus's own description of the Codex Britannicus completely nullifies the attempt: 'Postremo: Quod Britannicum etiam in terræ testimonio addebat, καὶ οἱ ῥητὶς εἰς τὸ ἔν εἶσι, quod non addebat hic duntaxat in editione Hispaniensi.' Now as this clause is also omitted in the Montfort Codex, it cannot possibly be the same with the Codex Britannicus. In this as yet unrecovered MS., therefore, we have a second and independent Gr. MS. witness to the seventh verse. The zeal of the adversaries to evade this fact, only betrays their sense of its importance.

Vulgate. The various readings of this manuscript, which are both numerous and peculiar, are pronounced inventions, most probably, of the copyist, some bold critic, who, like Bentley afterwards, indulged freely in conjectural emendations of the text. 'Unimportant as this manuscript may appear [slightingly observed Michaëlis] on account of its modern date, it deserves a circumstantial description, as it is one of those two manuscripts which alone contain the celebrated passage of the three that bear record in heaven, 1 John v. 7.'

'As this manuscript is one of the two pillars [sardonically echoes Bishop Marsh] which support the celebrated verse in the First Epistle of St. John, it would be of some importance in sacred criticism if we could trace it to its source.'

Now every one of the foregoing allegations has broken down; and the depreciatory insinuations just quoted, recoil, accordingly, on the heads of their 'too much learned,' and still more pretentious, utterers. The Montfort manuscript has since been pronounced, by one of the most highly-qualified judges of ancient manuscript autographs, Dr. Adam Clarke, most probably of the thirteenth century. And this impartial witness, be it remembered, is borne by an avowed non-believer in the seventh verse, who twice visited Dublin for the sole purpose of inspecting this manuscript, which its dogmatic censors, Marsh, Michaëlis, and Porson, *never saw*. But the long priority of this Codex to the sixteenth century, is independently demonstrated by the facts, that it was carefully

collated and annotated by two of the profoundest Biblical scholars of the sixteenth and seventeenth centuries, Chark and Ussher, who were successively, not only its collators, but its possessors; and who make no note whatever of its recency in their time. To assume that these great Biblical critics (Ussher in the very act of editing the London Polyglot) would bestow their time and labour upon a manuscript almost fresh from the transcriber, and still almost reeking with the ink,⁵ is a pitch of daring, which a man reckless of consequences may adventure, but which no literary reputation could sustain. It is an insult to the common sense of the whole republic of letters.

The next charge preferred against the Montfort Codex by Marsh and Michaëlis is, that it is a latinizing manuscript; which, with equal confidence and equal discomfiture, they undertake to prove from the omission of the articles in the seventh verse: whence they infer that this verse is a forged interpolation translated from the Vulgate. But how came these lynx-eyed censors to overlook the patent fact, that the articles are equally omitted in the eighth verse, which never was disputed? According to them, therefore, the eighth verse is equally bad Greek with the seventh, equally interpolation from the Latin, equally translation from the Vulgate. Thus their

⁵ Porson himself has unguardedly exposed the *impossibility* of scholars like Chark and Ussher being imposed on by a raw and recent MS. Speaking of this very Codex, he writes, 'It might have been hazardous to expose its tender and infantine form to barbarous critics. . . . *The freshness of the ink and materials* might then have led to a detection of the imposture.'—*Letters to Travis*, p. 117.

unsound premises in the one case, inevitably conduct to as unsound a conclusion in the other. While, in urging the omission of the articles in the seventh verse, and suppressing their equal omission in the eighth, they leave themselves only the choice between the miserable alternatives of dishonesty, on the one hand, or stolidity, on the other. There is, however, to help them out of this dilemma, a charitable explanation, and this probably is the true one: namely, that eagerness to catch at arguments in support of a bankrupt cause, often blinds men to the plainest counter-evidences.

Porson's charge of interpolation is simply ridiculous. There appears not to be a single marginal interpolation throughout the entire Codex; and the seventh verse is as integral a portion of its text as any other part of the volume.

The peculiar readings, again, for which this Codex is so remarkable, and which it has been attempted so absurdly to explain away, are authenticated by their coincidences with more than one Oxford manuscript, and by one extraordinary coincidence, in the unique reading *ἐγκακέϊν*, with the Alexandrine MS. itself. The whole various readings thus significantly indicate their derivation from a common original; and this original, some unknown manuscript of the very highest antiquity.

Extracts from the Notices of the Codex Montfortianus, by Bishop Marsh and Dr. Mill, with critical remarks on the widely differing character assigned to it by these writers.

The character of this manuscript has been so misrepresented by the arts of controversy, that a just review of it is essential, both as regards the general authority of the document, and its value as the only known Greek MS. witness to the genuineness of the disputed verse, 1 John v. 7.

No apology, therefore, is needful for laying before the reader the fullest information we possess as to its history, and upon the very opposite estimates formed by old and by new authorities, as to its value.

To begin with its more recent censor, the following is Bishop Marsh's notice.

'As this manuscript is one of the two pillars, which support the celebrated verse in the First Epistle of St. John, it would be of some importance in sacred criticism, if we could trace it to its source. We know the names of five of its proprietors, who probably wrote their names at the beginning of the manuscript; which enabled Usher, the last proprietor before it came to Trinity College, Dublin, to mention them in the London Polyglot. Montfort, who possessed it before Usher, and from whom the MS. takes its name, because it belonged to him when it was collated for the London Polyglot, was a Doctor of Divinity at Cambridge in the middle of the last century [i.e.

circ. 1650]. William Charc, or Chark, possessed it before Dr. Montfort. In a manuscript collation of the Codex Montfortianus, which is now preserved in Emanuel Library in Cambridge, and is perhaps that which was made for the London Polyglot, the name is written Charc; but a line is drawn under it, seemingly by a different hand, and Clark is written in the margin; which, in the catalogue of manuscripts prefixed to the Var. Lect. N. T., in the sixth volume of the London Polyglot, is converted into Clerk. But Mill, who probably saw this manuscript collation, has written Charc. He likewise speaks of him as a person well known, for he says, in his Prol. § 1376: "Codicis cum in corpore, tum præsertim in spatio marginali, plurima notavit eruditus quispiam: Gul. Charcus, ut opinor, erat enim is in Græcis insigniter versatus," &c. And in the new Annual Register for 1792, History of Knowledge, p. xxi., William Chark is mentioned as a distinguished scholar in Queen Elizabeth's time. He is probably the same William Chark, who was of Peter House, and was expelled the University for heresy in 1572. Thomas Clement, who possessed it before Chark, is perhaps the person of whom Arias Montanus speaks in his preface to the first volume of the Antwerp Polyglot, dated 1569, "Est etiam nobis a Clemente Anglo, Philosophiæ et Medicinæ Doctore." Fr. Froy, therefore, the Franciscan friar, must have possessed it either about or before the middle of the sixteenth century: a few years previous to which, that is, between 1519 and 1522, it was known to Erasmus, by the name of Codex Britannicus. We

can ascend no higher in the history of this manuscript as we have no further data: but it is probable that we have nearly reached the time of its origin, since there is reason to believe that it was written only a few years before the last-mentioned period.'—*Marsh's Michaëlis*, vol. ii. pt. ii. pp. 756-57.

Remarks.

My first observation on this interesting notice is, that it suggests a probability of the Codex Montfortianus being a foreign MS. Its first known proprietor, Frater Froyhe or Froi, was evidently a Frenchman. And if its next proprietor, Thomas Clement, be the same with the Dr. Clement mentioned in 1569 by Arias Montanus as then resident in Antwerp, nothing would seem more likely than that he obtained the MS. from the French Franciscan whom he names in his entry in the MS., *Sum Thomæ Clementis, olim fratris Froyhe*.

My next remark is, that its careful annotation by its next possessor, Dr. Chark, one of the most eminent Greek scholars, it appears, of that learned age, and its subsequent collation for the London Polyglot by the greatest Biblical scholar of that or of any age, Archbishop Ussher, argue irrefragably the high esteem in which Dr. Montfort's MS. was then held.

My last observation concerns the Bishop's concluding inference, which I must repeat in his own words: 'We can ascend no higher [than 1519-1522] in the history of this manuscript, as we have no further

data: but it is probable *that we have nearly reached the time of its origin*, since there is reason to believe *that it was written only a few years before the last-mentioned period.*'

This most extraordinary inference is a specimen only of the way in which critics of the Marsh, and Michaëlis, and Porson school have combined to run down the authority of this manuscript, and thus to rid themselves of the only MS. witness (as they maintain) in support of the disputed verse. Let us follow up the Bishop, however, to the consequences of his assertion. It assumes that one of the greatest Greek scholars of his learned day, Dr. Chark, bestowed his time and learning in the painful correction, revision, and annotation of a MS. of which the original ink was scarcely yet dry! A manuscript (upon this monstrous theory) scarcely some thirty or forty years old! A manuscript whose fresh paper must have united with its fresher ink to proclaim its learned annotator dolt or dotard! But Chark was followed by Ussher, who also painfully collated the Codex Montfortianus for Bishop Walton's Polyglot, and noted it in its margin in his own handwriting. Was the great Archbishop Ussher equally beduped?

But let us hear Dr. Mill's account of the pains bestowed by Chark and Ussher upon this now-a-days vituperated MS.: for it has been wisely said that the best corrective for error is to put forward the opposite right and truth.

'§ 1379. vii. Codicis Novi Testamenti, recentiori et minus accurata manu descripti: qui olim fuerat fratris

Froy, Franciscani, postea *Thomæ Clementis*, deinde *Gulielmi Charci*, ac demum Thomæ Montfortii, S.T.P. . . . Lectiones ejus variantes *manu sua*, ac suorum, excerpit *Usserius*. . . . Codicis enim in corpore, tum præsertim in spatio marginali, plurima notavit eruditus quispiam (*Gul. Charcus*, ut opinor; erat enim is *in Græcis insigniter versatus*, ac præterea *καλλιγραφώτατος*, adeoque ad hæc notanda *quasi genio suo incitatus*). Aliqua hîc illic delevit, quæ in Codicem hunc ex interpolato textu irrepserant. [This tells its comparative antiquity in Chark's day.] . . . Sed et est, ubi non emendationis, sed animi, aut illustrationis gratia, posuerat ad oram libri, scholia, seu etiam variantes lectiones aliorum Codicum. Textum ipsum quod spectat, magna in eo est vis lectionum plane singularium, seu hujusmodi saltem quæ in Codd. nostris non comparent. Tales quadraginta supra centum observatas a me olim memini. Sed et *genuinæ aliquot ipsius lectiones, ab editis nostris discrepantes*, quarum haud facta est in superioribus mentio, hoc loco memorandæ sunt.'

Such was the character of the Codex Montfortianus in the seventeenth century, and such the labour bestowed upon it by some of the first Biblical scholars of that, and of the preceding age.⁶ The reader will

⁶ Porson admits the authenticity of the seventh verse to be 'probable,' if it be found in two Greek MSS. 500 years old. Erasmus was content with the evidence of one genuine Greek MS.: i.e. a MS. prior to the invention of printing. *This*, not Porson's '500 years,' is the real test: for provided it dates before the art of printing, and before the controversy, the question of two or three centuries more or less is absolutely insignificant. Now the Codex Montfortianus

specially remark Dr. Mill's practical testimony to its authority, in his notice and adoption of some of its peculiar readings—*genuinæ aliquot ipsius lectiones ab editis nostris discrepantes*. All this is hushed up by the Marsh and Michaëlis school; but it stands unre-moved and unremovable. The light of the sun is still the same, though men may shut their eyes to it.

But Mill supplies evidence for the authority of the Codex Montfortianus, and for the critical value of its peculiar readings, which appears hitherto to have wholly escaped observation. In his *Prolegomena*, § 1388, xii., he makes mention of a manuscript of the four Gospels, in the Library of New College, Oxford, containing, like the Montfort manuscript, numerous peculiar various readings; and adds, what gives the highest critical importance to this fact, that the

(whether the MS. used by him or not) fully meets Erasmus's requirement, and half meets Porson's. For it is probably upwards of 600 years old, but certainly prior to the art of printing.

Now the actual state of the case, as regards this unique MS., seems quite overlooked in the more recent period of the controversy, yet claims to be insisted on as a vital point in the general argument for the verse. Although the fact is undeniable that Porson's date (the sixteenth century) has utterly broken down, men's eyes appear to be blind to the inevitable and momentous consequence: namely, that, instead of a forged fabrication, the Codex Montfortianus is a veritable manuscript authority, and that Professor Porson's case is gone: I repeat, that justice has not been done to this altered state of things. Porson's 'Letters' of credit are honoured, as though he had been never bankrupt. And the precious manuscript which he libelled, 'unsight, unseen,' seems left in the background, as though the libeller had never been convicted.

I affirm without reserve, that the ascertained genuineness of the Montfort MS. totally changes the case of the whole controversy from what it was in Porson's time. The text *has* the support of a Greek MS., of respectable age, and of irrefragable authority.

peculiar readings of the two manuscripts are uniformly *identical*. It follows that the peculiar readings of the Codex Montfortianus throughout the four Gospels, and by just inference throughout that entire document, are authenticated as true readings from original Greek MSS., by the authority of a second and separate MS. witness. This fact gives a critical authority to the peculiar readings common to both these manuscripts, which neither, taken alone, could possess: an authority, moreover, which extends itself over the whole Montfort MS. But to come to Mill:

‘xii. Codicis quatuor Evangeliorum, in Collegio *Novo*, ineleganti admodum caractere. Convenit in multis cum Codice *Montfortii*, in quibus *seorsum abeunt hi duo* a reliquis plerisque omnibus quos viderim. . . . Codex ipse *geminus* plane videtur *alterius illius supra memorati*, quem in Bibliotheca Collegii *Lincolniensis* adservatum diximus, ejusdem caracteris, ejusdemque forte Librarii.’⁷

The Codex Montfortianus, therefore, no longer

⁷ As the donor, and date of the donation, of this Lincoln College MS. are known, its chronological bearing upon the history of its *twin* brother of New College becomes important, as both manuscripts, in every probability, came from the same episcopal donor. Mill’s account of the Lincoln College MS. is most interesting.

The extraordinary coincidence between these Oxford manuscripts of the Gospels and the Codex Montfortianus, in the exclusive exhibition of a large number of the same peculiar readings, suggests a further inference of serious interest in this argument; viz., that the Greek originals whence these manuscripts were copied, containing presumably the entire Greek Testament, may fairly be set down as concurrent witnesses with the Codex Montfortianus, by containing equally with it the text of the three Heavenly Witnesses.

stands alone: its numerous peculiar readings are sustained and countersigned by a second manuscript, that of New College; which, though itself containing the four Gospels only, accredits the whole of its twin MS., as deriving from a *common* MS. source.

The *identity* of the peculiar various readings in the Montfortian and the New College manuscripts—readings peculiar (Dr. Mill apprizes us) to these two MSS. solely—has a further and most important bearing upon the Codex Montfortianus as proof of its fidelity. It demonstrates that this manuscript faithfully followed the common Greek original; and, consequently, *that the original Greek MS. contained the text of the three Heavenly Witnesses.*

The only alternative inference would be this, that the Montfort manuscript was the source of the two manuscripts of the four Gospels in the Lincoln and New College Libraries:⁸ an inference which necessarily implies that it also was in the possession of the donor of those MSS., Bishop Audley; in which case it must have been a manuscript of standing and authority *before the year 1502*: a deduction which completely overthrows the theory of Michaëlis and Porson. The fact of Bishop Audley depositing two twin MSS. of the four Gospels in two Oxford Colleges, argues strongly for the weight which this learned Prelate attached to their common MS. originals. If one

⁸ I need scarcely say that I state this sole alternative only as *a possibility*. I have not myself the slightest doubt that the Codex Montfortianus and the Lincoln College and New College MSS. had a common source in ancient Greek manuscripts no longer extant.

were the Codex Montfortianus, it is most probably an Eastern MS., brought from Constantinople immediately after its fall. But the probability is far higher that the original in Bishop Audley's possession was an ancient Greek MS. now unknown. This seems the only full explanation of his depositing two twin copies of the four Gospels simultaneously at Oxford.

‘§ 1381. viii. Codicis Evangeliorum in Collegio *Lincolniensi*; quem Collegio isti donavit *Edmundus Audley*, Episcopus *Sarisburiensis*; cujus tempore (sub annum MDII.), et in cujus quidem gratiam, a *Græculo* quodam, tum apud Anglos commorante, descriptum fuisse *credibile est.*’

Bishop Audley, it hence appears, gave this MS. to Lincoln College in 1502, i. e. just fifty years after the taking of Constantinople by the Turks. This apparently fixes the donor and date of gift of the New College MS., as, according to Mill, the two MSS. are by the same copyist. Why he qualifies this supposititious copyist by the depreciatory term *Græculus*, I cannot understand. He must self-evidently have been one of those learned Greeks who fled from Constantinople, to enlighten Europe and the world by their precious MSS., and scarcely less precious labours. As well might the learned Mill qualify *Chalcochondilas* himself *Græculus*, as this unknown *supposed* copyist of the Lincoln and New College MSS. But though

his conjecture as to the date and authorship of these manuscripts may be verisimilar, it is anything but certain. His own words *credibile est*, fully admit its doubtfulness. The MSS. themselves may be of different origin, and of much higher antiquity. But whether obtained by him, or copied for him, they honourably illustrate the name and memory of the episcopal donor.

But whatever their own date, both MSS. have an important bearing upon the origin of the Codex Montfortianus. For the New College Codex (and most probably that of Lincoln College) proves itself, by the identity of its peculiar readings, to have derived from a common source with the Montfortianus. The latter I believe with Dr. A. Clarke to be at latest of the thirteenth century. But even if dating so low as 1502, this would in no wise affect its authority. For, though printing was then some sixty or seventy years invented, no printed Greek Testament existed: the earliest being Erasmus's first edition in 1519. 1502 knew of Gr. MSS. only.

I would take the present opportunity of respectfully suggesting to the authorities at New College and Lincoln College the importance of having those MSS. of the Gospels thoroughly collated, and of having photographed facsimiles taken from them, for comparison with the handwriting of the Codex Montfortianus. For it is only by exact comparison of the autographs of the three MSS., that we can hope for light upon their direct relationship, or non-relationship, to each other.

One conclusion only may be pronounced certain, namely, that either the New College MS. of the Gospels was copied from the Codex Montfortianus (which I entirely disbelieve), or that both were transcribed from the same ancient Greek MS. or MSS.: which original common source, or sources, indisputably contained the text of the three Heavenly Witnesses.

CHAPTER XII.

The Complutensian Polyglot.

Its solitary reading in 1 John v. 8, ἐπὶ τῆς γῆς, alone supplies irrefragable proof that the editors of that celebrated editio princeps, here, at least, agreeably to their general professions, followed an ancient Greek MS. or MSS. For without MS. authority, and without any conceivable cause, they could not be suspected of interpolating such a reading. Even Porson, however, does not tax them with tampering with the eighth verse. He confines his accusation to the obnoxious seventh. This verse in the Complutensian he asserts, with an effrontery peculiarly his own, to be a fraudulent interpolation from the Vulgate. His proofs, or special pleadings, on this head, are too well known for the reader to be troubled with their repetition. I shall content myself with producing one suicidal admission, which neutralizes, if it does not negative, his whole sophistical reasonings. Having wreaked his wrath upon the fraudulent editors, he proceeds: 'It is no more than justice to allow that they, at least, *did their work like workmen.* They made *good Greek* of their Latin; a task to

which the translator of the Lateran Decrees, and the writer of the Dublin MS. were unequal.'—Porson, *Letter III.*, pp. 51, 52.

This admission of the 'good Greek,' (of which no man ever living was a better judge,) in the Complutensian reading of the seventh verse, is self-evidently a perilous concession: for it denotes, *not* translation from the Latin (as Porson assumes), but the genuineness of the Complutensian text, as shown by this evidence alone to have been taken from a Greek manuscript. To make 'good Greek' out of Patristic Latin is manifestly *πολλῆς πείρας τελευταῖον ἐπιγεννημα*. Porson's verdict on the Greek is supreme: his assertion of its Latin origin is mere gratuitous assumption. The only just inference is, that the 'good Greek' was not the editors', but taken from a Greek manuscript *which had the disputed verse*.

According to Michaëlis, *ἐν τῇ γῆ* is false Greek, but *ἐπὶ τῆς γῆς* good Greek. The latter is the *unique* reading of the Complutensian Polyglot. This alone decides for the whole passage, 1 John v. 5, 7, 8, being there taken from a Greek MS. For neither Stunica nor his colleagues would invent, nor Ximenes be likely to suffer them to invent, a reading, which ran counter to all known Greek MSS.

Of the Latin MSS. Porson (I think following Michaëlis) asserts,⁹ that no Latin MS. containing the seventh verse is of older date than the tenth century.

⁹ The assertion (never retracted) is the more inexcusable, because it stood, in their time, publicly disproved by Knittel, who had produced a Latin MS. from the ducal library of Wolfenbuttel con-

The Complutensian a Greek Reading. 143

The assertion, wholly gratuitous, is utterly quashed by the recent discovery of the seventh verse in Latin MSS. of the sixth and seventh centuries, concerning which we shall speak by and by.

taining the seventh verse, and certainly, at latest, of the eighth century.

'The oldest of these codices is designated in the Library, 99 MSt. Weisenb. It reads thus :

“ Quis est qui vincit mundum, nisi qui credit quoniam Jesus est Filius Dei? Hic est qui venit per aquam et sanguinem, Jesus Christus, non in aqua solùm, sed in aqua, et sanguine, et Spiritus est veritas. Quia tres sunt qui testimonium dant, spiritus, et aqua, et sanguis, et tres unum sunt : sicut et in cœlum [*sic*] tres sunt, Pater, et Verbum, et Spiritus, et tres unum sunt.”

'This Codex is written in the old Franco-Gallic, or Merovingian letters, and was therefore executed *prior* to the reign of Charlemagne.' —*New Crit.* p. 99.

Knittel's book was well known at the time in Germany, and prominently noticed by Michaëlis. What are we to think of the carelessness of these two chief opponents of the disputed verse, if, with this book in their hands, they remained ignorant of the existence of this Wolfenbüttele MS., or their worse than carelessness if, they concealed their knowledge?

CHAPTER XIII.

The Latin Evidences.

IN entering upon the Latin evidences, a question suggests itself at the outset, which will place those evidences in a point of view never yet taken into consideration, but which may be found greatly to augment their weight. The question is this—Is there any disputed passage of Scripture save this one text, 1 John v. 7, which is similarly supported by the Latin MSS. and versions of the New Testament, and similarly unsupported by the extant Greek MSS. ?¹⁰ If there be not, if the case be a solitary one, it affords clearest proof that there was no disposition, no tendency, in the Latin copyists or versionists, or in the Latin Churches, to set up their own text, to depart from the Greek originals, or to deal with the

¹⁰ It is in vain that modern Biblical critics pretend to settle this great controversy by appeal to the extant Greek MSS.; and pronounce judgment against the seventh verse, on the ground of its absence from all known Greek MSS., save one or two. When they have settled the matter from the Greek, the Latin evidences will hang about their necks like millstones to the end of time. While the celebrated text stands in forty-nine out of fifty MSS. of the Vulgate, including the oldest now in being, no Scholzes, or Lachmans, or Tischendorfs, or Wordsworths, can shake its authority by striking it out of *their* Greek text.

sacred text independently of their authority. Now this is a point of the very highest moment in the general argument for the authenticity of the seventh verse: because, in the total absence of other similar cases in the Latin MSS., it inevitably follows, that the Latin copyists found this text in their Greek originals, and translated it from them. The question of fact, whether, or how far, the presence of the seventh verse in the great majority of Latin MSS. is an exceptional example, is one easily to be ascertained. I only say, that, if it be to any extent an exceptional case, no surer proof can be required or conceived that it came into the Latin MSS. from their Greek originals.

The discovery, since Porson's time, of two Latin manuscripts containing the seventh verse, anterior by at least three centuries to the date assigned by him for the earliest insertion of it in Latin MSS., further changes the state of the evidences as regards the Latin authorities. Porson and Griesbach assert the tenth century to be the earliest date of its appearance in Latin manuscripts. The MSS. subsequently discovered in the monastery of La Cava, near Naples, and of Santa Croce, at Rome, completely negative the assertion; the former, from internal evidence, being pronounced of the seventh, the latter, of the sixth or seventh century. The strenuous efforts made by Griesbach and Porson to lower the Latin evidence for the text to the ninth or tenth century, is our best voucher for the importance of these more recent discoveries. The La Cava MS. is one of the whole

Bible: the Santa Croce MS. is a catena from Scripture, entitled at the close, *Liber Testimoniorum*. Both contain the disputed verse, and both with the same peculiar variation, namely, the substitution of *dicunt* for *dant*. The La Cava MS. has this further note of antiquity, that, in it, the eighth precedes the seventh verse: a mark of early date, admitted as such by the adversaries, for Griesbach has remarked that this is the case in the most ancient manuscripts. ‘*Antiquiores fere anteponunt comma octavum septimo.*’

The eagerness of Porson and Griesbach to deny an earlier date for the verse in Latin MSS. than the tenth century, is the true measure of the value of this double discovery of it in Latin MSS. of the seventh. The dogmatical use made of this text in the margin of the La Cava MS. is a point worthy of very particular attention; as showing the importance attached to it by a copyist in the seventh century. But all this will be brought out in full in the course of this Work.

TERTULLIAN.

The vehemence of Professor Porson’s philippic against Tertullian’s being brought as a witness into court in support of the disputed verse, on the strength of his well-known phrase, *Qui tres unum sunt*, should only have served to direct the attention of its defenders to a more scrutinous examination of the text of this great ancient. This course, however, has

never yet been taken. His evidence has been discussed, on both sides, as if confined to the single phrase, without any reference to the context in which it occurs. This context, his treatise against Praxeas,¹¹ I have most carefully examined; and, having done so, I am prepared, not only to affirm, but to prove, that Tertullian's testimony to the text of the three Heavenly Witnesses is as clear and certain as any testimony can be which does not formally cite in full, and as St. John's, the words of the seventh verse. For on studying the treatise against Praxeas it becomes most palpable, that the words *qui tres unum sunt*, instead of an isolated phrase,¹² are a link only in a chain of evidences, all bearing on the seventh verse, and uniting to certify its authority.

Every impartial reader must at once perceive, that if, in the context of this treatise, Tertullian shall be found drawing specially from St. John's First Epistle,

¹¹ The fact that Tertullian used the term *Trinity*, and antithetically to the *Unity*, in this very treatise, alone proves the *tres unum sunt*, not to be 'his own words.' See *Adv. Praxeam*, cap. iii.: 'Itaque duos et tres jam jactitant a nobis prædicari, se vero unius Dei cultores præsumunt: quasi non et *unitas* irrationabiliter collecta hæresin faciat, et *Trinitas* rationaliter expensa, veritatem constituat.'

No words can more clearly prove how universally the triune doctrine of 1 John v. 7 was, in Tertullian's day, the watchword of the catholic Church, than the heretic objection, 'duos et tres . . . a nobis prædicari.' It tells us that the triune doctrine was constantly in the mouths of those early Christians; and that the only resource of the heretics was to make out the Trinity to be incompatible with the Unity. It is this prophasis that Tertullian here exposes.

¹² With like brevity he quotes in his treatise on the Trinity, 1 John iv. 8. 'Invenimus enim scriptum esse, quod *Deus Charitas dictus sit*.'—*De Trin.* 497.

adducing whole sentences from it, using, particularly, the fifth chapter, citing from it verses immediately adjoining the seventh, and repeating the antithetical statement of the doctrine of the Trinity so exclusively peculiar to that one text,—that if all this can be shown by actual quotations, his words *qui tres unum sunt*,¹³ assume a character and authority as a tacit quotation, altogether beyond what could justly be assigned to them even if they had stood alone.¹⁴ Now

¹³ I have elsewhere noticed St. Athanasius's announcement as to the doctrine of the Trinity, that he will not tax his readers with Scripture quotations, as the first two verses of St. John's Gospel contain the whole. I now add that, more than a century prior to Tertullian (who, p. 515, anchors similarly on St. John i. 1, 2, as the mainstay of the doctrine), makes the very same announcement with very apparent reference to 1 John v. 7. Here are his words: 'Et hæc quidem de Patre, et de Filio, et de Spiritu Sancto, *breviter* sint nobis dicta, et strictim posita, et non longa disputatione porrecta. Latius enim potuerunt porrigi, et propensiori disputatione produci, quandoquidem *ad testimonium*, quod ita se habeat fides vera, totum et Vetus, et Novum Testamentum, possit adduci.'—*Op.*, *De Trin. Lib.* p. 514.

To call, as Porson calls, for specific quotation of the seventh verse, after this, is to deny the plain and only sense of Tertullian's own words.

¹⁴ Nothing is more unfair than broken quotations. Porson and his opponents alike argue from Tertullian's *Qui tres unum sunt*, taken alone. His context, however, materially strengthens the natural inference that these words are the closing words of the seventh verse. Here is the whole passage, followed presently after by a formal quotation, *nominatim et literatim*, of 1 John ii. 22, 23: 'Et nihilominus hoc quoque interpretatus est, quomodo Pater esset in Filio, et Filius in Patre. Verba, inquit, quæ ego loquor vobis, non sunt mea, utique quia Patris. Pater autem, manens in me, facit opera . . . Atque adeò credite, ait: Quid? Me Patrem esse? Non puto scriptum esse: sed, Quia ego in Patre, et Pater in me. Si quominus, vel propter opera credite. Ea utique opera, per quæ Pater in Filio non visus, sed sensu videbatur. Post Philippum, et

I am prepared to produce every link in this catena of evidences.

To put the reader summarily in possession of it before I proceed to open the case, I would briefly state, that Tertullian commences his argument against the anti-Trinitarian, by reference to the Sacrament of Baptism, and to our Lord's introduction of the

totam substantiam quæstionis istius, quæ in finem Evangelii perseverant in eodem genere sermonis, quo Pater et Filius in sua proprietate distinguitur. Paracletum quoque se postulaturum, cum ascendisset ad Patrem, et missurum repromittit et quidem alium, sed jam præmisimus quomodo alium. Cæterum de meo sumit, inquit, sicut ipse de Patre. Ita connexus Patris in Filio, et Filii in Paracleto, tres efficit coherentes, alterum ex altero. Qui tres unum sunt, non unus, quomodo dictum est, Ego et Pater unum sumus: ad substantiæ unitatem, non ad numeri singularitatem.'

The reader will now observe, that throughout this whole context, Tertullian is following, verse after verse, St. John's Gospel, without once naming (or once only in the preceding page) or formally quoting St. John. He deduces the doctrine of the Trinity in Unity, first, from St. John's Gospel alone, and then concludes in the ipsissima verba of St. John's First Epistle, and of the seventh verse, *Qui tres unum sunt*. Now, this is a wholly different case from the words coming in as an isolated clause. He deals with St. John, and with St. John alone. If he does not state these words to be quotation, neither does he state as quotations any of the texts previously and undeniably taken from the Gospel. How monstrous, then, for Porson to pass over sub alto silentio the *non-quotation* of the undoubted Gospel texts, in order to fasten on the words of the seventh verse the charge of being 'Tertullian's own words,' because similarly unmarked by any formal note of quotation. To be consistent, to be commonly honest, he was bound to reject all the texts from St. John's Gospel of which this page is full. But when we find St. John's First Epistle formally quoted in the next page but one, and repeated tacit quotations of the fifth chapter, at the close of this treatise against Praxeas, and all this passed over by the learned Professor in silence, his abortive attempt to negative, as a quotation, the *Qui tres unum sunt*, assumes a morally painful aspect.

Persons, three in number, but one in name, in the institution of that Divine ordinance. He goes on to a fresh statement of the same doctrine, apparently in the words of the seventh verse, *qui tres unum sunt*. He therefore so enlarges upon the force of the term 'unum,' as clearly to mark it out as a *Scripture term*, and that, whenever he comments upon it, he is commenting on Scripture. And he concludes his treatise with a re-statement of *the three-one doctrine*, in words containing the essence of the seventh verse, and embedded in a context so compounded from the fifth chapter of St. John's First Epistle, as to render his words virtually equivalent to the most formal and direct quotation. I have stated the facts: I proceed to exemplify them.

1. *Reference to St. Mattheu xxviii. 19.*

'Custodiatur οἰκονομία Sacramentum, quæ unitatem in Trinitatem disponit, tres dirigens, Patrem, et Filium, et Spiritum Sanctum. Tres autem non statu, sed gradu: nec substantia, sed forma: nec potestate, sed specie: unius autem substantiæ, et unius status, et unius potestatis: quia unus Deus, ex quo, et gradus isti, et formæ, et species, *in nomine* Patris, et Filii, et Spiritus Sancti, deputantur.'

'Et novissime mandans ut tingerent in Patrem, et Filium, et Spiritum Sanctum: non in unum; nam nec semel, sed ter, ad singula nomina in personas singulas tingimur.'

2. 'Unum' always in Tertullian the Scripture term.

'Ego et Pater *unum* sumus. Hic ergo jam gradum volunt figere stulti, imò cæci qui non videant: primò *ego et Pater*, duorum esse significationem: dehinc in novissimo, *sumus*, non ex unius esse Persona, quod pluraliter dictum est: tum quod, *unum* sumus, non *unus* sumus. Si enim dixisset quod, *unus* sumus, potuisset adjuvare sententiam illorum. *Unus* enim singularis numeri significatio videtur. Adhuc cum duo, masculini generis, *Unum* dicit neutrali verbo: quod non pertinet ad singularitatem, sed ad unitatem; . . . *Unum* sumus, dicens, ego et Pater, ostendit duos esse, quos æquat et jungit.'

3. Concluding re-statement of the three-one doctrine: with back reference to its first revelation in the Sacrament of Baptism; and forward reference to its renewed revelation in the Heavenly Witnesses, 1 John v. 7.

'Filius interim, acceptum a Patre munus, effudit Spiritum Sanctum, tertium nomen divinitatis, et tertium nomen majestatis, unius prædicatorem monarchiæ, sed et *economicæ* interpretatorem, si quis sermones novæ prophetiæ ejus admiserit, et deductorem omnis veritatis, quæ est in Patre, Filio, et Spiritu Sancto, *secundum Christianum Sacramentum*. Cæterùm Judaicæ fidei ista res, sic *unum* Deum credere, ut Filium adnumerare ei nolis, et, post Filium, Spiritum. Quid enim erit inter nos et illos, nisi differentia ista? Quod opus Evangelii? Quæ

est substantia Novi Testamenti, statuens legem et Prophetas usque ad Johannem? si non exinde Pater et Filius et Spiritus, *tres* crediti, *unum* Deum sistunt? Sic Deus voluit *novare Sacramentum*, ut *novè* unus crederetur per Filium et Spiritum, ut *coram jam* Deus in *suis propriis nominibus et Personis* cognosceretur, qui et *retrò* Filium et Spiritum *prædicatus* non intelligebatur. Viderint igitur Antichristi, qui negant Patrem et Filium. Negant enim Patrem, et dum eundem Filium dicunt; et negant Filium, dum eundem Patrem credunt; dando illis quæ non sunt, auferendo quæ sunt. Qui verò confessus fuerit Christum Filium Dei, Deus in illo manet, et ipse in Deo. Nos credimus testimonium Dei, quo testatus est de Filio suo. Qui Filium non habet, nec vitam habet. Non habet autem Filium, qui eum alium quàm Filium credit.¹⁵

¹⁵ I have called the reader's attention to the important fact that, throughout his treatise against Praxeas, St. John's First Epistle, and especially the fifth chapter, is Tertullian's chief New Testament authority. He repeatedly quotes from it, both formally and tacitly. To show how this Epistle was always present to his mind, I subjoin a list of the texts taken from it, dispersed throughout his works.

- 1 John i. 10, ii. 1, 2, iii. 3-10, v. 16-18. . . *De Pudicitia*, Op. p. 641.
 ii. 19, iv. 2. *De Præscript. Heret.* p. 81.
 ii. 3, [ii. 22, 23.—*De Carne Christi*, Op. p. 24] *Advers. Marcion.* p. 17.
 v. 20. *De Coron. Mil.* p. 318.
 iv. 16, iv. 18. *De Fuga in Persæc.* p. 440.
 iii. 15, iv. 8. *De Trinitate*, p. 497.
 iii. 15, 20, 21. *De Idololatr.* p. 641.
 v. 6.—'Venerat enim per aquam et sanguinem, sicut Joannes scripsit.'
 —*De Bapt. Op.* p. 602.
 v. 7.—'Ita connexus Patris in Filio, et Filii in Paraclito, tres efficit
 coherentes, alterum ex altero, "Qui tres *unum* sunt," non unus,
 quomodo dictum est, Ego et Pater unum sumus: ad substantiæ
 unitatem, non ad numeri singularitatem.'—*Advers. Præx. Op.* 328.
 ii. 22. *Advers. Præx. Op.* 333.

Summary of Argument from Tert. ad. Pr. 153

In his treatise against Praxeas, it is essential to our purpose to observe, Tertullian has one main object in his view, which he pursues consecutively, from its opening to its close. This object is, to set forth the New Testament revelations of the three-one doctrine of the Godhead. The three foregoing extracts enunciate compendiously these Scripture revelations. They are strictly connected parts, and vital links, of his argument, and can be rightly apprehended only when taken together and conjoined.

In the first passage, Tertullian opens his subject with the institution of the Sacrament of Baptism, and with the revelation of the three-one doctrine first made by our Lord himself in that Divine ordinance: 'Custodiatur *οικονομίας* Sacramentum, quæ unitatem in Trinitatem disponit, tres dirigens, Patrem, et Filium, et Spiritum Sanctum . . . unius autem substantiæ:' i.e. three Persons in one Name.

In the second passage, he comments upon the Scripture term *unum*: on the peculiarity of its being used in the neuter gender: and upon its mystic sense as understood of the Trinity. And he so dwells upon this one point, as to show that, wherever he introduces *unum* in connection with the doctrine of the Trinity, he introduces it as a Scripture term.¹⁶

¹⁶ In his Treatise De Resurrectione Christi, Tertullian himself completely shuts the door against Porson's assertion that his 'Qui tres unum sunt,' are, or could possibly be, 'his own words.' For he here states categorically, that, on all points of faith and doctrine, both the orthodox and the heretics alike, used invariably *the words of Scripture only*.—'Sed ipsi [hæretici scil.] *de Scripturis* agunt, et *de Scripturis* suadent. *Aliunde scilicet suadere non possunt de rebus Dei, NISI EX LITTERIS FIDEI.*'—*Op.* p. 74.

In the third passage, the conclusion of his treatise, he returns to the Sacrament of Baptism, and to the three-one doctrine of the Godhead as revealed in its 'in Patre, et Filio, et Spiritu Sancto, *secundum Christianum Sacramentum.*' But he returns to this first Gospel revelation only to advance upon it. He tells us categorically that it was not fully understood: 'qui et *retrò* Filium et Spiritum prædicatus *non intelligebatur:*' that the doctrine delivered in the Sacrament of Baptism, required to be *renewed*; required to be stated *anew* in clearer and contra-distinctive terms; required, in a word, precisely such a statement as is found, and found only, in 1 John v. 7.¹⁷

This is the clear and only sense of the last words of the treatise against Praxeas.¹⁸ 'Quod opus Evan-

It is simply impossible that the man who lays down this rule as the universal canon of the whole Christian world, should himself be guilty of departure from it in *wording* the highest article of the faith—the doctrine of the Godhead.

¹⁷ Tertullian indicates his familiarity with this verse by the stress he lays on the necessity for *three witnesses* on the most solemn occasions in the Gospel history: e.g. the Transfiguration. 'Quid eos ignorasse voluit, quibus etiam gloriam suam exhibuit, et Moysen, et Heliam, et insuper de cælo Patris vocem? non quasi cæteros reprobans sed quoniam *in tribus testibus* stabit omne verbum.'—*Op.* p. 77. The quotation is from St. Paul: but the omission of St. Paul's 'two witnesses,' and the emphasis laid on the 'three witnesses,' point, apparently, to the seventh and eighth verses of 1 John v.

The following passage proves that he took the doctrine of the Godhead from Scripture only, and points, beyond all other Scriptures, to the seventh verse, which meets his words as no other text equally does: 'Scripturæ omnes et *demonstrationem*, et *distinctionem*, Trinitatis ostendunt.'—*Advers. Prax. Op.* p. 320.

¹⁸ A late writer on the controversy, just fallen into my hands, points out, in the treatise against Praxeas, decisive collateral proof of these words being quotation. I gladly avail myself of his acute

geli, quæ est substantia Novi Testamenti,—si non exinde Pater, et Filius, et Spiritus *tres crediti unum Deum sistunt*? Sic Deus voluit *novare Sacramentum*, ut *novè* unus crederetur per Filium et Spiritum; ut *coram* jam Deus *in suis propriis nominibus et Personis* cognosceretur, qui et *retrò* Filium et Spiritum prædicatus non intelligebatur. Viderint igitur Antichristi qui negant Patrem et Filium.’ (The last words are 1 John ii. 18, 22.)

This concluding sentence, taken alone, so points to the seventh verse as its only natural solution, that, if it stood alone, it might well be received as more than equivalent to more formal quotation. But when we find that St. John’s First Epistle is Tertullian’s chosen New Testament authority in this treatise, and that texts from that Epistle (ii. 18, 22 ; iv. 15, 16) are embedded in the very sentence before us, it seems impossible to qualify too strongly the

criticism and independent authority. ‘Having had so frequently to refer to Tertullian, I will observe, it has struck me that justice has not been done to the passage commonly quoted from him as a reference to our text. (*Adv. Præ.* c. 25.) I think that, to see the full force of his expression, we must read further till we come to the following words: “*Nam et Spiritus substantia est Sermonis, et Sermo operatio Spiritus, et duo unum sunt.*” Tertullian certainly does not here refer to the passage he has already discussed so fully, “*Ego et Pater unum sumus,*” for it would not prove that the Son and Holy Ghost are one God. Yet he seems to allude to some text of equal force, where *the Word* and *the Spirit* are mentioned as being *one*, and this text can only be the one which he had already, in the passage commonly quoted, compared with that regarding the Father and the Son. He says, “*duo unum sunt,*” because his argument at that moment, required not the mention of all, and he was only alluding, not quoting.’—*Wiseman, Letters from Rome*, pp. 69, 70.

scepticism that could continue to shut its eyes against compound evidence like this.

‘*Qui tres unum sunt.*’

Before parting with Tertullian and Professor Porson, I would have one word more. The learned Professor affirms dogmatically, that St. John’s *ip-sissima verba* ‘*Qui tres unum sunt,*’ are not quotation, but ‘Tertullian’s own words.’¹⁹ Now Tertullian himself shall show that this is sheerly *impossible*. For it is a sheer impossibility that he could *comment on his own words*. But let him speak for himself: ‘*Qui tres unum sunt, non unus: quomodo dictum est, Ego et Pater unum sumus.*’ Here is regular *exposition*: exposition as of something *not his own*, and elucidated, immediately after, by an undoubted text of Scripture. Would Porson tell me, will any man tell me, that Tertullian, or any writer, would thus turn expositor of ‘his own words’? The paradox is too preposterous for refutation. Once held up to the light, it stands self-refuted. Yet upon the strength of this

¹⁹ Porson’s assertion only betrays his own unacquaintedness with the characteristic style of this Father. Tertullian was the last of all writers to have *originated* such a saying. His *dicta* were always taken from previous authorities. The learned Grabe has well described him: ‘*Memoriam subiit mos Afri hujus scriptoris, perpetuo fere Veteres, qui ante ipsum scripserant, imitantes.*’—Grabe, ap. Routh, *Reliq. Sac.* i. p. 98.

He who thus borrowed his ordinary sayings, would never originate his ‘*Qui tres unum sunt,*’ as his own dogma on the Trinity. He was a proverbial *copyist*; and, on so high a theme, could copy only Scripture, and the one unique text.

wretched paradox it is, that, 'dazzled by the whistling of a name,' the faith of numbers has been shaken; and Tertullian's clear and literal quotation of one of the most peculiar texts in either Testament, the last clause of the disputed verse, has been adjudicated, and the *Qui tres unum sunt* set down as 'Tertullian's own words'!²⁰

²⁰ In his treatise on Baptism, be it specially noted, Tertullian expressly represents the three Persons as *witnesses*: thereby showing unequivocally, that he had the two proof passages, St. Matthew xxviii. 19, and 1 John v. 7, simultaneously in his view.—'Nam si in tribus testibus stabit omne verbum DEI, quanto magis dum habemus per benedictionem, eosdem arbitros fidei, quos et sponsores salutis, sufficit ad fiduciam spei nostræ etiam numerus nominum Divinorum. Cùm autem sub tribus, et *testatio fidei* [i. e. ap. 1 John v. 7] et *sponsio salutis* [i. e. ap. St. Matth. xxviii. 19] pignerentur, necessariò adjicitur Ecclesiæ mentio: quoniam ubi tres, id est Pater, et Filius, et Spiritus Sanctus, ibi Ecclesia, quæ *Trium* corpus est.'—*Tertull. Op.* p. 599. There is no escape from his double reference: his *testatio fidei* is 1 John v. 7: his *sponsio salutis* is St. Matth. xxviii. 19. A double tacit quotation.

I was led to the discovery of this double reference, solely by the essentially distinctive force of the two expressions, *testatio fidei*, and *sponsio salutis*. But if Tertullian, in the subsequent context of this treatise, actually quotes from St. John's First Epistle, and not only so, but directly cites the fifth chapter, and the verse immediately preceding the seventh; the inference from his preceding expressions becomes demonstration: his *testatio fidei* is the seventh verse.

It is of importance to remark, that it was not until my inference had been drawn from his previous expressions, that I came upon his quotation of 1 John v. 6: the prelude to the *testatio fidei* of the three Heavenly Witnesses. Here is that prefatory verse, with Tertullian's comment: 'Venerit enim per aquam et sanguinem, sicut *Ioannes scripsit*, ut aquâ tingeretur, sanguine glorificaretur. Proindè nos facere aquâ vocatos, sanguine electos: hos duos baptismos de vulnere perfossi lateris emisit. Quia qui in sanguinem ejus crederent, aquâ lavarentur: qui aquâ lavissent, etiam sanguinem potarent. Hic est baptismus, qui lavacrum et non acceptum representat, et perditam reddit.'—*De Baptism. Op.* p. 602.

Having proved that St. John's First Epistle is Tertullian's chief New Testament authority in his treatise against Praxeas; that he especially and repeatedly cites texts from the fifth chapter; that he adduces both the sixth and seventh verses of that chapter, while he takes no notice whatever of the undisputed eighth; that he opens his argument with the Sacra-

Baptism being his sole subject in this treatise, it would obviously have been out of place to have cited here the seventh verse: but he cited it allusively by anticipation in his unmistakable phrase *testatio fidei*, predicated expressly of the three Persons of the Trinity, *i. e.* of the three Heavenly Witnesses.

It is remarkable, that he omits notice of the eighth, as well as of the seventh verse, although baptism is the common subject of it, and of the sixth. This, again, shows the fallacy of arguing from *omissions*, by the Fathers, of any texts.

But the connection of Tertullian's words, 'Nam si *in tribus testibus* stabit omne verbum DEI,' with the seventh verse claims our still closer attention; and the words themselves a still closer examination.

All the other witness texts speak of *two* or *three* witnesses. And all relate solely to judicial processes. The seventh verse *alone* refers to a wholly different witness—the witness of God—of the Trinity. It *alone* speaks absolutely of *three* witnesses, and these *Divine*.

Now Tertullian's words belong exclusively to this one text. He speaks absolutely of *three* Divine witnesses, the Father, the Son, and the Holy Ghost; and he speaks of them as the seventh verse alone warrants, not as judicial witnesses, but as witnesses to *the Word of God, VERBUM DEI*.

This one phrase fixes the reference of Tertullian to the seventh verse. The witness spoken of in the other texts has no reference whatever to the Word of God, or to any words, save those occurring in legal trials. The witness of the seventh verse, on the contrary, is God's witness, the witness of the Trinity in Unity to the faith: to the Word of God. And this is the triple Divine witness here spoken of by Tertullian, and, therefore, his reference is to 1 John v. 7, which alone contains it.

ment of Baptism, and the three-one doctrine of the Godhead first revealed in that Divine ordinance, and closes it by a return to the mention of that Sacrament, accompanied by a statement of the *renewal* of its three-one doctrine, before imperfectly understood, in a *new* form of words, and in more explicit terms, in order that the proper names and Persons of the Godhead might be more manifestly made known—‘*Ut coram jam Deus in suis propriis nominibus et Personis cognosceretur,*’—and the Trinity in Unity unmistakably, because antithetically, set forth,—‘*exinde Pater, et Filius, et Spiritus tres crediti unum Deum sistunt,*’—having made good, as I humbly conceive, all these particulars, I consider that the fact of Tertullian’s words *qui tres unum sunt* being a tacit quotation from 1 John v. 7, can be no longer questioned by reasonable minds. The unreasonable (and such there will ever be) must be left to their own devices: ‘There are many devices in a man’s heart (says the wise man), but the counsel of the Lord, that shall stand.’ I would only add, what is true of God’s counsel, is true of his Word.

Having vindicated, in the foregoing searching analysis, our right to call in Tertullian as an indubitable witness to the authenticity of the seventh verse, I come now, in conclusion, to a passage which, lying hid in an undogmatic treatise, has equally passed unexamined by the adversaries and the upholders of that proof text. This passage places him in the witness-box anew; and stands a fresh and independent example of tacit quotation. It occurs in

his book entitled *De Pudicitia*. The verbal identity of this passage with the seventh verse is so perfect, that one thing only is required to establish it as quotation: namely, that Tertullian, in the *De Pudicitia*, shall be found dealing specially with the First Epistle of St. John: and this one desideratum happily we possess. For not only does he, in this book, cite repeatedly from the First Epistle, but he formally quotes the fifth chapter (vv. 16, 17) at the opening, the first and third chapters in the intermediate context, and again the fifth chapter (vv. 16, 17) towards the close. It is, therefore, beyond all question that St. John's First Epistle is here his special Scripture authority.

It is by the light of these facts that we are now called to view the passage and the conclusion to which they lead the way. Here are Tertullian's own words, near the close of the treatise:—

‘Nam et ipse Ecclesia propriè et principaliter ipse est Spiritus, in quo est *Trinitas unius Divinitatis*, Pater, et Filius, et Spiritus Sanctus. Illam Ecclesiam congregat quam *Dominus in Tribus posuit*.’—*Op.* p. 643.

In his *Trinitas unius Divinitatis*, Pater, et Filius, et Spiritus Sanctus, we have both the Divine doctrine, and the three Divine Persons of 1 John v. 7: in his *Dominus in Tribus posuit*, we have the same doctrine and Persons, as previously revealed, as fully, though less antithetically, by our Lord himself, in the form of Baptism, St. Matthew xxviii. 19.

When this double coincidence, upon a theme of

such awful moment, is coupled with the fact already pointed out, that Tertullian throughout the treatise is dealing with St. John's First Epistle, and very specially with the fifth chapter, what rational inference can be drawn but one, namely, that his *Trinitas unius Divinitatis, Pater, et Filius, et Spiritus Sanctus*, is 1 John v. 7?

The use of the ecclesiastical term *Trinitas*, in this clause, is specially noticeable. After the *Τριάς* of Theophilus, it is its earliest known occurrence. It was obviously invented by neither, but prior to both. As I have largely shown in a former chapter, this term is simply the substantive form of St. John's *οἱ Τρεῖς*. A technical title of the Godhead, used nearly contemporaneously at Antioch, and at Carthage, in the second century, must have had a previous common origin. Doubtless it originated near St. John's time, and was the Church's version of his *οἱ Τρεῖς*. The title of Tertullian's work, *DE TRINITATE*, alone abundantly argues the prior universality, and therefore the previous long standing, of the appellation.

In considering proposed examples of Patristic reference or quotation, the reader should keep constantly in mind that the *three-one* mystery in the Godhead, is the peculiarity, and the essence, of the seventh verse; and that, wherever this antithetical combination occurs in the Fathers, it must be taken from that verse, the only text which contains it.

A point to be equally borne in mind in considering the passage before us from the 'De Pudicitia,' is, that this passage and the *Qui tres unum sunt*, proceeded from

the same pen; and that neither, consequently, can be justly judged of without collation with the other. To see their relation in its true light, they should be seen as here presented, face to face.

Advers. Praxeam, Op. p. 328.

‘Sicut ipse de Patre, ita connexus Patris in Filio, et Filii in Paracleto, tres efficit coherentes, alterum ex altero. Qui tres unum sunt, non unus.’

De Pudicitia, Op. p. 643.

‘Ipse Ecclesia proprie et principaliter ipse est Spiritus, in quo est Trinitas unius Divinitatis, Pater, et Filius, et Spiritus Sanctus.’

The two passages, thus taken together, contain and give us nearly the whole seventh verse. Porson (p. 246) conveniently buries under an obscure allusion the passage from the ‘*De Pudicitia*.’ It was his plain duty to have produced and refuted its alleged witness to the seventh verse, if he could. The trick of controversy is palpable.

But Tertullian’s knowledge and employment of the seventh verse can be still more fully brought to light from a passage in his works which has not hitherto been introduced into the argument. This passage occurs in his treatise on Baptism. In the context in question, it calls for special notice. He represents the three Persons of the Godhead as they are represented in the seventh verse, and there alone in the whole Bible, as *witnesses*; thereby clearly evincing that he had the two proof-passages, viz. St. Matthew xxviii. 19, and 1 John v. 7, simultaneously in his view: ‘*Nam si in tribus testibus stabit omne verbum DEI, quanto magis dum habemus per benedictionem [i. e. the baptismal blessing] eosdem arbitros fidei quos et*

sponsores salutis. Sufficit ad fiduciam spei nostræ etiam numerus nominum Divinorum. Cùm autem *sub tribus*, et *testatio fidei* [i.e. ap. 1 John v. 7] et *sponsio salutis* [i.e. ap. St. Matthew xxviii. 19], pignerentur, necessariò adjicitur Ecclesiæ mentio: quoniam ubi *tres*, id est, Pater, et Filius, et Spiritus Sanctus, ibi Ecclesia, quæ TRIMUM corpus est.—*Op.* p. 599. There is no escape from his twofold reference in this passage: his *testatio fidei* is 1 John v. 7: his *sponsio salutis* is St. Matthew xxviii. 19. A double tacit quotation. I was led to the discovery of this double reference, solely by the essentially distinctive force of the two expressions, *et testatio fidei*, *et sponsio salutis*—‘both the witness of the faith, and the pledge of salvation.’

But if Tertullian, in the subsequent context of this treatise, actually quotes from St. John’s First Epistle, and not only so, but directly cites the fifth chapter, and the verse immediately preceding the seventh, my inference from his previous expressions becomes demonstration: his *testatio fidei* is the seventh verse.

It is of importance to remark that it was not until my inference as to its tacit quotation had been drawn from his previous expressions that I came upon his formal quotation of 1 John v. 6: the prelude to the *testatio fidei* of the three Heavenly Witnesses. Here is that introductory verse, with Tertullian’s comment on it:—

‘Venerit enim per aquam et sanguinem, sicut Ioannes scripsit, ut aquâ tingeretur, sanguine glorificaretur. Proindè nos facere aquâ vocatos, sanguine

electos: hos duos baptismos de vulnere perfossi lateris emisit. Quia qui in sanguinem ejus crederent, aquâ lavarentur: qui aquâ lavissent etiam sanguinem potarent. Hic est baptismus, qui lavacrum et non acceptum representat, et perditum reddit.'—*De Baptismo, Op.* p. 602.

Baptism being the sole subject of his treatise, it would obviously have been out of place to have cited the seventh verse in this context. But he had cited it allusively by anticipation in his unmistakable phrase *testatio fidei*: a phrase predicated expressly of the three Persons of the Trinity: i. e. of the three Heavenly Witnesses.

While thus clearly referring to the seventh, it is very remarkable that he wholly omits notice of the eighth verse, although baptism is the common subject of it and of the sixth. This shows the fallaciousness of arguing (as Porson and others have done) from *omissions* by the Fathers of any text or texts.

But the connection of Tertullian's words—'Nam si in tribus testibus stabit omne verbum DEI'—with the seventh verse, claims still closer attention, and the words themselves a more anatomical examination.

All the other witness-texts (if we may so term them), in both Testaments, speak of 'two or three witnesses,' and all relate exclusively to judicial processes. The seventh verse *alone* refers to a wholly different witness—the witness of God—of the Trinity in Unity. It *alone* speaks absolutely of *three witnesses*, and these Divine: 'the Father, the Word, and the Holy Ghost.'

Now Tertullian’s words belong exclusively to this one text. He speaks, like it, absolutely of *three Divine Witnesses*, the Father, the Son, and the Holy Ghost. And he speaks of them, as the seventh verse alone is his Scripture warrant for speaking, not as judicial witnesses, but as witnesses to the faith—to God’s word—*VERBUM DEI*.

This one phrase, *verbum Dei*, seals the reference of Tertullian to the seventh verse. The witness spoken of in all the other witness-texts, has no reference whatever to *the words of God*, or to any words save those occurring in legal trials. The witness of the seventh verse, on the contrary, is God’s witness, the witness of the Trinity in Unity, to the faith—to the words of God’s truth. Now, this is the triple Divine witness here specified by Tertullian; and, consequently, his reference here is to 1 John v. 7, which alone contains it, and is the only *Scripture* warrant for his language.

There is one more mark of the passage here analyzed being founded wholly on the seventh verse, to set which in the proper light requires a special examination of the sentence itself, and very specially of its closing words, in connection with an illustrative parallel clause in a distant part of the context. The point obviously the most important to bring home, is, that, in speaking here of the three Divine Witnesses, Tertullian is speaking of them in the language of the seventh verse as *heavenly witnesses*, i. e. as bearing their witness in and from heaven. As our first step in the proof of this point, I call upon the reader to note his

introduction of THE CHURCH as indissolubly united with the three Divine Persons. 'Cum autem sub tribus, et testatio fidei, et sponsio salutis, pignerentur, *necessariò* adjicitur Ecclesiæ mentio: quoniam ubi tres, id est Pater, et Filius, et Spiritus Sanctus; ibi Ecclesia, *quæ Trium corpus est.*' Here is indissoluble union of the Church with the three Divine Witnesses. The only question that can arise is, of which Church he speaks,—the Church on earth, or the Church in heaven? If of the latter, then his three witnesses are also spoken of as '*in heaven.*' He shall be his own interpreter. In the distant context he happily explains himself: the Church spoken of in the passage is '*in heaven:*' *Una Ecclesia in cœlis.* His three witnesses, therefore, are St. John's three witnesses of the seventh verse: 'There are three that bear witness in heaven.'

The conclusion, indeed, follows inevitably from the terms of his proposition: for only of the Church in heaven could be predicated an indissoluble and eternal union as the body with the Persons of the Trinity: but his words, '*una Ecclesia in cœlis,*' supersede all arguments.²¹

In the treatise de Baptismo, therefore, we have the disjecta membra of the whole seventh verse.

²¹ The nullity of the negative argument from the absence of Scripture quotations in the Fathers may be well exposed from Tertullian. In his treatise on the Trinity, occupying twenty-two folio pages, he equally omits the baptismal text, St. Matthew xxviii. 19, and that of the three Heavenly Witnesses. He argues on the doctrine without any direct or formal Scripture quotation: yet with clear allusion to both these proof-texts.

ST. CYPRIAN.

The fair and natural conclusion of unprejudiced intellect, that St. Cyprian's 'et hi tres unum sunt,' equally with Tertullian's 'Qui tres unum sunt,' are directly rendered from *οἱ τρεῖς ἓν εἰσι*, Porson endeavours in vain to overturn. We submit the passage from St. Cyprian once more to the reader's attention: 'Dicit et Dominus, Ego et Pater unum sumus. Et iterum scriptum est de Patre, et Filio, et Spiritu Sancto, Et hi tres unum sunt.'²²

The impartial consideration of these words would

²² Apropos to this celebrated quotation, I cannot refrain from introducing an anecdote which has just reached me. It comes from one of the most eminent Biblical scholars of the nineteenth century. I give it in his own words, all the more valuable because not an advocate of the seventh verse. 'The Dean of — once told me he wondered how I could think Cyprian favourable to the disputed passage: my reply was, that I marvelled that any candid mind could think otherwise.'

This is in truth the only judgment that 'a candid mind' could pronounce upon the passage. But it involves consequences far beyond what the learned respondent contemplated; for to pronounce the passage of 'Cyprian favourable to the disputed passage' is *ipso facto* to pronounce it genuine. For as certainly as St. Cyprian had it in his MSS., so certainly is it so. His MSS., whether Greek or Latin, were older by three or four centuries than our oldest extant Greek MSS. There existed no controversy to bias, and no object to be gained by the quotation. The only question open to discussion is, Does St. Cyprian quote the text? If he does, it was the received reading of the original in his time. That he does quote it, I hold with my learned correspondent to be certain. I only add that this certainty necessarily implied and involves the genuineness of the seventh verse. Whoever admits the one proposition, admits the other.

render impossible the reception of an explanation of them so warped and incoherent as that invented by Porson.²³ But he has further been already, by anticipation, so completely confuted by Knittel (see p. 64, *ante*), that, save to acknowledge the services rendered

²³ The theological views, or tendencies, of the opponents of the seventh verse is matter for the gravest consideration. For pre-existing views, or tendencies, will naturally and necessarily have a certain influence in biassing the judgment. Obvious as is the point, I apprehend it has never had the attention it demands. While the advocates of the disputed text, the Complutensian editors, Melancthon, the two Stephens's, Mill, Bengel, Knittel, were all Catholic Christians; its adversaries, Père Simon, Wetstein, Griesbach, Semler, Michaëlis, Porson, were, one and all, if not avowed, known or suspected Unitarians and rationalists. Apart from the evidences, they were antagonistic to the text; and their bias appears throughout their treatment of the evidences. In a word, they are to be regarded as 'a packed jury.' Whatever be the evidences, when we know that a man is of Unitarian sentiments, we know, antecedently, that he is an adversary to the authenticity of the verse. The jury may consult with all the forms of law, but, ere entering the box, the foreman carries the verdict in his pocket. But, however true of the opponents of the text, this cannot be objected to its advocates: Mill and Bengel, on Porson's own confession, have balanced the evidences with exemplary impartiality.

In painful contrast with this upright course, mark Griesbach's shuffling conduct. It is well exposed by Bishop Burgess: 'He conducts the inquiry contrary to his own rules for judging of the true reading of any passage. In his "Symbolæ Criticæ," the consideration of the *interna bonitas* of a reading, precedes that of the external evidence. "In judicandis lectionibus spectatur *primo interna earum bonitas, quæ pluribus rebus cernitur: secundo testium (codicum, versionum, Patrum) antiquorum et bonorum consensus.*" But in his diatribe on 1 John v. 7, he consumes four-and-twenty pages on the testimony of manuscripts, versions, and Fathers, and gives a single paragraph of half a page to the internal evidence, introducing it with these words: "*Tandem tribus verbis attingimus argumenta intima.*" And even of that short paragraph, the greater part belongs to the external evidence.'—*Vindication of 1 John v. 7*, pp. 3, 4.

to the truth by its last-named zealous champion, we need dwell no longer on the point.²⁴

POSTSCRIPT.

Upon the subject of Scripture quotations, with reference to the Fathers generally, what they have done is the only sound test of the reasonableness or unreasonableness of what they are expected to do. Now, all conversant with the matter are aware, that, upon every important question of theology, the Fathers are expected commonly to quote those Scriptures which bear most directly upon the points at issue, and, in doubtful or disputed passages, the absence of Patristic quotation is uniformly urged as a powerful argument against the genuineness of such texts. In the instance

²⁴ Knittel's anatomical analysis of the evidence for the text supplied by the three African Fathers (the result of a profound study of their whole works) is one of the most confounding exposures, at once, of the disgraceful nescience, and the still more discreditable unfairness, of the adversaries, to be met with throughout the annals of theological controversy. His vindication, in particular, of the *tres unum sunt* of Tertullian, St. Cyprian and St. Augustin, as a *Scripture quotation*—a point which alone settles the whole question—is unanswerably conclusive. Yet it is of this critic, and of this work, that Michaëlis has had the unblushing audacity to pen the following sentence: 'After a lapse of about thirty years, the learned Knittel undertook another defence of the disputed passage, in his "New Criticisms on 1 John v. 7," printed at Brunswick, in 1785. This is a valuable work, and much useful information may be derived from it: but in the proof of the principal point, the author has totally failed.'—*Introd. New Testament*, vol. iv. p. 413. Having myself exposed Michaëlis' like arrogant assertions in my work on Hebrews, I simply pronounce this a daring *ὁ αὐτὸς ἔφη*.

of the controversy upon the seventh verse of 1 John v. it is scarcely needful to remark that this way of arguing has been carried to an extent unprecedented in any other case of Scripture quotation. The alleged absence of Patristic quotation of this most peculiar text, has been triumphantly urged by all its impugnors as decisive proof of spuriousness, and, by many, weight has been allowed to the argument.

I would test its value, then, from a treatise of Tertullian. This great ancient has a whole book in twenty-two folio pages, specially devoted to the subject of the Trinity. If, therefore, the two great proof texts, St. Matthew xxviii. 19, and 1 John v. 7, were expected to be met with anywhere in his writings, we must expect them here. But, what is the matter of fact? not only neither of these standard proof passages is adduced, but not a single leading text of Scripture is cited throughout the treatise in support of its doctrine of the Godhead. Texts, indeed, are so introduced fragmentally throughout, that the treatise is in great part a tessera of Scripture: but Tertullian's reasonings and arguments are all in 'his own words.' He introduces many minute Scriptures as bearing upon the doctrine: but he does not anchor upon one. The whole is a piece of subtile argumentation, directed to meet the heresies of the day: a Thomas Aquinas lecture. But, if this be the case in a book exclusively devoted to the subject of the Trinity, what becomes of the demand of Porson, and so many beside, for a full and formal quotation of the seventh verse in Tertullian's other and more miscellaneous writings?

It happens, however, that in his 'Liber de Trinitate,' he does quote, and quotes twice, from St. John's First Epistle. But, what is the amount of these quotations? The reader will see, for here they are. 'Nam et Ioannes, Deum nemo (inquit) vidit unquam.' And, 2: 'Invenimus enim *scriptum esse* quod Deum Charitas dictus sit.' Both fragmental quotations from the fourth chapter, and next door to the seventh verse, but only aphorisms: not one word upon the doctrine of the Epistle. So much for Porson, and his cry as to non-quotation of the whole seventh verse. The quotation of its last and vital clause in the book against Praxeas stands now above all his cavils.

But while neither of the proof-texts is formally cited in the Liber de Trinitate, this book contains a passage bearing strong internal marks of being drawn from the seventh verse: I might say, of being Tertullian's version of that celebrated text: for, taken in connection with the opening words of the treatise, it brings in the three Persons of the Trinity; and brings them in as *bearing witness* to the Divinity of Christ. The Liber de Trinitate opens with an announcement of the rule of faith, as springing from the *πηγή Θεότητος*, the supreme Godhead of the Father: 'Regula exigit *veritatis* ut primo omnium credamus in Deum Patrem et Dominum omnipotentem.' The rule of *truth* thus laid down primarily in the *originating* Deity of God the Father, Tertullian resumes in his after discourse, by proceeding to set forth the coequal Deity of God the Son, and of God the Holy Ghost: with special notification, that, in so doing, he

is returning to follow up his starting-point, the Rule of Truth.

Having laid his foundation in the supreme Godhead of the Father, in the passage now to be submitted he proceeds to build on it by laying down the further doctrine of the Deity of the Paraclete, or third Person of the Trinity, not isolatedly, but represented as emanating from the Deity of the Son, the second Person. This representation he, in the next place, connects with the seventh verse with a specialty applicable to no other Scripture, by introducing the Paraclete in the character of A WITNESS: as a Witness to the Godhead of the Son, and not only so, but as deriving his title of Witness, through and from the Son, even as the Son, as all will allow, derived his own from the Father. But this is the seventh verse. And this doctrine of a triple Divine Witness, he recapitulates to be the *Regula veritatis*.

With this preliminary notice, I leave this most significant and self-explicative passage to speak for itself, as Tertullian's paraphrase of the seventh verse. 'Si à Christo accepit [Paracletus] quæ nuntiet, non est homo tantum Christus, à quo accepit Paracletus *Deus non minor*: quoniam nec Paracletus à Christo acciperet, nisi Deus Christus esset. Christus ergo se Deum esse hoc ipso probat, quòd ab eo accepit Paracletus quæ nuntiet, ut TESTIMONIUM Christi Divinitatis *grande sit*, dum ab illo Paracletus sumit quæ cæteris tradit.'—*Tertull. De Trinitate, Op. p. 509.*

The vital connection of this passage with the exordium of the treatise is demonstrated by the

common designation of both contexts as *the rule of truth*.²⁵ The opening words of the treatise are, '*Regula exigit veritatis ut primò omnium credamus in Deum Patrem.*' The immediate sequel of the above-quoted passage is: '*Est ergo credendum secundum præscriptam regulam in Deum unum verum Deum, et in eum quem misit Jesum Christum consequenter, qui se nequaquam Patri, ut diximus, junxisset, nisi Deum quoque,*' &c.

The *regula veritatis*,²⁶ or *præscriptam regulam*, here spoken of, is obviously the doctrine of the Trinity in Unity, as laid down in the above quotation: in other words, it is the seventh verse, which alone contains in full the doctrine of Divine witness, the triune testimony.²⁷

²⁵ In his treatise '*De Virginitate Velandis*,' he entitles this rule, '*The Rule of Faith.*' Both expressions alike intending the received primitive creed, or confession of faith in the Persons of the Godhead, and in its Unity. But a creed long established as a *rule* so early as the age of Tertullian, and long prior to any general council, bespeaks itself to have been drawn directly from Scripture, i.e. from 1 John v. 7.

²⁶ The *Regula veritatis* is the key-note of this treatise, and never is lost sight of throughout. As it is applied to the Godhead of the Father at the opening, and to the Godhead of the Paraclete in the passage above-cited, so, in the middle, it is applied to the Godhead of the Son: '*Eadem regula veritatis docet nos credere post Patrem etiam in Filium Dei Christum Jesum Dominum Deum nostrum, sed Dei Filium hujus Dei, qui et unus et solus est, conditor scilicet rerum omnium, ut jam et superius expressum est.*'—*Op.* p. 498. Compare this Confession with that in the book '*De Præscript. adv. Hæret.*' *Op.* p. 73.

²⁷ The way in which Tertullian, again and again, points exclusively to this highest legal testimony, seems significantly to indicate allusion to the seventh verse. The law of Moses leaves a latitude of '*two or three witnesses.*' But Tertullian speaks exclusively of

But that Tertullian is here dealing with the text of the three Heavenly Witnesses, comes out still more transparently, when we find from his expressions that he had his eye upon the entire context of 1 John v. 6–9. This context opens with the witness of the Spirit: τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν. And it is the witness of the Spirit that Tertullian, also, places in the fore-

THREE. Thus, in his treatise 'De Præscript. advers. Hæret.,' where he introduces the scene of the Transfiguration, we find him dwelling with special emphasis upon the three human witnesses of that glorious transaction, Peter, James, and John: 'Quid eos ignorasse voluit, quibus etiam gloriam suam exhibuit, et Moysen, et Heliam, et insuper de cœlo Patris vocem? non quasi cæteros reprobans, sed quoniam *in tribus testibus* stabit omne verbum.' Again, in the fourth book against Marcion, reverting to the same scene, he lays the same emphatic stress upon the *triple* human witness, as essential to the proof of this manifestation of Christ's glory: 'Non alterius deportandum Christum quàm Creatoris, cujus omnem et hic ordinem expressit. *Tres* de discentibus arbitros futuræ visionis et vocis assumit: et hoc Creatoris est. In tribus, inquit, testibus stabit omne verbum.'—*Op.* p. 212 (Conf. *De Baptismo*, p. 599). Now these repeated references to the three earthly witnesses of Christ's glory, though made without allusion to the seventh verse, bear significant internal marks of being suggested by it. The pre-termission of the 'two,' and the exclusive stress laid upon the number 'three,' in the Mosaic law of witness, must, we may justly infer, have had a definite reason, and Scriptural authorization. And both are presented, and presented solely, by the seventh verse. Viewed by its light, the three earthly witnesses of the transfiguration stand a lively symbol of the three Heavenly Witnesses. And Tertullian's curtailed quotation stands explained and justified by a higher Scripture: viz. 1 John v. 7.

But his exclusive notice of 'three witnesses' is brought home to the seventh verse by a passage already cited from his treatise *De Baptismo*, in which he speaks of the three Divine Persons in that Sacrament as 'Witnesses,' and expressly terms their heavenly witness 'Testimonium Baptismi.'—*Op.* pp. 599, 600.

Here, then, are the three Heavenly Witnesses: the seventh verse only could give birth to such language and definition.

ground alone, while, with St. John, he describes it as emanating from the Son. Again, St. John characterizes the Spirit as *the truth*: ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀληθεία. This definition is peculiar to 1 John v. 6. Now this being so, it is a most remarkable coincidence, a coincidence so remarkable as to be strongly indicative of quotation, that Tertullian defines the *præscriptam regulam* of which he treats in the 'De Trinitate,' as *regula veritatis*. Now where his subject is, the witness of the Paraclete emanating through the Son from the Father—in other words, the three-one witness of 1 John v. 7—a verbal coincidence like this, as pregnant as it is minute, for it is *a definition*, a definition common to 'the Spirit,' and 'the Rule'—is about the most significant single note of quotation that verbal coincidence could supply.

Take all together—the doctrine of a triune Divine witness their common theme—the Holy Ghost, in both contexts, the leading Heavenly Witness—and St. John's 'Spirit of truth' reflected by Tertullian's 'Rule of truth,'—and do we not read a clear paraphrase of the seventh verse? Its title *præscripta regula* marks it out as already (A.D. 200) a rule of long standing, originating in Apostolic times.

CHAPTER XIV.

*Witness of the most ancient extant MS. of the Vulgate :
Monastery of La Cava.*

THE laboured attempts of Griesbach, Porson, and others, to lower the antiquity of all MSS. of the Vulgate which contain the disputed verse, gives the highest importance to any discovery of a MS. or MSS. containing that text, incontestably anterior by centuries to the oldest MSS. hitherto brought into evidence upon the question.

Now such a MS. happily has been recovered, since Griesbach's and Porson's time, in the library of the monastery of La Cava, between Naples and Salerno. I give the account of it in the words of an authority already noticed.

‘It is obviously a matter of the greatest importance that all accessible evidence upon this important question should be laid before the public, and my principal object in now addressing you, is to communicate my observations upon two Latin manuscripts of a date anterior to any hitherto attributed to those containing the verse, by the opposers of its genuineness; which, however, will be shown to contain it.

‘The first document to which I beg the attention of critics is a beautiful manuscript of the Vulgate

preserved in the venerable Benedictine monastery of La Cava, situated between Naples and Salerno. . . It is written on a beautiful vellum in large quarto, each page, like the celebrated Vatican MS. (1209), contains three columns. *There is no division between the words*, except by an occasional point. The character is exceedingly minute; the initial letters of paragraphs are somewhat larger, and stand out of the lines; the marginal notes are written so small as to require a good lens in order to decipher them. A very detailed description has, however, been published of our manuscript by the Abbé Royau, who has carefully collected all those characteristics which can have any weight in deciding its age (*Lettre à M. le Bibliothécaire du Roi de Naples*, ib. 1822). I will give the result of his investigation.

‘Of the thirty-one characteristics noticed by him, *thirteen* are mentioned in the *Traité de Diplomatie*, as decisive of *very high antiquity*; *five* as designating a period *anterior to the ninth century*; *three* as indicative of *at least the eighth*; *four* as decisive of *the seventh at latest*; and *four* as characteristic of *the sixth*. The two remaining ones are too vague to be of any use (pp. 136–144). It is true that the Abbé Royau himself suggests some difficulties against attributing an excessive antiquity to this manuscript, grounded principally upon the small size, and minuscular form, of some of the letters. But he solves these objections by citing examples of similar letters *in manuscripts of the fifth century*: and it is with extreme surprise that his readers find him concluding,

that this MS. is only one thousand years old. This conclusion seems, from his expressions, to proceed, not so much from his premises, as from his fear to be thought extravagant in his praise (p. 148). Indeed it may not be out of place to remark, that many mistakes may be committed through the idea, too prevalent since the promulgation of the Maurist diplomatic canons, that majuscular letters, exclusively, were prevalent in the early centuries. Some more current character must have been in ordinary use, and a strong evidence of this is to be found in a most valuable manuscript of St. Hilary, preserved in the Archivium of the Chapter of St. Peter's: at the end of which is a note in a character as connected and rapid as any modern could be supposed to write, to the following effect: "Contuli in nomine Domini Jesu Christi, apud Kasulis constitutus, anno quarto decimo Transamundi regis." This note was therefore written in the year 509, and consequently the manuscript, whose *recensor* added it, must be still more ancient. Now the forms of the letters in this valuable manuscript resemble much those of the *La Cava manuscript*: and upon the strength of this similarity, the learned and experienced Monsignor Mai has no hesitation in considering the latter as of the seventh century at latest: it may be even more ancient. The antiquity of this document is still further confirmed by the peculiarities of its text; which, however, is that of St. Jerome.

'I will now proceed to give the portion of the first Epistle of St. John which contains the verse of the

three Heavenly Witnesses, commencing at the fourth verse of the fifth chapter, and preserving the exact order and orthography of the words, and its marginal annotations.

* Et arius
prædicat cre-
aturam.

* Si veritas
quo modo cre-
atura quum
creatura vera
esse possit,
denique de
nullo angelo-
rum legitur
quod veritas
sit.

* Audiatur hoc
ariet ceteri

Quoniam homine quod natum est ex deo vincit mun-
dum Fides nra. Quis est autem qui vincit mundum
nisi qui credit quia * Ihs filius dei est. hic est qui
venit per aquam et sanguinem et spm Ihs Xpc

Et non in aqua solum sed in aqua et sanguine et spiro
Spiritus* est qui testificatur qam Ihs est veritas.

Quia tres sunt qui testimonium dant in terra.

Spiritus et aqua et sanguis : et hic tres unum sunt, in
Xpo Ihu. Et tres sunt qui testimonium dicunt in
cælo, Pater ; verbum. et Sps. et hii tres unum sunt.
Si testimonium hominum accipimus, &c.

‘ A few simple observations will close my account of this interesting document.

‘ 1. In the fourth verse we have a very remarkable example of the power of that “ all-devouring monster *omoioteleuton*,” as I think Porson somewhere facetiously calls it. To my less experienced readers, it may be necessary to mention, that, in sacred, as in profane criticism, one of the most fertile sources of omission in manuscripts, is a similarity of words occurring near to one another. The transcriber’s eye is taken from his original at the first passage, and, upon returning to it, catches, by mistake, the same word lower down, and thus the whole intermediate portion is omitted in the transcript. This similarity of termination constitutes what is technically called an *omoioteleuton*. It is generally supposed, by the writers in defence of our verse, that it has been lost in Greek manuscripts by a mistake of this sort, in consequence of the

passage immediately preceding it ending with the same words. Now, as I just remarked, our manuscript, in the first two lines I have transcribed, affords us an interesting illustration of the facility of such a mistake. Before *Fides nostra* are omitted the words, *et hæc est victoria quæ vincit mundum*; doubtless because the preceding clause ended likewise with *vincit mundum*, so that the copyist's eye was misled. How easily might a similar mistake have been committed at the seventh verse.

'2. In this manuscript, the eighth verse comes before the seventh; and Griesbach has in fact remarked, that, *this is the case in the most ancient manuscripts*. "Antiquiores fere anteponunt comma octavum septimo."

'3. The dogmatical use made of this text in the margin is likewise worthy of very particular attention. The very earnest manner in which every argument for the Divinity of Christ seems urged by the writer of the notes would almost lead us to suppose *that they were written during the Arian controversy*. The energetic and pithy annotation, *audiat hoc Arius et ceteri*, demonstrates better than the largest commentary could have done, the force which the writer attributed to our verse, and the total absence from his mind of any doubt of its genuineness. The second note may appear a little obscure, from the omission [in the text of the MS.] of the second member of an antithesis. It says, that a creature might indeed be said to be *true*, but could not with propriety be called *the truth*.

'To conclude, we have here a Latin manuscript

which contains the verse, anterior by at least three centuries to the date allowed by its adversaries for its admission into the text, and the document shows, at the same time, the dogmatical use made of the passage.'—Wiseman, *Letters*, pp. 7–12.

Upon this account of the La Cava MS. I would make the following remarks.

1. In the date assigned by him to this manuscript, the seventh century, the critic's conclusion scarcely does justice to his premises. For, if the similarity of its characters to those of the MS. of St. Hilary in the Chapter Record Office of St. Peter's be an argument at all, it is undeniably an argument for the La Cava MS. being of the fifth century, the unquestionable date of the St. Hilary manuscript. This date seems further favoured by the marginal note of its ancient annotator, 'Audiant hoc Arius et ceteri,' which I agree with our authority 'would almost lead us to suppose that these notes were written during the Arian controversy.' As against Griesbach and Porson, however, the seventh century is as decisive as the fifth, since both deny the existence of any MS. of the Vulgate containing the disputed text dating prior to the tenth century. The La Cava MS. completely quashes their verdict.

2. The various reading of *dicunt* for *dant* in the seventh verse, common to this and another MS. presently to be noticed, seems indicative of a still more ancient common original MS.

3. The addition of *Spiritum* twice is a very noteworthy variation.

To resume quotation from these 'Letters:' the author proceeds to fresh MS. evidence. 'The second authority to which I wish to call the attention of critics is of still greater interest; it is that not merely of a Scriptural manuscript, but of an ancient author quoting it [i.e. a more ancient MS.] for the express purpose of demonstrating the Trinity.

'In the library of Santa Croce in Gerusalemme is preserved a manuscript containing two ecclesiastical treatises. The second is the work of St. Cyprian *ad Quirinum*. The first bears no title at the commencement by the original transcriber; but its termination is as follows: *Explicit liber testimoniorum*.

'The work consists of upwards of one hundred heads, including the most important points of Christian belief and practice. Upon each of these subjects all the text[s] of the Old and New Testaments are given, without a single remark or illustration. In the main, the work is nearly the same as was published under the title of St. Augustine's *Speculum* by Jerome Vignier (S. Aur. Aug. Op. Paris. 1655, i. 517). But it differs in one most important particular, that the text used in our manuscript is not the version of St. Jerome in the Old, nor his correction in the New Testament, but *the old Vulgate*, found in the quotations of the Fathers, and collected in the great works of Nobilius, Bianchini, and Sabbatier. It in fact supplies many *lacunæ* in the latter invaluable work, and is therefore a precious addition to our stores of sacred criticism.

'The manuscript itself is a quarto on vellum; the

character is uncial and square, resembling in form and size the Latin of the Codex Bezae or Cambridge MS. of the New Testament. It is, on the whole, beautifully written. . . There can be no danger in attributing [it] to the sixth or seventh century.

‘To come now to the most important point, this work quotes the text of the Heavenly Witnesses, as a dogmatical proof of the Trinity. In the second chapter, which is entitled, *De Distinctione Personarum*, fol. 19, ver. we have the following passage. *Item Johannis in epistula. . . . Item illi Tres sunt qui testimonium dicunt in caelo pater verbum et spiritus. et hii tres unum sunt.* I need hardly point out to my readers the coincidence between this manuscript and the one above quoted, in the use of the word *dicunt* instead of *dant*. It is the reading of Idatius Clarus (Vigilius Tapsensis), the oldest ecclesiastical writer who quotes this portion of the text, 12–15.

‘There is another circumstance, which brings this treatise to a later period. After the section which we have quoted for the text of St. John, is another directed expressly to prove the Divinity of the Holy Ghost. This gives reason to suppose, that the controversy upon that important dogma, as distinct from the general question of the Trinity, had already commenced. This will bring down the age of this treatise to the time of the Macedonians, or the middle of the fourth century. The use of the old version in it will not allow us to assign it a much later age: nor, indeed, could we be justified in doing so, by any single consideration drawn from the work itself.

‘ There can be no difficulty in deciding the country to which the treatise belongs. The circumstance of its being united in the same volume with a work of St. Cyprian, which follows it immediately, gives a *prima facie* evidence in favour of its being African. But this point is completely decided by the marked coincidence of its readings with those of the African Fathers.

‘ Perhaps to some of my readers it will appear of little consequence to have gained the testimony of an unknown African writer of the fourth century, in favour of the verse. I am however of quite a different opinion. I must consider the additional testimony of any African writer, of greater authority than that of one from any other part of the Western Church. And the reason for this preference is, because all the authorities hitherto discovered may be said to be African.

‘ Every one versed in Biblical pursuits will be acquainted with that great critical principle, first laid down by Bengel, but not fully established and acted upon till the publication of Griesbach’s recensions; that the testimonies in favour of a various reading have not an individual force, independent of the recension or family to which they belong; and that a reading must be decided, not by the number of distinct authorities, but by the weight of the recension which contains it.

‘ It is plain that the same principle will apply to any other text as well as the Greek, in which recensions can be recognised. Having shown that this is the

case with the old Vulgate, we may fairly try the evidence in favour of the contested verse of St. John upon this principle. Now it has been sufficiently observed by all writers upon the controversy, that almost all the testimonies in favour of the verse are African. St. Cyprian, Marcus Celedensis, St. Fulgentius, Victor Vitensis, the four hundred Bishops assembled under Hunneric at Carthage, were all members of the African Church. Maximus the Confessor learnt the passage from the same country. But while so many authors have observed this consent of writers belonging to one Church, they have not placed their testimony in the proper light. They have spoken of them as so many African writers, or even as the body of the African Church, bearing witness to the existence of a passage, but not as the representatives of the African *recension* or *text*; as the voice of a great critical family, whose antiquity and authority, as compared with that of other texts, must be critically ascertained.

‘Bearing in mind these facts, and especially the one established in my former letter, that the African and Italian Fathers separate into distinct classes, not merely upon this verse, but in many other passages, sufficient to prove the difference of their recensions, I proceed to make such observations as I think bear upon the general controversy, in connection with the Santa Croce manuscript.

‘1. The existence of an African recension containing the verse, gives us a right *to consider as quotations* passages of African writers, which, in the works of

Italian authors, might be considered doubtful. It is by insisting upon the incomplete form of the citations in Tertullian and St. Cyprian, that Griesbach and others have endeavoured to convert them into mere mystical interpretations. Now, the certainty, acquired by the examination of later testimonies, *that the entire Church to which they belonged knew and quoted the verse*, gives us just critical grounds for assuming theirs to be real quotations. The system followed by the opposers of the text, of attributing to respect for St. Cyprian and Tertullian, first, the allusion to the preceding verse, and, then, its conversion into a new text, is utterly untenable. These two writers were held in equal, perhaps in greater, veneration in Italy, and there is no reason why their writings should have influenced other African authors more than their admirers beyond the sea.²⁸

²⁸ This reasoning is clear and strong. The African and Italian Churches confessedly holding Tertullian and St. Cyprian in like reverence, it follows that, had the seventh verse been interpolated from the expressions of these Fathers, it must have been found (which it is not) in the Italian, as well as in the African, copies of the New Testament.

CHAPTER XV.

Latin Witnesses for the disputed Verse resumed.

WE come now to Objection III. :

The quotations of 1 John v. 7, by 400 African Bishops, A.D. 485, and by the Armenian Council, 1250, valueless.

Critics of the Porson school are never at a loss for arguments. Come what will, they have their answers ready. Tertullian and Cyprian are adduced by its advocates as witnesses for the seventh verse. Mr. Porson summarily puts both out of court, on the ground that neither has formally quoted it. The singular phrase, *et hi tres unum sunt*, although identical with the most peculiar clause in that very peculiar text, he maintains to be a chance expression, and its recurrence in these primitive Fathers a chance coincidence.

Well, in the fifth century at length, a formal quotation of 1 John v. 7 does occur; and occurs under circumstances so extraordinary and so public, as seemingly to preclude all possibility of question or cavil. In the year of our Lord 483, in the height of the great Vandal persecution, 400 African Bishops, assembled in solemn synod, presented a confession of their faith to that cruel persecutor of the Church,

Huneric, king of the Vandals. This Confession, a defence of the truth for which they suffered persecution, the doctrine of the Trinity in Unity, contained a formal quotation of the disputed text from the first Epistle of St. John. The men who framed and subscribed this Confession, were a band of confessors and martyrs who were ready to seal their testimony with their blood. Many of them presently after (it is allowed on all sides) died the glorious martyr's death.²⁹ We might suppose that the awful circumstances under which their public Confession was made, would have secured these faithful chief shepherds of the flock of Christ from the scoffs and calumnies of any men calling themselves Christians: that their dying words would be had in reverence in after times: at least, that the *truthfulness* of this, their last will and testament, would not wantonly, and without any cause, be questioned. Above all, that no man would accuse them of *falsifying* Scripture; or of being so

²⁹ Professor Porson says of Gibbon that 'his humanity never slumbers except where Christians are to be persecuted.' What, I would ask, is his own humanity towards these cruelly persecuted African Christians? For cold-blooded inhumanity, has the following passage ever been surpassed? 'The Catholics were imprisoned, banished, doomed to hard labour, tortured, and executed. *I make no objection to these wholesome severities on the score of cruelty.* For if heretics had been thus served, and Huneric's faith were pure, *the regimen would have been exceedingly mild and proper.* But being an heretic himself, *I cannot help thinking that he carried matters a little too far.*' The man who could thus banter and make merry over the last sufferings of Christian confessors and martyrs—over the pains of the rack, the gibbet, and the stake—and then talk of the inhumanity of Mr. Gibbon, reminds one sadly of the Jewish adage, 'Physician, heal thyself'!

profanely indifferent to the very life-blood of their faith, as to allow (whether wilfully or ignorantly) of its falsification.—Now these criminal charges have been more criminally preferred against those 400 Bishops by one man, and this man, Professor Porson!

To follow him through his accusations would be to wade through mud and mire. He has drawn up his charges in a brief of some thirty pages, of which I shall only say, and I say it wittingly, that no unscrupulous legal practitioner ever got up a case to blacken character, more uncharitable, more wanton, or more false, than that manufactured by this great scholar against those 400 African Bishops.³⁰ A specimen or two may suffice.³¹ 'If the person deputed

³⁰ An Oxford divine cited by Mill has done anticipatory justice upon Porson's effrontery in this matter: 'Non hoc autem est unius viri, sed totius Africanæ Ecclesiæ testimonium, post examen sedulum sæpe sæpiusque recoctum, ut modestiæ charitatisque Christianæ expers esse videntur, qui flagitiosi hæc crimina hisce venerandis et sanctitate et doctrina conspicuis antistitibus, illo tempore horrendum in modum rabidæ animorum sævitæ oppressis, impingere audent.'—*Smithius, Defens. Dissertationis in 1 John v. 7*, p. 161.

³¹ The remark holds equally true of his attack on King Haitho's Armenian version of the Bible in the thirteenth century, and on Bishop Uscan's Armenian edition 'from good MSS.' (as Père Simon himself states on that Prelate's authority), in the seventeenth. In both Bibles, the obnoxious seventh verse is found in the Armenian text. In both cases, Porson must get rid of it. How does he proceed to do so? The king of Armenia is gratuitously charged, on the sole ground of the learned Professor's *suspensions*, with having taken the verse from the Vulgate, and fraudulently inserted it into his translation! His only plea for this calumny is, that King Haitho was in friendly alliance with Rome. *Therefore* he was likely to *falsify* his Armenian text from the Vulgate, and studiously to conceal the falsification! The man who could prefer such a charge against this pious and learned Christian king, without one particle of proof, writes himself *slanderer*. But let him speak for

by the Catholics to draw up their common Confession of Faith, had found this passage in a single MS., or even quoted by any other writer, and upon the strength of such authority admitted it into his collec-

himself: 'If the Armenian version was before his time defective in this important passage, he (King Haitho) was bound upon such weighty reasons (the authority of Jerome and the Vulgate) to *patch up the flaw*. . . . If this verse was not in the Armenian MSS. of that age, he would have taken it from the Vulgate, and added it to his own edition.'

The Armenian bishop fares no better than the Armenian king. Uschan, like Haitho, was a cheat and story-teller, because he professedly published the seventh verse 'from good Armenian MSS.' But let us hear the Professor's story: 'That this verse was not in the Armenian MSS. of that age, appears from the testimony of Sandius concerning *the only MS.* known to be of that age. . . . Though Uschan has really inserted this verse in his edition, he might do this upon the authority of *one or some* only of his MSS., and not of all; and yet he would then have acted up to *his own ideas of fidelity*, and agreeably to the custom of editors.' Agreeably, I say, to all right usage. If Bishop Uschan found the verse 'in *some* of his (good) MSS.,' was he not perfectly justified in inserting it? What means the insinuation of 'his own ideas of fidelity'? It is merely Porson's trick of casting a slur upon character, even where the facts of the case convict himself of slander. But, however reckless as to ways of escape, he is not yet out of the wood, and 'there is a lion in the way.' This verse [he tells us] is quoted thirty-seven years after Haitho's death *by an Armenian council*.' Let us hear him on this *contre-temps*. 'This, sir, I acknowledge; and you ought to acknowledge, in your turn, *the generosity of the adversaries*; for La Croye first discovered these passages. It may likewise be added, *to the advantage of La Croye's candour*, that having at first suspected Uschan himself of the interpolation, *he confessed his mistake*. . . . upon finding the foregoing quotations.' So, in Porson's code of morals, *common honesty* is 'generosity'; *confession of the truth*, 'candour'; and the retractation of a false judgment on his neighbour, a high-flown pitch of moral heroism! But this Armenian Council is an awkward customer. The learned Professor has not only Haitho and Uschan to deal with, but a whole conclave of bishops, in solemn council assembled, *all testifying to the genuineness of the seventh verse*. We leave him in their hands.

tion of Scriptural proofs, what would have been the event? They would not have stayed to form their judgment of the author from his composition, but have adjusted their opinion of the composition to their previous esteem for the author. If, for instance, the venerable Eugenius was the composer, *not a Bishop present but would have subscribed heart and hand to any thing that came from his pen.* Like the organist of Utrecht, who signed the Articles of the Contra-remonstrants without reading them, and being pressed to read them at least once, answered, It is needless. I know well enough that you, gentlemen, would not require me to do so ill a thing.' Again: 'I infer, that the orthodox Christians of the fifth century would have seized any argument that might serve their purpose, and that the compiler of their creed would admit *any supposed scriptural quotation, without examining the authorities on which it is founded.*' And once more: "But [say its defenders] the 400 Bishops would not have dared to urge in dispute a passage that was extant only in a few copies, when they must be detected and exposed by the Arians." I have partly answered this objection, and I add that an effectual answer to it may be found *in the conduct of the greater part of divines [!].*'

Do the divines of England, do her clergy in Convocation (whom this learned accuser-general elsewhere equally inculpates)³² plead guilty to this

³² 'Would not a common Christian, nay, perhaps, the clergy in Convocation, if they quoted this verse the next year, probably quote it without troubling themselves about the history of its insertion?' —Porson, *Letters to Travis*, p. 190.

judgment? If not, let them stand fast by the memory of their martyred brethren of old, the 400 Bishops of Africa; and repel in their name, as they would repel in their own, such utterly proofless and incredible accusations.

The appeal, then, to 1 John v. 7, in the solemn Confession of Faith presented to Hunneric, and subscribed by 400 African Bishops, all confessors or martyrs, is a formal quotation of the disputed verse by the whole orthodox African Church. It is proof demonstrative, not merely that these prelates had the seventh verse in their own private copies of the Latin Bible, but that it was publicly read throughout the catholic churches of Africa from the Bibles used in the Church services. Porson's quibbling sophistry, therefore, as to the unlikelihood of the 400 Bishops possessing 400 MSS. of the New Testament, and as to the likelihood of all, like a flock of sheep, blindly following their leader, Eugenius, or the drawer- or drawers-up of the Confession, is simply disgraceful to himself, and insulting to his readers. Who asked for his 400 MS. New Testaments? Who, save himself, imagined such a test? Enough that all these Bishops knew the seventh verse from the Bibles publicly read in their own churches. The pains and the pages consumed in sophistry like this, is proof only of the writer's sense of the importance of this record to the evidences, and of his determination, at whatever sacrifice of truth and character, to run it down.

CHAPTER XVI.

Greek MSS. : uncertainty of the argument against the genuineness of any text from omissions.

MICHAËLIS'S own admissions largely show how very uncertain any argument must be which rests upon omissions of texts in our extant Greek MSS.³³ It is

³³ The fashion has latterly sprung up among Biblical scholars, of resting the decision of the great question before us upon the authority of the extant Greek MSS., to the practical exclusion of all the other evidences. For the condemnation of this course it is enough to state that it is wholly contrary to that pursued on both sides of the controversy for 350 years. From the time of Erasmus to our own day, the great critics who have treated the subject, have always, heretofore, discussed it upon the principle of the general evidences, the Greek MSS. being treated as a single element only in those evidences. The adversaries of the seventh verse, moreover, by their elaborate canvassings of these general evidences, and their painful efforts to undermine or explain them away, have abundantly manifested their own sense of their importance. It is vain, therefore, for modern critics to erect the Greek MSS. into a Court of Appeal, and to make their voice decisive against a cause, which stands separately upheld by wholly independent witnesses. While the Latin MSS. remain, while the Patristic evidences remain, and with all and above all, while the internal evidences remain, all attempts to make the extant Greek MSS. a separate and final test must prove abortive. This fashion of an hour will quickly pass away: the general evidences will rise and return in their full force: the Greek MSS. will be reduced to their proper level: the judgment of Erasmus, who accepted the witness of a single Greek manuscript; that of Michaëlis,

true that, in no second instance, is there an amount of omissions comparable to that in the case of the text of the three Heavenly Witnesses, where all the MSS. save one or two leave out this most *peculiar* of all texts.

But, although we may not find one strictly parallel case, we do find various degrees of approximation. Now this fact is highly important in the case before us. For if a great many, in some instances a great majority of MSS., are found to omit particular texts, there is no abstract impossibility, perhaps no extreme improbability, in the supposition that genuine texts *may* be omitted by nearly all. It is a question of *degrees*; and it is in the very nature of degrees to admit of indefinite variations. I repeat it: if any texts be omitted in the majority of our existing MSS., it is perfectly conceivable, *à priori*, that a true text *may* be found only in one. Hear now Michaëlis's account of omissions in our extant Greek MSS.

'Omissions are frequently occasioned by what is called an *ομοιοτελευτον*, or when a word, after a short interval, occurs a second time in a passage: here the transcriber, having written the word at the beginning of a passage, in looking again at the book from which he copies, his eye catches the same word at the end of the passage, and continuing to write what imme-

which, where there were other strong evidences, could dispense even with one; and that even of Porson, who allowed the genuineness of the seventh verse to be probable, if supported by only two Greek MSS. of five hundred years old, will resume its just weight, and our few, and for by far the most part, comparatively modern Greek MSS., will cease to usurp a place and authority, as sole arbiters of texts, which was never till of late admitted, and never legitimately belonged to them.

diately follows, *he of course omits the intermediate words.* Wetstein's Codex 22, omits entirely Matth. x. 40, where the copyist was led into error by two following verses beginning with ο δεχομενος. We find, Matth. xi. 18, 19: μητε πινων, και λεγουσι δαιμονιον εχει. Ηλθεν ο υιος του ανθρωπου εσθιων και πινων: here, Wetstein's Codex 59, *omits all the words between the first and second πινων.* The Fragmentum Borgianum omits μισειν υμας· εμε δε, John vii. 7, and leaves the passage totally without meaning. *A great number of manuscripts have a similar omission,* Rev. ix. 1, 2. Knittel, having collated a manuscript of the Revelation, found that the transcriber had fallen into this mistake not less than twelve times, in that book alone. In short, no error in writing is *more easily or more frequently committed,* and it is not seldom the reason *that several manuscripts agree in the omission of the same passage.*

'If even one half of the [115] manuscripts agreed in the omission, *they would not be equivalent to the remaining half,* as the omission of a passage between two omoioteleuta is easy to be conceived, *but not so easy the insertion.* Even the superiority of numbers is not decisive in the present case, as *the error once admitted into two or three ancient manuscripts,* would be of course transmitted to *all* the subsequent copies which were taken from them. We find a remarkable instance, and well suited to the present purpose, in Matth. xxvii. 35, where the words between κληρον, in the beginning of the verse, and κληρον, at the end of the verse, namely, *ωα πληρωθη το ρηθεν υπο του*

προφητου, διεμερισαντο τα ματια μου, και επι του ματισμον μου εβαλον, are omitted in ninety-four manuscripts quoted by Wetstein, to which we may add the four following, Codex Paritaxis, Lambeianus 29 and 30, and Carolinus, mentioned in Treschow's "Tentamen descriptionis Codicum Vindobonensium." They are likewise omitted in the Complutum edition, whence we may conclude that the Spanish editors had found them in no Greek manuscript, as they have retained them in the Latin translation.'

Now from this clear and simple statement of the fact and cause of omissions from the *omoioteleuta* (the primary and main cause of omissions in the MSS.), we gather: 1. That Wetstein's Codex 22, omits entirely St. Matth. x. 40. 2. That, St. Matth. xi. 18, 19, no fewer than eleven words are dropped in Wetstein's Codex 59. 3. That the Frag. Borg. omits *μισεῖν ὑμᾶς· ἐμὲ δὲ*, St. John vii. 7, and leaves the passage totally without meaning. 4. That 'a great number of manuscripts have a similar omission (of two entire verses), Rev. ix. 1, 2.' 5. That 'it is not seldom that several manuscripts agree in the omission of the same passage.' 6. That in St. Matth. xvii. 35, the omission between *κλήρον* in the beginning of the verse, and *κλήρον* at the end of the verse, extends to a clause of no fewer than seventeen words; that these words are omitted in ninety-four manuscripts quoted by Wetstein, in four more added by Michaëlis, and in the Complutensian Polyglot,—in other words, in 99 out of the 115 manuscripts now extant!

All these examples of omission from the one cause,

the occurrence of the *omoioteleuta*, bear more or less upon that of the disputed text; but the last example, that from St. Matth. xxvii. 35, comes so near as to be almost a parallel. The omitted clauses are nearly of equal length. If the seventh verse is found only in one or two Greek MSS., the passage in St. Matthew is forthcoming only in 16 out of the 115 now extant. Compared with the whole number of our Greek MSS., the difference is not great. If either text was lost from 99 MSS., it might well be found missing from the other 15.

Trúe, Wetstein and Griesbach reject the text of St. Matthew. But Michaëlis, following Bengel, retains it. And he assigns a reason for doing so which equally applies to 1 John v. 7, viz. the *omoioteleuta*: 'Here then, *if numbers were to decide*, no doubt could be made that the passage is spurious; but the singular circumstance that *κληρον* immediately precedes, and immediately follows, the omitted words, makes the authority of twelve manuscripts in their favour *more than equal* to the authority of 100 manuscripts in which they are omitted. The omission of the words between *κληρον* and *κληρον* is a *very natural accident* in the hurry of transcribing; but the interposition of those words so as exactly to suit the context, is *much more difficult to be conceived*, and for this very reason I am more inclined to the opinion of Bengel that the passage is genuine.'

I accept Michaëlis's decision,³⁴ *but for both passages*,

³⁴ In the motto prefixed to the present volume, Michaëlis places the case of the extant Greek MSS. upon its real ground. From their

and with this extension,—that, under the influence of the *omoioteleuta*, not twelve MSS., but one MS. ‘is more than equal to the authority of 114 or 115 omitting MSS.’ This, I will add, is specially true of the disputed verse, where, as connected with the eighth, the *omoioteleuta* are of the most peculiar character and force to lead to omission.

Michaëlis is of a different opinion. And he goes out of his way to pronounce it. ‘But we must be cautious of carrying this rule to the extreme; nor can we conclude that an *omoioteleuton* is alone sufficient to render a text authentic, which we have solid reasons to condemn as spurious. Many have defended on this principle [as well they might] 1 John v. 7,

paucity in comparison with the multitude which are lost, he most justly infers that the true readings may often, with high probability, be preserved in only one of the MSS. now extant, and not impossibly may be contained in none. This, however, is only a half statement; for it wholly overlooks the consideration, that, in numerous examples, these true readings are sustained by the independent evidence of the Latin MSS., which so often supply the lacunæ in the Greek. For these Latin MSS. represent, in reality, so many of the lost Greek MSS.; and wherever any reading in the Greek text bears intrinsic marks of truth, when the weight of Latin MSS. can be thrown into the scale, the double evidence is decisive.

Now this test of a true reading nowhere more conclusively obtains than in the instance of the seventh verse. For while it is found in at least one Greek MS., it is authenticated by a vast majority of the Latin MSS. (49 out of 50), in a way beyond all example. But these MSS., I repeat, can be justly viewed only as representatives of so many lost Greek MSS.; and thus the MS. evidence for the genuineness of the seventh verse becomes multiplied to an undefined, indeed, but illimitable amount. For the vast majority of the extant Latin MSS. containing the seventh verse is our sure guarantee for the innumerable majority of the lost Latin MSS. which must equally have contained it.

Critical rule deducible from Omission. 199

though the verse is rejected by every ancient Greek manuscript [none earlier he owns than the sixth century], and absolutely inadmissible.'

This is the mere *dictum* of a rationalist, bent against a catholic text. But his whole previous reasoning nullifies his dogmatic verdict.

CHAPTER XVII.

Newly-discovered Greek authority of the fourth century.

THE Benedictine edition of St. Chrysostom's works contains an isolated Homily (Tom. XII. pp. 416-21.), hitherto unnoticed, of ascertained date, but by an unknown author, which claims special notice in the present argument. The date of this discourse is determined by its mention of the recent expulsion of the Pneumatomachi, and the Anomœans, who were banished from Constantinople by Theodosius, A.D. 380; and is fixed from concurrent circumstances by the learned Montfaucon to 381. Its subject is the doctrine of the Trinity in Unity; and the treatment is grounded avowedly on the teaching of St. John. The text or title is that favourite commonplace of all the Fathers, 'In the beginning was the Word.' In a discourse thus commencing, the antecedent presumption is, that any ideas or expressions occurring in it *peculiar* to St. John are taken from the writings of that Apostle. But this antecedent presumption will be advanced into substantive proof, at once, of quotation from St. John, and of the authenticity of the seventh verse, if we find the homilist employing the *disjecta membra*

of this verse; and building his argument in support of the doctrine of the three-one Godhead, upon terms and ideas peculiar in the mode of statement to it alone.

Now 1. in this text, and in this text only, the *three* Persons are categorically pronounced to be *one*; and 2. in this text, and in this text only, the *three* Persons are brought together as witnesses, and not only as witnesses, but as *heavenly witnesses*. If these two propositions are laid down in the Homily, the author most certainly read them in his Greek New Testament MSS., and took them from their sole repository, the seventh verse.

Now both propositions stand saliently out in this document: viz. 1. the three-one; and 2. the three Heavenly Witnesses. Here are the passages in proof.

1. εἰς κέκληται ὁ Πατήρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ Ἅγιον.

But not only is this the exact proposition of 1 John v. 7, but the term κέκληται specifically marks it out as *quotation*. It is manifestly equivalent to ὡς γέγραπται, and *scriptum est*. It amounts, I affirm unhesitatingly, to a formal quotation from verse 7.

2. δεῖ γὰρ τῇ ἀποστολικῇ χορείᾳ παραχωρήσαι τὴν Ἁγίαν Τριάδα, ἣν ὁ Πατήρ καταγγέλλει Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανοῦ Τριάδος.

Remarks.

This passage presents to us in full the remaining proposition of the seventh verse. Its place among the Greek evidences for the authenticity of that text

is so high, as to demand the most careful analysis of its contents. It begins by affirming the Scripture doctrine of the Trinity under its earliest ecclesiastical designation, τὴν Ἁγίαν Τριάδα. It goes on to state that this doctrine was proclaimed by God the Father: a statement which can apply only to 1 John v. 7, which in v. 9 is expressly termed ‘the witness of God,’ ἡ μαρτυρία τοῦ Θεοῦ: a phrase which this author clearly understands as referring back to the seventh verse. The next step in the ascending scale is most remarkable, the phrase ἡ Τριάς Ἀποστόλων, ‘The Trinity of the Apostles.’ The expression in a general sense denotes the doctrine of the Trinity as set forth by the Apostles, particularly by St. John, St. Paul, and St. Peter, as cited in the Homily; but in a specific sense it apparently appropriates itself to St. Matthew xxviii. 19, and 1 John v. 7, where alone the doctrine is categorically enunciated. But the end to which this expression leads up is the crown and consummation of the proof that the whole passage springs solely from the text of the three Heavenly Witnesses, and attests its authenticity with a power neither to be evaded nor effectively gainsayed. For how reads the concluding sentence? Τριάς Ἀποστόλων, μάρτυς τῆς οὐρανίου Τριάδος, ‘The Trinity of the Apostles, is the witness to THE HEAVENLY TRINITY.’ Here, taken in conjunction with the preceding extract, is the whole seventh verse: Three in One connected with the idea of witness, and the witness of the Apostles on earth emblemizing the witness of the Heavenly Triad—‘the three that bear witness in

Heaven.' What is all this but the living reflection of St. John's words?—ὅτι τρεῖς εἰσω οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

The substitution of the term *Λόγος* for *Υἱός* in this celebrated verse has never had the attention justly owing to it, as evidence of authenticity. Yet it is evidence of the most commanding kind. This departure from our Lord's own solemn formula in the institution of the Sacrament of Baptism, a change so serious in itself, never could have occurred to a fabricator. On the face of the case it is evident that the change of nomenclature was one of authority, and that it was made wittingly. But this point, one thus self-obvious, is brought out in the record now before us in a way beyond question or anticipation. For the writer so contrasts *Λόγος* with *Υἱός*, as to show that the terms were alike theologically significant, and could not be used indifferently the one for the other. Here is his reasoning on the essential distinctiveness of the two terms: speaking of St. John's use of *Λόγος*, he asks, *διὰ τι τοῦτο παρητήσατο ὁ Εὐαγγελιστής, καὶ οὐκ εἶπεν, ἐν ἀρχῇ ἦν ὁ Υἱός; ἵνα μὴ ἡ τοῦ Υἱοῦ προσηγορία πάθους γέννησιω εἰσαγάγη· ἀλλὰ λέγει αὐτὸν Λόγον, ἵνα τὸ ἀπαθὲς παραστήσῃ τῆς γεννήσεως· καὶ ἵνα μὴ προφορικὸν λόγον νομίσης, ἐπήγαγε· καὶ Θεὸς ἦν ὁ Λόγος· ἵνα ἀπὸ τοῦ μὲν Λόγου τὸ ἀπαθὲς, ἀπὸ δὲ τοῦ Θεοῦ τὴν ἀξίαν νοήσῃς.*

This reasoning, apart from its intrinsic merits, shows that a vital distinction between St. John's terms *Υἱός* and *Λόγος* had been always recognized in

the Church; that the terms could not be interchanged indifferently; and that the change in the name of the second Person from our Lord's *ὁ Υἱός* to the *ὁ Λόγος* of the seventh verse is one of so grave significancy, as to be accountable for only as proceeding from the inspired pen of St. John. Thus this single term *ὁ Λόγος*, so peculiarly St. John's, so theologically important, and so Patristically prominent, which no lower authority could have sanctioned, and no forger could have employed, becomes a standard witness to the authenticity of the whole seventh verse.⁸⁵

Having submitted to the reader separately the detached clauses of this Homily which together embody

⁸⁵ St. John's nomenclature of the Persons of the Godhead in the seventh verse, constantly reappears in the Fathers as distinct from that of our Lord's in the formula of Baptism, and so as alike to mark both nomenclatures as quotations of Scripture. In the following example from a piece entitled *Λόγος περὶ Θεολογίας*, passing under the name of St. Chrysostom, both ways of naming the Persons are introduced almost in juxtaposition, and so as to mark out most strikingly that the author is using the two texts. *ὦ Πατὴρ, Λόγε, Πνεῦμα, ἡ τρις-ὑπόστατος οὐσία!* is his fervent exclamation: a clear appeal to the triune doctrine of the seventh verse. And this emphatic appeal is immediately followed by the ordinary doxology, taken from Our Lord's words, St. Matth. xxviii. 19, both texts standing in the one sentence: *τῷ Πατρὶ; καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, κ. τ. λ.*

Now here we have the two nomenclatures in the same paragraph; and the subject of this paragraph is the doctrine of the Trinity in Unity, not as expressed simply and inferentially in St. Matthew, but as stated contra-distinctively in 1 John v. 7, and in this one text alone. It is perfectly impossible that this sentence could be constructed as it is, if its first and last members were not equally Scripture. That its closing doxology is Scripture none will question. That its opening exclamation is also Scripture, none, it follows of necessity, can rationally dispute.

the whole seventh verse, it may aid his perception of the force of the evidence if these clauses be placed united before the eye, and confronted, in a tabular harmony, with that most peculiar of texts upon the Godhead.

Ὅτι τρεῖς εἰσιν	Εἷς κέκληται
οἱ μαρτυροῦντες	
ἐν τῷ οὐρανῷ,	
ὁ Πατήρ, ὁ Λόγος, καὶ τὸ	ὁ Πατήρ, καὶ ὁ Υἱός, καὶ
Ἅγιον Πνεῦμα·	τὸ Πνεῦμα τὸ Ἅγιον.
	Δεῖ γὰρ τῇ Ἀποστολικῇ
	χορείᾳ παραχωρῆσαι
	τὴν Ἁγίαν Τριάδα,
	ἣν ὁ Πατήρ καταγγέλλει.
καὶ οὗτοι οἱ τρεῖς	Τριάς Ἀποστόλων μάρτυς
ἐν εἰσι.	τῆς οὐρανόου Τριάδος.

Newly-discovered Greek authority of undated antiquity.

Among the Greek evidences for the authenticity of the seventh verse, those should not be overlooked which are found in ancient pieces classed among the Spuria of the Greek Fathers. A signal specimen of this neglected class of proof occurs in one of the many ancient treatises, of unknown parentage but indubitable antiquity, passing under the name of St. Chrysostom, *Op.* tom. x. pp. 739–748.

That the author had the seventh verse in his New Testament MSS, is about as plain a certainty as words can bear witness to, for it appears in the first, and it is the burthen of the second, section of his piece. The following extracts will abundantly demonstrate this :

for they are, one and all, moulded exclusively on the disputed text.

The theme of this writer is the mystery of the Incarnation, and the twofold witness borne to it, 1. by three of God's prophets on earth, and 2. by the three Divine Persons of the Godhead from heaven. He opens his subject with the Gospel doctrine of the inhabitation of the Trinity in Unity in the heart.

ἐκεῖ [ἐν τῇ καρδίᾳ scil.] θησαυρὸς κρυπτόμενος τῆς Ἁγίας Τριάδος λοιπὸν ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Ἅγιον Πνεῦμα ἔρχονται, καὶ μονὴν παρ' αὐτῷ λαμβάνουσι. From this spiritual view of the doctrine of the Trinity, our author goes on to adduce the threefold witness of Solomon, Isaiah, and David to the mystery of the Incarnation; with a special stress on the importance of *three witnesses* to the establishment of so high a doctrine.

ὡς δὲ οἱ δύο μάρτυρες [Solomon and Isaiah] ταῦτα ἐκήρυττον, ἐζήτουν, καὶ ἄλλον ἕτερον μίξαι εἰς τὸ μυστήριον, ἵνα ἐπὶ τριῶν μαρτύρων σταθῇ ἀσφαλὲς τὸ ζητούμενον. ὡς δὲ ταῦτα διεννοῦντο, ἐκάτεροι εἶδρον Δαυὶδ τῆς μελωδίας τὸν ῥήτορα, καὶ ὑπομιμνήσκουσι αὐτὸν τῆς οἰκονομίας τὰ μέλλοντα. ὡς δὲ ἤκουσε τὸ μυστήριον, σάλπιγγος φωνὴν ἀντεφώνησεν. Then, following up the point of the *three witnesses*, he proceeds :

ἰδοὺ, ἐκ τῶν σῶν, τρεῖς σοι παρεστήσαμεν μάρτυρας τὴν δόξαν τῆς παρθένου κηρύττοντας· οὐχ ὅτι μόνον τούτους εὐρήκαμεν· ἅπαντες γὰρ αὐτὸν οἱ προφήται ἑωρακότες ἐλπίζουσιν· ἀλλ' ἐπὶ τριῶν μαρτύρων ἐστάναι τὸ δίκαιον. ἐγὼ δὲ ἐπὶ τῶν τριῶν οὐ τρακτεύω·

ἀλλὰ δός μοι ἔν α πιστότατον μάρτυρα λέγοντα ψεύδεσθαι τὸ μυστήριον.

Then, laying down the great first-principle that the Old Testament history, in all things, pictured prophetically the higher mysteries of the New, he rises from the earthly to the heavenly 'Tabernacle of Witness : ' ἐκεῖ ἡ σκηνὴ τοῦ μαρτυρίου ἡγιασθη· ὧδε ἡ σκηνὴ τοῦ Παστοφορίου ἐδοξάσθη. And passing by an easy transition from the heavenly Tabernacle of Witness to its three Divine inhabitants, he crowns the climax by instituting a concluding parallel between Elias and *St. John*, leading up antithetically from the earthly witnesses of the Law of Moses, to the text of the three Heavenly Witnesses as the substance of that of which the witness of the Law of Moses was but the shadow and the type.

In the passage thus described, and now submitted to the reader, I hesitate not to say, we have the text of the three Heavenly Witnesses more conclusively authenticated,—because put in contrast with three earthly, and antithetically reasoned on,—than by the most formal quotation.

ἐκεῖ Ἡλίας ἐκ τῶν προφητῶν ἀνεδείχθη παρθένος· καὶ ὧδε ὁμοίως ὁ Ἰωάννης ἐκ τῶν Ἀποστόλων παρθένος.

ἐκεῖ Ἡλίας ἐν τῷ ἄρματι ἐκάθησε τῷ πυρίνῳ· καὶ ὧδε Ἰωάννης ἐπὶ τὸ στῆθος ἀνέπεσε τοῦ Κυρίου· ὁ γὰρ Θεὸς ἡμῶν πῦρ καταναλίσκων ἐστιν.

ἐκεῖ τρεῖς ἀνεδείχθησαν μεγάλοι, ἔχοντες τοῦ Σωτήρος τὸ ὄνομα· τῆς ἐνδόξου Τριάδος δηλοῦντες τὸν χαρακτῆρα οἱ τρεῖς ἅγιοι δυνατοί· οὐ γὰρ ἀπλῶς ἦσαν τῶν

τυχόντων, οὐδὲ τῶν ἀγεννῶν, Ἰησοῦς ὁ τοῦ Ἰωσεδέκ,
ὁ μέγας ἐν Ἱερουσαλὴμ.

ἔπειτα οἱ τρεῖς ἀξιόπιστοι μάρτυρες, τὸν ὑπο-
γραμμὸν σεμνύνουσι τῆς Ἁγίας Τριάδος.

Remarks.

The whole gist of this reasoning plainly and exclusively points and leads on to the seventh verse as its one source and aim.

1. It opens with a graphic description of the Triune Godhead, the Father, the Son, and the Holy Ghost, taking up its abode in the heart of man.

2. It proceeds to treat of the mystery of the Incarnation as the effecting cause of this Divine inhabitation : the indwelling presence of the Trinity being effectible only by God becoming man.

3. It adduces *three* prophetic witnesses, David, Solomon, and Isaiah, in proof of the preordination of the mystery of the Incarnation ; and dwells most specially upon the number *three* (the highest required by the Mosaic Law), as essential to the establishment of the highest doctrines, above all, self-evidently, of the doctrine of the Godhead. The reason is specified, the highest witness belongs to the highest cause, ἐπὶ τριῶν μαρτύρων ἐστάναι τὸ δίκαιον.

4. Taking next for its rule that the Old Testament is the prefiguration of the New, the argument here rises from earth to heaven, still always grounding itself upon the Law of Witness : the transition is now from the Tabernacle of Witness in the Wilderness, to the

Tabernacle of Witness seen by St. John in the visions of the Apocalypse. We see, as it were, 'the temple of the tabernacle of the testimony in heaven opened: we hear, as it were, the 'voices' proceeding out of it.

5. This heavenly witness is immediately followed by the mention of *St. John*, who is twice named in conjunction with *Elias*: plainly arguing that the heavenly witness treated of had special reference to *St. John's* teaching, and must be sought for in his writings.

6. Then follows the adduction of three Old Testament witnesses, all three bearing the name of Jesus, all three testifying to the doctrine of the Trinity, and typifying the three Divine Persons, in terms which conduct unequivocally and inevitably to the seventh verse, and which are wholly unintelligible without it. The passage wants no comment, needs only to be repeated, in order to the full establishment of the proof that this Patristic writer is treating on the seventh verse:

ἐκεῖ τρεῖς ἀνεδείκθησαν μεγάλοι, ἔχοντες τοῦ Σωτῆρος τὸ ὄνομα.

τῆς ἐνδόξου Τριάδος δηλοῦντες τὸν χαρακτήρα οἱ τρεῖς ἅγιοι δυνατοί, ἔπειτα οἱ τρεῖς ἀξιόπιστοι μάρτυρες τὸν ὑπογραμμὸν σεμνύνουσι τῆς Ἀγίας Τριάδος.—In illud, *Memor fui Dei*, ap. S. Chrys. *Op.* tom. x. p. 740, κ.τ.λ.

CHAPTER XVIII.

The Internal Evidences.

I SHALL preface the following re-examination of the internal evidences in favour of the seventh verse, by a passage from my late venerable friend Bishop Burgess's 'Vindication of 1 John v. 7: ' namely, his critical analysis of the text of the fifth chapter, in proof of the original presence in it of that disputed text. For whatever may be thought of that learned prelate's other qualifications, there is but one opinion, I apprehend, as to the critical authority of his judgment upon points of Greek scholarship.

'The question, whether the passage be an interpolation, or not, may be ascertained in a great measure by the context, and belongs, therefore, to the internal evidence of the verse.

'Ernesti and Horsley were decided in their opinion of its authenticity by the internal evidence. And though Griesbach in his diatribe on the verse dismisses the evidence, as I said before, hastily and contemptuously; yet, he not only in his general rule for judging of the true reading of a passage, gives the first place to the *interna bonitas* of the text, but on

another occasion, in estimating the value of Codex Paulin. 17 in his *Symbolæ Criticæ*, he takes the internal evidence for his chief guide. Nay, in the preface to his latest work, his "*Commentarius Criticus in Nov. Test. Pars II.*," he represents the use of MSS., and his distinction of recensions, as of very secondary consideration, in comparison with *interna veræ falsæve lectionis indicia*.

'The whole of the controverted passage consists of the four following verses:

"6. This is he that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. 8. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. 9. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son."

'This passage, as it stands in the first printed edition of the Greek Testament, and in the commonly received text, contains a most important proof of the Incarnation and Divinity of Jesus Christ: namely, the *earthly evidences*, and the united testimony of the *three Divine Persons*, the Father, the Word, and the Holy Spirit. The declaration of this testimony is introduced with these words: "And it is the Spirit that beareth witness, *because* the Spirit is truth. *For* there are three that bear record"—*Και το Πνευμα εστι*

το μαρτυρουν, ΟΤΙ το Πνευμα εστιν η αληθεια. Οτι τρεις εισιν οι μαρτυρουντες.

‘The subject of this passage being the *evidences* of Christ’s incarnation, and the *testimony* which was borne to it by the Spirit, St. John asserts that this testimony is of the strongest and most indisputable kind: first, by its union with *two other* testimonies, and then, by the superiority of *Divine* testimony over human. By the Levitical Law, the testimony of *one* witness was not held to be true (John viii. 13–17). For “in the mouth of two or three witnesses shall every word be established” (2 Cor. xiii. 1). To the testimony of the Spirit the Apostle adds the testimony of the Father and the Son. If then the Spirit is declared to be truth, because it was not alone (John viii. 16), “for there are *three* that bear record,” it could not be said to “bear record,” *because* it is truth. The bearing of record depended on the will of God; belief in the record depended on its truth; its truth (humanly speaking) on the union of two or three witnesses. The Spirit, therefore, did not bear witness because it was truth; but it is here declared to be truth, or a true witness, because it was one of three witnesses. Instead, therefore, of a *causal* particle to connect the two clauses, it should be a *conjunctive*; instead of *ΟΤΙ*, it should be *ΚΑΙ*. And so (if I mistake not) it is read in the Neapolitan Manuscript 83. Whitby and others endeavour to remove the difficulty of the common reading by a large arbitrary ellipsis: “And it is the Spirit that beareth witness, (*and on his testimony we may rely,*) because the Spirit is truth.” The reading of the Neapolitan

Manuscript requires no ellipsis; is a natural introduction to the next verse; and gives simplicity and perspicuity to the passage: *Και το Πνευμα εστι το μαρτυρον· ΚΑΙ το Πνευμα εστιν η αληθεια.* "And it is the Spirit that beareth witness; and the Spirit is truth. For there are three that bear record." The frequent repetition of *ΚΑΙ* is familiar to St. John, as in the third chapter of the Epistle, vv. 22, 23, 24. But be this as it may, the question of the authenticity of the seventh verse does not depend on the reading of the sixth; though the connection of the two verses appears to be improved by what I conceive to be the Neapolitan reading.

“There are three that bear record,” *τρεις μαρτυρουντες*—three Persons—distinguished as Persons by the masculine participle; of which the Spirit is declared to be one. But who are the three? If we admit the reading of all Greek Manuscripts but one, we must admit the following reading *in defiance of grammar and the context*: *Τρεις εισω οι μαρτυρουντες, ΤΟ Πνευμα, και ΤΟ Υδωρ, και ΤΟ Αιμα.* And thus *Πνευμα*, which in verse 6 has itself a neuter participle, is, in the *next* verse, when accompanied with *two other neuter* nouns, most unexpectedly and solecistically connected with a *masculine* participle; a violation of grammar, which is a stronger evidence of the *loss* of some intervening sentence, than the existence of a verse in only *one* manuscript is, of *interpolation*. But in the seventh verse we have the three witnesses already recorded by St. John in his Gospel (chap. v. 31–37, viii. 13–18, xv. 26), and, at the same time, language of a legitimate construction.

For Πνευμα being by signification masculine, though by form neuter; and being one of the three μαρτυροῦντες in verse seven, retains its construction in the eighth, and associates with it the other neuter nouns, which follow its construction.

‘ Without the seventh verse, the solecisms of the eighth will be unaccountable and indefensible. Without the *εν* of the seventh verse, the *article* with *εν* in the eighth verse is equally unaccountable, as Wolfius and the Bishop of Calcutta [Bishop Middleton, allowed of all to be the first authority on the doctrine of the Greek article] have observed. “ Neque enim dicitur—*εν εἰσι*, neque *εις εν εἰσι*, sed *εις το εν εἰσι*. Articulus itaque ille *TO* indicio est, *antecessisse εν aliquod*, ad quod *respiciatur*, hoc sensu, quod testes illi terrestres testi cœlesti *trino*, sed simul *uni*, in hoc negotio suffragentur.”—*Wolf. in loc.*

‘ *With the seventh verse*, the witness (μαρτυρια) which God bare of his *Son* in the ninth verse, has an obvious reference to the Πατηρ, one of the μαρτυροῦντες in the seventh. But *without it*, there is no expressed reference; for though Πνευμα, which occurs in the sixth verse, may, in a general sense, be understood of God, yet, as one of the witnesses to the Son, recorded in the Gospel [in St. John’s only] it is always mentioned, not as the Father, but the Holy Spirit.

‘ *Without the seventh verse*, there is no reason to be given, why the evidences of Christ’s incarnation are limited to three in the eighth verse; for he is proved to be the Son of God incarnate, by all the predicted circumstances of his birth, life, miracles, and suffer-

ings, which are verified in the Gospel. Without the seventh verse, therefore, instead of three, there might be thirty witnesses. But with the three witnesses of the seventh verse, the limitation to three witnesses in the eighth, is followed by a natural and obvious *parallelism*. If the seventh verse had not preceded, it is probable that the *water*, and the *blood*, would not have been mentioned as witnesses. For they are not so recorded in the Gospel, nor so styled in verse six.

‘ To these proofs of the *mutilation* of the passage, by the absence of the seventh verse, we may add the proofs of the *integrity* of the passage with that verse, arising from the suitability to the *mode of thinking*, and *peculiar diction*, of the Apostle, as well as to the *scope* and *context* of the verse. The *mode of thinking* is peculiar to St. John. No other of the Evangelists or Apostles speaks of the witness of the Father and the Holy Spirit, as he does in his Gospel, chap. v. 31–37, viii. 13–18, xv. 26. Though Griesbach very greatly undervalues the internal evidence [using here the arts of the advocate, and contrary to his own recorded general principle], yet he states *the affinity between the doctrine of the Epistle and the Gospel fairly and fully*. He mentions it as the second of the internal arguments: “(2) Joannes respexit ad sermonem Christi, Jo. v. 31–39, coll. Jo. viii. 12, 18, et idem, quod Jesus ibi docuerat, *iisdem argumentis* probare suis lectoribus voluit: quo posito, comma 7 *vix deesse potest*.” The *diction* is peculiar to St. John. No other Evangelist or Apostle calls the son of God THE WORD. The *scope* of the passage leads to the

addition of greater testimony than had been alleged. St. John had hitherto testified of Christ from his own and the other Apostles' personal knowledge. But greater testimony than human testimony was necessary, as our Saviour said of himself (John v. 33, 34): "Ye sent unto John, and he bare witness unto the truth: *but I receive not testimony from man.*"

'In short, the grammar and reasoning require the seventh verse. The *conjunctive* particle, which, in the Syriac version, introduces the testimony of the Spirit, the water, and the blood, betrays the loss of the preceding clause. The words *in terrâ*, in those Latin copies which omit the seventh verse, indicate the absence of the verse which contained their corresponding terms [*viz. in cælo*]. The article of the eighth verse refers to a *previous union* of testimony; and the testimony of God the Father, in the ninth verse, implies a previous mention of the Father. When Christ speaks of himself in the Gospel (John v. 31), he confirms his own testimony by that of the Father. He does not, on that occasion, mention the Spirit [and why? because "the Spirit was not yet," St. John vii. 39], but he there twice appeals to the testimony of the Father. The witness, therefore, in the ninth verse, is that of the Father; and its reference is to "the Father" in the seventh.

'Whatever, then, may have been the cause of its omission in all [extant] Greek Manuscripts but one,¹

¹ The unfairness with which this quotation of the Greek MSS. has been handled is nowhere more conspicuous than in the example of Michaëlis; who (where his prejudices come in) has the happy

it is clear from the internal evidence of the verse [and of its context],—from the *mode of thinking* and

art of contradicting himself beyond any critic I have ever known. This self-corrective quality is nowhere more apparent than in his treatment of the seventh verse. According to his own general rule in one page, 'the true reading may be preserved in only one of the extant MSS.,' or even 'may be found in none.' But having laid down this rule, almost in the next page he goes out of his way to exclude 1 John v. 7 from all 'benefit of clergy.' Here are the passages. A completer specimen of ode and palinode, a great critic, surely, never left on record.

'An hundred MSS. of a book so ancient as the New Testament is a very small number, in comparison with the thousands, and tens of thousands, which are lost: here then it is possible, and often highly probable, that the true reading is preserved in only one of the MSS. that are now extant, and not impossible that it is contained in none.'

'We find a remarkable instance [of omission from the *omoioteleuton*, as in the seventh verse] in Matthew xxvii. 35, where the words between *κληρον* in the beginning of the verse, and *κληρον* at the end of the verse . . . are omitted in 94 MSS. quoted by Wetstein, to which we may add the four following, Codex, &c. . . . They are likewise omitted in the Complutensian

edition: whence we may conclude that the Spanish editors had found them in no Greek MS., as they have retained them in the Latin translation. . . Here then, if numbers were to decide, no doubt could be made that the passage is spurious, but the singular circumstance that *κληρον* immediately precedes and immediately follows the omitted words, makes the authority of 12 MSS. in their favour, more than equal to the authority of 100 MSS. in which they are omitted. The omission of the words between *κληρον* and *κληρον*, is a very natural accident in the hurry of transcribing, but the interposition of those words so as exactly to suit the context, is much more difficult to be conceived, and for this very reason I am more inclined to the opinion of Bengel, that the passage is genuine.' This reasoning is sound and just, and applies in every particular, point by point, to the case of 1 John v. 7. There is the same occurrence of *ὁμοιοτέλευτα*, and the same exact suitability of context. But the cloven foot now comes out. Michaëlis, like Porson, was an inveter-

diction expressed in the verse—as well as from the *scope* and *context* of the passage—that the verse is the

ate adversary of the seventh verse, which must be swept away at all hazards.

‘But we must be cautious of carrying this rule to the extreme, nor can we conclude that an omioteleuton is alone sufficient to render a text authentic, which we have solid reasons to condemn as spurious. Many have defended on this principle 1 John v. 7, though the verse is rejected by every ancient Greek manuscript, and absolutely inadmissible.’

Compare the two statements, and who but must see that the appeal to extant Greek MSS. is suicidal self-contradiction; and that his ‘absolutely inadmissible,’ is the learned Professor’s *dictum* to get rid of the seventh verse.

Michaëlis and the present writer are old critical acquaintances. In my work on Hebrews, I have exposed, again and again, his faculty of self-contradiction. In the words of the author of ‘The Jew’s Letters’ to Voltaire, ‘It is easy to deal with those who contradict others, but there is no reasoning with a writer who takes the liberty of contradicting himself.’

In point of fact, if his statement in the first extract is good for any thing, that at the close of the second extract is good for nothing. All that it proves is, the evil animus of the writer against the verse.

As, however, its absence from all the extant Greek MSS. save one or two, constitutes the main argument of the moderns, of Griesbach, Scholz, Lachman, Tischendorf, and I am sorry to add, of Wordsworth, for their rejection of the verse, I must remind the Christian public that these critics *cannot claim Michaëlis*. His statement on this point makes decidedly against them, and is entirely on the side of its upholders.

But the omission in the Complutensian text of the entire clause between *κλῆρον* and *κλῆρον*, in St. Matthew xxvii. 35, noticed in the latter extract, has a bearing on the authenticity of the disputed verse which Michaëlis failed to perceive, or at least has failed to point out. The fact of this omission (which he justly concludes was made because ‘the Spanish editors found the clause in no Greek MS.,’ although so satisfied of its genuineness that ‘they have retained it in their Latin translation’) is a guarantee for the general fidelity of the Complutensian editors, and for their truthfulness in the case of the seventh verse—a guarantee which nothing can shake. That

authentic language of St. John, and an essential part of the Epistle; and that without it the passage becomes disjointed, defective in its references, and solecistical.'

However our modern critics may be indisposed to subscribe to all the propositions advanced in the above extract; they would find it difficult (I hold, impossible) to get rid of the main points of the Bishop

the same men, engaged in the same great work, and acting on the same principles of editorship, should conscientiously omit an important clause in the one case, 'because they found it in no Greek manuscript,' yet be guilty in the other of unconscientiously inserting a far more important clause, if equally 'found in no Greek manuscript,' is an assumption which recoils on the heads of its employers. The Complutensian editors, it follows, inserted the seventh verse in their text beyond question on the authority of their Greek MS. or MSS. And Porson's wanton and ridiculous assertion of their having forged it from the Latin, falls to the ground. The 'good Greek,' as he himself confesses it to be, is the pure Greek of an original MS., bearing witness in its purity to the equal purity and good faith of Stunica and his learned associates.

The vindication of the genuineness of the Complutensian Greek text, in the case of the seventh verse, has further and most important consequences. It is in fact the accession of the evidence of one or more Greek MSS. now unknown or lost, to that of the Codex Montfortianus. In quantity, this accession may, or may not be, small: but its quality is matter for the gravest consideration. For none can question that the Spanish editors had in their possession, and employed in the framing of their text, Greek MSS., now unknown or lost, of very high antiquity. And whatever portion of these MSS. contained the seventh verse, become so many witnesses to the soundness, in this point, of the Montfort Codex. Assuming, for argument sake, that the verse was found in one only of those codices, it is morally certain, from the general carefulness of the editors, that this MS. was one of the highest antiquity and authority. Probably, however, there were several. But my remark is, that, whatever the number, its whole weight goes into the scale of the Codex Montfortianus; and thus, as may be, doubles, or triples, or quadruples its witness.

of Salisbury's argument. It is one thing to cavil; it is a wholly different thing to disprove. I shall only say, that until this argument shall be fairly dealt with point by point, and until its grammatical criticisms shall be grammatically disproved, its evidences in support of the seventh verse will claim just attention, and have their due weight, with all honest reasoners.

CHAPTER XIX.

The text of the three Heavenly Witnesses indispensable to complete the acknowledged doctrinal correspondence between St. John's Gospel and his First Epistle.

EVEN Griesbach affirms the close doctrinal parallel between the Gospel and the First Epistle. 'Joannes respexit ad sermonem Christi, Jo. v. 31-39, coll. Jo. viii. 12-18, et *idem*, quod Jesus ibi docuerat, *iisdem argumentis probare suis lectoribus voluit.*' The doctrine here in question is the doctrine of heavenly witness. And so sensible is Griesbach of the perfect parallel, here, between the Gospel and First Epistle, that he honestly concludes (in the face of his own published opposite judgment) 'quoposito, *comma septimum vix deesse potest.*'

I shall carry on this curt but pregnant admission (as Griesbach should have done) to its legitimate consequences, by opening out the relative positions of our Lord and of his hearers; and the inevitable identity of his law of witness with the Law of Moses, in discourses addressed by a *Jewish* teacher to *Jews*. For the appeals made in these several discourses were addressed by one 'made under the law,' to Jews, like himself, 'born under the law:' and, therefore, could have reference only to the law of witness, as laid down

in the law of Moses. The Mosaic law of witness, consequently, so familiar to all, claims special notice and exclusive consideration, in the present argument. This Divine law, we know, required, in all cases, the presence of 'two or *three* witnesses.' The reason is assigned by its Divine Author—'that, in the mouth of two or *three* witnesses every word may be established.'

The importance of this legal rule, as a fundamental law of evidence, is marked out, not only by its institution, recorded in the Book of Numbers (xxxv. 30), but by its twofold repetition, in the Book of Deuteronomy (xvii. 6, xix. 15). The invariableness of its observance under 'the Jews' religion,' is traceable from the earliest to the latest periods of the Jewish polity; from the book of Ruth (iv.) to the prophecies of Isaiah (viii. 2) and Jeremiah (xxxii. 10-12), and thence, again, to the coming and time of our blessed Lord.

That this Jewish law of witness was equally the Divine law of witness under the Gospel dispensation, is clearly proved by its reiterated enforcement throughout the New Testament.

But if the Mosaic rule, as the one first principle of the whole law of evidence, was thus equally in force under both covenants, in all questions of life and property, it must be expected, by analogy, to be in force still more cogently and solemnly, in questions affecting the evidences of the life everlasting, and the highest interests of immortal man.

Foremost among these questions self-evidently

stands the doctrine of the Godhead, the only source of 'life, and breath, and all things;' that whence alone springs the whole Divine scheme and process of creating, redeeming, and sanctifying love. If, then, Christianity itself be treated (as it unquestionably is) in the New Testament as a question of evidences, the Scriptural law of witness must be expected pre-eminently to obtain, in what respects the being, and nature, and attributes, of God.

Now Christianity itself, in the New Testament, *is* treated, throughout, as a question of evidences. The Apostles themselves are described, by their first president, St. Peter, as 'ordained to be *witnesses* of Christ's resurrection,' and, again, as '*witnesses* of all things which he did, both in the land of the Jews, and in Jerusalem; *witnesses* chosen before of God, who did eat and drink with him after he rose from the dead.' Compare Acts i. 8, ii. 32, iii. 15, v. 32, x. 41, xiii. 31.

St. Paul, in like manner, at a later period, rests the doctrine of the resurrection, and, in it, all the truth and saving virtue of Christianity, wholly upon the evidences of that all-glorious event; and, under the sense of its unspeakable importance, this master-reasoner presents to the Corinthian Christians an array of evidences, unparalleled in the history of evidence, sacred or profane (1 Cor. xv. 1-8).

Now, from the Resurrection of Christ and its unparalleled evidences, we have but to return to the doctrine of the Godhead and its witnesses, and from the practice of the Apostles to the example of our

Lord, to see the law of witness as laid down by Moses, here adopted as his rule by our Saviour Christ.

In the Gospel of St. John we find our Lord, in presence of the assembled Scribes and Pharisees, and in answer to their gainsaying, thus vindicating the truth and authority of his mission by a solemn appeal to their own law of evidence: 'It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.' St. John viii. 18. But while the testimony of two men was to be legally received as true, the Law of Moses (doubtless for a wise and adequate purpose) provided a still further security for the fuller establishment of the truth, by the discretionary addition of a third witness: 'At the mouth of two witnesses, or at the mouth of *three witnesses*, shall the matter be established.'—Deut. xix. 15. That this separate provision had its special use and purpose, none can question where the enactment is Divine. The use and purpose are, however, self-evident. The highest number of witnesses belonged to the most important causes; and this being so, we are authorized to anticipate, that the highest number of witnesses would be summoned in evidence, in the most important cause which could arise between God and man, namely, the nature of the Godhead, both within itself, and in its relations with the recovery and restoration of a fallen world.

Now how stands the witness of the Godhead to 'the truth as it is in Jesus Christ,' in St. John's Gospel? In the fifth and eighth chapters we have,

unquestionably, the fullest testimony of two heavenly witnesses, the Father and the Son: the former previously borne in 'the voice from heaven saying, This is my beloved Son, in whom I am well pleased;' the latter proclaimed in those mighty miracles and wonders which none but God could work. Two of the Heavenly Witnesses we here have; but where is the third? St. John himself will answer, The third 'was not yet' (vii. 39). And why? because the Comforter was not yet come; because God the Holy Ghost had not yet descended among men. But his coming was foreseen; his coming was foretold: his coming was the theme of prophetic anticipation from the lips of him 'who spake as never man spake,' when, in the near prospect of approaching death, he breathed heavenly consolation into the hearts of his sorrowing disciples in these words: 'But, when the Comforter is come, whom I *will* send unto you from the Father, even the Spirit of truth which proceedeth from the Father, HE SHALL TESTIFY OF ME.' (St. John xv. 26.)

In the Gospel of St. John, therefore, we have, what the reason of the case would anticipate, *three Heavenly Witnesses*, in other words, the highest testimony ordained by the law of Moses, borne in the highest cause which could arise between God and man: only, in strict agreement with the circumstances of time and place, two of the three witnesses only are predicated of in the Gospel as present: the third, as future, for (says the beloved disciple) 'the Holy Ghost *was not yet*, because that Jesus was not yet glorified.'

The import of this threefold evidence, however,

terminates not in itself: it indissolubly connects itself with corresponding evidence beyond it. For the same circumstances of time, which prevented the simultaneous appearance of the three Heavenly Witnesses in the Gospel of St. John, required their simultaneous appearance in his First General Epistle. At the time, of which the Gospel treats, the Holy Ghost was not yet come: at the time, on the other hand, when the Epistle was written, he had long tabernacled among men. Hence arises a new argument of internal evidence for the genuineness of the seventh verse. For the Gospel and the First Epistle of St. John, in the treatment of their common theme—the Divinity of the Word of God—are so at unity in doctrine, in scope, and in the whole turn of expression, as altogether to preclude the idea of any vital break in that unity. Take away, however, from the context of the Epistle, the text of the three Heavenly Witnesses, and the unity is broken: *the Epistle* is left without the law of witness so solemnly laid down, by Christ himself, in *the Gospel*; and *the Gospel* is left without the completion of its own prophetic triad of witnesses, consequent upon the coming and ministry of God the Holy Ghost.

Retain, on the other hand, the text of the three Heavenly Witnesses, and all is at unity, all complete, all perfect. The declarations of Christ in *the Gospel*, ‘I am one that bear *witness* of myself, and the Father that sent me beareth *witness* of me’ (St. John viii. 17, 18): again, ‘The works which the Father hath given me to finish bear *witness* of me that

Doctrinal Harmony of Gospel and Epistle. 227

the Father hath sent me; and the Father himself which hath sent me, hath borne *witness* of me' (St. John v. 31-37): and, lastly, 'But when the Comforter is come, whom I will send unto you from the Father, HE SHALL TESTIFY OF ME' (St. John xv. 26). These declarations of our Lord find, I add in conclusion, their counterpart and completion solely in the answering words of 1 John v. 7: 'For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one. If we receive the witness of men, the witness of God is greater. FOR THIS IS THE WITNESS OF GOD which he hath testified of his Son' (1 John v. 7, 9).

CHAPTER XX.

Internal Evidences for the Genuineness of the Seventh Verse :

1. As essential to complete the parallel with the strictly corresponding passage in St. John's Gospel (iii. 11, 12) upon the same twofold theme of *earthly* and *heavenly* witness;
2. As required by the grammatical structure of its context; and
3. As demanded by the laws of Hebrew parallelism.

We will take these points in order.

1. *Tabular collation of 1 John v. 7, 8, 9, with St. John iii. 11, 12.*

<p>Ὅτι τρεῖς εἰσὼ οἱ μαρτυροῦντες</p> <p>ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.</p>	<p>Καὶ ὃ ἐώρακαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἶπω ὑμῖν</p>
---	---

καὶ τρεῖς εἰσω οἱ μαρτυ-
 ροῦντες
 ἐν τῇ γῆ, τὰ ἐπουράνια, πιστεύ-
 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ σετε ;
 τὸ αἷμα·
 καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσω.
 εἰ τὴν μαρτυρίαν
 τῶν ἀνθρώπων
 λαμβάνομεν,
 ἡ μαρτυρία
 τοῦ Θεοῦ
 μείζων ἐστίν·
 ὅτι αὐτὴ ἐστὶν
 ἡ μαρτυρία
 τοῦ Θεοῦ,
 ἣν μεμαρτύρηκε
 περὶ τοῦ Υἱοῦ αὐτοῦ.

Remarks.

1. In both these contexts there is a double witness, an *earthly* and a *heavenly*.

2. In both, the heavenly is a *plural witness*, as shown by the *plural number* being used in it.

3. In both, consequently, the heavenly witness is the witness of *the Godhead*: the Persons being named in the Epistle, and necessarily understood in the Gospel.

4. In both contexts, it follows, we have alike *the three Heavenly Witnesses*.

Our Lord's own words—οἶδαμεν—λαλοῦμεν—ἐωράκαμεν—μαρτυροῦμεν (*St. John* iii. 11) contrasted with

the singulars—*ἐἶπεν*—*ἐἶπεν* (iii. 12) leave no doubt it is THE TRINITY that witnesses.

The doctrine of the three Heavenly Witnesses, therefore, is as really set forth in the Gospel as in the Epistle ;² and 1 John v. 7, is nothing more than an expansion of St. John iii. 11, by the *nominal* enumeration of the three Persons, inevitably understood, though not categorically expressed, in St. John iii. 11. In a word, retain the seventh verse, and the parallel between the two contexts now examined is complete; reject the seventh verse, and the parallel, otherwise perfect, is broken vitally and gone.

1. The doctrine of Witness, a main characteristic of St. John's writings.

To give its due force, however, to the preceding parallel, it will be necessary to enlarge our field of view. The doctrine of *Witness* is so peculiarly characteristic of the teaching of St. John, as to be a vital stamp of authenticity upon his chief writings ; and to put the seal of his Apostleship to the whole evidences which attest his authorship of the Book of Revelation. This peculiar feature pervades and characterizes his Gospel, not only in the context just examined, but from its commencement to its close. In the opening of his Gospel, we first meet *the witness* of Saint John the Baptist to Christ as God the Word. 'He came

² 'The whole passage of St. John has evidently a reference to what our Saviour says of the *testimony* of the Father, and of the Spirit. And the Apostle's reasoning is founded on the *concurrent testimony*.'—Bishop Burgess, *Tract on 1 John v. 7*, p. 64.

for a *witness*, to bear *witness* of the Light, that all men, through him, might believe.' Next, we have the *witness* of Christ and of the Godhead to the Truth, in the place above noted. And afterwards, the yet future *witness* of the Holy Ghost: 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth which proceedeth from the Father, *He shall testify of me.*'

We come next to the doctrine of *witness*, as laid down by the same Apostle, in the close of the canon of Scripture, the Book of Revelation. In this wonderful Book, the hand and teaching of him who may be not unfitly characterized as THE APOSTLE OF WITNESS, are unequivocally legible throughout. It opens, like his Gospel, with the doctrine of earthly witness, his own witness to the Truth. It goes on to the mention, the reiterated mention, of the *testimony* of Jesus Christ. It ascends to the vision of 'the temple of the tabernacle of THE TESTIMONY *in Heaven.*' And it concludes with that final *witness*, borne by the Lord Jesus, in his own Person from Heaven, 'He which *testifieth* these things, saith, Surely I come quickly. Amen.'

But the great truth to be noted as bearing on our present argument, is this: that 'the testimony of Jesus' spoken of throughout the Apocalypse, is his testimony, not on earth, but in and from Heaven: that it is as a *heavenly witness*, He, 'the true witness,' throughout this Book, appears; as though manifesting himself as one of the 'Three that bear witness in Heaven, the Father, the Word, and the Holy Ghost.' Nay we *have* in the Apocalypse the three Heavenly

Witnesses, for the message of St. John was ‘*From Him which is, and which was, and which is to come ; and from the seven Spirits which are before the throne ; and from Jesus Christ, the faithful witness, the first-begotten of the dead.*’

When to all this we add, that ‘*the Temple of the tabernacle of the Testimony,*’ afterwards introduced, was also *in Heaven* ; and that ‘*the Temple was filled with smoke from the glory of God, and from his power ;*’ and that the Apostle ‘*heard a great voice out of the Temple,*’—what read we in this record, but that the Triune Jehovah was present in that ‘*Tabernacle of the Testimony*’? what hear we in that ‘*Great Voice,*’ but the Voice of the ‘*Three that bear witness in Heaven, the Father, the Son, and the Holy Ghost*’? From the Gospel and the Apocalypse we pass to his First Epistle.

In his First Epistle we have the same sure mark and test of the hand and authorship of the beloved Apostle. He begins (in conformity with his Divine Master’s prediction, ‘*And ye shall testify of me*’) with his own witness to the truth, ‘*We have seen, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us ;*’ he resumes his testimony in the fourth chapter, and here in immediate connection with the doctrine of the Godhead, as a witness to the Divine agency of the three Persons, ‘*Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour*

of the world.' Here are the three Persons. And it was only following his own texts in the Gospel, and reasoning (as our Lord himself had taught him to reason) according to the rule of the Mosaic Law—'that in the mouths of two or *three* witnesses every word may be established,' that he should progressively ascend, in the fifth chapter, to the legal fulness of testimony contained in the text of the three Heavenly Witnesses. The appearance of the three Divine Persons in the Gospel as *witnesses*, authorizes, in fact, anticipation of their reappearance as *Witnesses* in the Epistle. This just anticipation is met by the seventh verse, and the concurrence of the two records in a point of so high moment is alone a guarantee of its genuineness.

Griesbach himself, we have seen, affirms, 'and fairly and fully states, the affinity between the doctrine of the Epistle and of the Gospel.' Receive the seventh verse, and this affinity is perfect. Reject the seventh verse, and there is a great chasm left; for there remains, then, absolutely no parallel for the Heavenly Witnesses of the Gospel: the life-blood of the affinity of doctrine is lost. The disputed text, therefore, is essential to complete the acknowledged doctrinal parallel. But

2. The seventh verse is required by the grammatical structure of its context.

Porson and Michaëlis are strenuously opposed to any such admission. The former not only denies that the omission of the verse makes any break in the

composition, but dogmatically asserts the contrary opinion. The *shorter* readings, he maintains, are generally the true ones; and that the shorter reading, here, makes the best grammar. Once, however, we know the *animus* of a writer, it is our own fault if we are carried away by his *assertions*. On the contrary, as the rabid adversary of the verse, his reasonings are always justly open to suspicion, and his assertions go for nothing. Sed audi alteram partem.

Mill, Bengel, Wolfius, Bishop Middleton (himself a host), all great Biblical scholars, are all of the contrary opinion. They all maintain that the grammatical structure of the context is alone decisive for the retention of the seventh verse: Bengel's judgment represents them all: '*Adamantina versicularum cohærentia, omnium codicum penuriam compensat.*'³ Wolfius and the Bishop of Calcutta go more into particulars. They agree in judgment that 'without the seventh verse, the solecisms of the eighth will be unaccountable and indefensible: that without the *ἐν* of the seventh verse, the *article* with *ἐν* in the eighth verse is equally unaccountable. 'Neque enim dicitur, *ἐν εἶσι*, neque *εἰς ἐν εἶσι*, sed *εἰς ΤΟ ἐν εἶσι*. Articulus ille *ΤΟ* indicio est, *antecessisse ἐν aliquod*, ad quod respiciatur, hoc sensu, quod testes illi terrestres testi cœlesti *trino*, sed simul *uni*, in hoc negotio suffragentur.' (*Wolf. Cur. Philol. in loc.*) Bishop Middle-

³ 'Intima, denique, versus utriusque connexio, exactus rhythmus, indivisa parodia est: et alter sine altero se habet tanquam periodus composita aut stropha poetica, ubi pars dimidia desideratur.'—*Bengel* in 1 *John* v. 7, 8.

ton's concurrence in this criticism gives it the utmost weight. In the art of medicine, we go, in special cases, not to the general practitioner, but to the surgeon or physician who has studied and mastered that particular branch of his art. So should it be in scholarship: Porson was a great Greek scholar; but, where *the Article* is in question, it is the part of wisdom to go, *not to him*, but to 'MIDDLETON ON THE GREEK ARTICLE.' *His judgment*, upon this one grammatical point in the seventh and eighth verses, is of more worth than all the *articular* judgments that the Bentleys or Porsons ever wrote.

But, while the gap caused by the omission of the seventh verse, is betrayed in the structure of the eighth by the consequent absence of necessary antecedents, the indispensable necessity for the seventh verse is shown by the verse following, which unmistakably denotes the pre-existence of *a twofold testimony*: a human and a Divine; εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν. 'If we receive the *witness of men*, the *witness of God* is greater.' Now here is a double witness, an *earthly* and a *heavenly*. But where is this double witness, without the seventh verse? It is needless to pursue the analysis. Porson's paradox that 'the shorter reading is the true one,' breaks down at every succeeding step. The baldness and brokenness of the mutilated passage displays itself to every unjaundiced eye.⁴

⁴ 'All seems infected that the infected spy,
As all looks yellow to the jaundiced eye.'

It would be easy to multiply marks of breaks in the grammatical structure of the context, consequent upon the absence of the seventh verse; but it is needless. The true order and connection of the composition will be seen in the tabular harmony of the parallel places of St. John's First Epistle and of his Gospel with which I shall close this view of the internal evidences.

The last head of internal evidence for the genuineness of the seventh verse, is one which has never heretofore been brought into the argument. It is of the most commanding kind.

3. The text is demanded by the laws of Hebrew parallelism.

This grand fundamental principle both of Hebrew and Hellenistic composition, first developed by the illustrious Bishop Lowth, in his celebrated 'Prælections on the Sacred Poetry of the Hebrews,' has been triumphantly established in the 'Sacred Literature' of Bishop Jebb, as a law of composition equally pervading the entire structure of the New Testament. This last great discovery (the greatest after Lowth's ever made for the elucidation of Scripture) brings a wholly new principle of criticism into the field, whereby to determine the genuineness, or non-genuineness, of any passages of the New Testament, self-evidently cast in the Hebraic mould.

That the entire context, 1 John v. 6-9, is cast in this mould, will be seen at once by those who are conversant (and all who love the Scriptures ought to

be conversant) with the works referred to, in the following arrangement and distribution of the context here in question.

Οὗτός ἐστιν ὁ ἐλθὼν

δι' ὕδατος καὶ αἵματος,

Ἰησοῦς ὁ Χριστός·

οὐκ ἐν τῷ ὕδατι μόνον,

ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι·

καὶ τὸ Πνεῦμά ἐστιν τὸ μαρτυροῦν,

ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ,

ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα·

καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,

τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα·

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,

ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν.

This passage, viewed as a whole, is a perfect example of Hebrew parallelism. It consists of an introductory clause, followed by two pairs of parallel couplets synonymous, a six-line antithetical stanza, and an antithetical parallel couplet as the close. The six-line stanza contains the twofold witness.

The whole context is constructed strictly according to the laws of Hebrew poetry, as laid down by Bishops Lowth and Jebb. The opening parallel couplets synonymous are clear and simple, and require no comment. The middle, or six-line stanza, is more

artificially constructed : a happy circumstance, as it becomes, in consequence, its own voucher for its unity and integrity as a whole. For its parts will be found to correspond strictly with each other, yet to unite in one sentence.

The structure of this double sentence so knits together all its parts, as to shut out altogether the very idea of a break in its unity : St. Paul's language alone can adequately describe its composition—'the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part.' For, on examination, it will be seen that the first line corresponds with the fourth, the second with the fifth, and the third with the sixth line of the stanza.

To all readers acquainted with the rules of Hebrew parallelism it must at once be apparent, that a sentence so constructed authenticates itself; and speaks, at the same time, *syntactically* for the authenticity of the text of the three Heavenly Witnesses.

In the preceding pages, its authenticity has been tested, and, it is humbly conceived, *demonstrated*, by an induction of proofs gathered from a field of research on a scale altogether beyond all that has been hitherto attempted, on either side, in this great controversy. I would now bring the subject to a close by an *experimentum crucis* : by submitting to the reader in parallel columns the whole passage (1 John v. 6-9) as it stands in the Textus Receptus, and, again, as Professor Porson would have it stand in what I hold to be his mutilated text.

1 *John* v. 6-9 : *the Textus Receptus.*

Οὗτός ἐστιν ὁ ἐλθὼν
δι' ὕδατος καὶ αἵματος,
Ἰησοῦς Χριστός·
οὐκ ἐν τῷ ὕδατι μόνον,
ἀλλ' ἐν τῷ ὕδατι καὶ
τῷ αἵματι·
καὶ τὸ Πνεῦμά ἐστιν
τὸ μαρτυροῦν,
ὅτι τὸ Πνεῦμά ἐστιν ἡ
ἀλήθεια.

Ὅτι τρεῖς εἰσιν οἱ μαρτυ-
ροῦντες ἐν τῷ οὐρανῷ,
ὁ Πατήρ,⁵ ὁ Λόγος,⁶ καὶ
τὸ ἅγιον Πνεῦμα·⁷

καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

Καὶ τρεῖς εἰσιν οἱ μαρτυ-
ροῦντες ἐν τῇ γῇ,

1 *John* v. 6-9 : *Professor Porson's mutilation.*

Οὗτός ἐστιν ὁ ἐλθὼν
δι' ὕδατος καὶ αἵματος,
Ἰησοῦς Χριστός·
οὐκ ἐν τῷ ὕδατι μόνον,
ἀλλ' ἐν τῷ ὕδατι καὶ
τῷ αἵματι·
καὶ τὸ Πνεῦμά ἐστιν
τὸ μαρτυροῦν,
ὅτι τὸ Πνεῦμά ἐστιν ἡ
ἀλήθεια.

Καὶ τρεῖς εἰσιν οἱ μαρτυ-
ροῦντες ἐν τῇ γῇ.

⁵ ὁ πέμψας με Πατήρ,
αὐτὸς με μαρτύρηκε περὶ ἐμοῦ.—*St. John* v. 37.

⁶ ἐγὼ [i.e. ὁ Λόγος] εἰμι ὁ μαρτυρῶν
περὶ ἐμαντοῦ, καὶ μαρτυρεῖ
περὶ ἐμοῦ ὁ πέμψας με Πατήρ.—*St. John* viii. 18.

⁷ ὅταν δὲ ἔλθῃ ὁ Παράκλητος,
ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς,
(τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.—*St. John* xv. 26.)

Here, in point of fact, are the three Heavenly Witnesses of 1 *John* v. 7. The last of the three passages cited here from the Gospel, (*viz.* xv. 26) contains all the three.

240 *The Three Heavenly Witnesses.*

τὸ πνεῦμα, καὶ τὸ ὕδωρ,
καὶ τὸ αἷμα·

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Εἰ τὴν μαρτυρίαν τῶν ἀν-
θρώπων λαμβάνομεν,
ἡ μαρτυρία τοῦ Θεοῦ
μείζων ἐστίν.

τὸ πνεῦμα, τὸ ὕδωρ,
καὶ τὸ αἷμα·

καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν.

Εἰ τὴν μαρτυρίαν τῶν ἀν-
θρώπων λαμβάνομεν,
ἡ μαρτυρία τοῦ Θεοῦ
μείζων ἐστίν.

CHAPTER XXI.

Internal Evidences from Comparison of St. John's Gospel with his First Epistle.

THE close parallel of doctrine between St. John's Gospel and his First Epistle is admitted on all sides. The law of witness is the common starting-point in both records. The Gospel opens with the witness of St. John the Baptist: the Epistle, with the witness of St. John the Evangelist himself. The Gospel adduces three Heavenly Witnesses in confirmation of its doctrine: a fact which, to complete the universally acknowledged parallel, renders the text of the three Heavenly Witnesses indispensable in the Epistle. These data will suffice to set the evidences of the following Harmony of the parallel passages in their true light.

Harmony.

St. John v. 31-37.

1 John v. 7.

ἐὰν ἐγὼ μαρτυρῶ περὶ ὅτι τρεῖς εἰσω
ἐμαντοῦ, ἡ μαρτυρία μου
οὐκ ἔστιν ἀληθής.

ἄλλος ἐστὶν ὁ μαρτυρῶν οἱ μαρτύροῦντες ἐν τῷ
περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀλη- οὐρανῶ,
θής ἐστὶν ἡ μαρτυρία ἣν
μαρτυρεῖ περὶ ἐμοῦ.

ὕμεις ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω . . .

ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ Πατήρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ Πατήρ με ἀπέσταλκε·

καὶ ὁ πέμψας με Πατήρ, ὁ Πατήρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ.

viii. 18.

ἐγὼ εἶμι ὁ μαρτυρῶν ὁ Λόγος, περὶ ἐμαντοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με Πατήρ.

xv. 26.

ὅταν δὲ ἔλθῃ ὁ Παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ Πατρὸς,

τὸ Πνεῦμα τῆς ἀληθείας, καὶ τὸ ἅγιον Πνεῦμα, ὃ παρὰ τοῦ Πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ.

From this Harmony the reader will at once see, that, in the passages taken from St. John's Gospel, we have the three Heavenly Witnesses, the Father, the Word, and the Holy Spirit, as enumerated in the seventh verse of the fifth chapter of his First Epistle: with this difference only, that, in the Gospel, the witness of the Holy Ghost is spoken of as *future*; an appropriate difference, which St. John has himself explained—*οὐπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.* When our Lord spake, 'the Holy Ghost was not yet come.' When St. John wrote, he was not a future, but a present third witness.¹

Now the seventh verse is the only place in the First Epistle where the three Heavenly Witnesses spoken of in the Gospel are mentioned. Excise this verse, and you make a complete break in the universally acknowledged parallel between the Gospel and the Epistle; and this in the most important of all doctrinal points, the doctrine of the Godhead. Retain it, on the other hand, and the parallel is perfect.² The

¹ The above view was arrived at solely by collation of the Gospel passages in question with the seventh verse. I had the happiness, subsequently, to find my independent judgment in unison with that of Bengel: 'Jesus Christus, ante passionem, de suæ et Patris testimonio aperte locutus erat. *Accedit*, post glorificationem maxime, testimonium Spiritus Sancti . . . Quare, ut antea *binarius* testium urgebatur, Joh. viii. 17, ita, nunc, *trias.*'—*Bengel. in loc.*

² That acutest of textualists, Bengel, again, tactfully points out a theological necessity which authenticates the seventh verse: 'καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.—Unum sunt hi tres; sicut duo, Pater et Filius, unum sunt. Spiritum a Patre et Filio sejungere nil potest. Nam si cum Patre et Filio Spiritus unum non esset, dicere deberemus,

criticism that can hesitate between these alternatives, seems intelligible only on one or other of two grounds, unsoundness of doctrine, or unsoundness of understanding. That a parallel otherwise confessedly of the closest kind, and, taken with the existing seventh verse, altogether perfect, should leave a gap, a chasm, a total blank, at the doctrinal point beyond all others of the supremest importance, is a proposition so contrary to experience and common sense, as scarcely to leave room for any milder explanation.

cum Patre et Filio, qui unum sunt, Spiritum esse duo: quod abhorret a tota revelationis divinæ summa.'—*Bengel. in 1 Joh. v. 7.*

'Unum sunt, essentia, notitia, voluntate, atque adeo consensu testimonii.'—*Id. ib.*

CHAPTER XXII.

Internal Evidences for the Text of the Three Heavenly Witnesses, from Comparison of 1 John v. 7 with Apocalypse xv. 5, 8, xvi. 1, 17, and xix. 5.

THE relation between 1 John v. 7 and the above texts from the Apocalypse is close as that between two *tallies*. Rev. xv. 5, we find the 'Tabernacle of Witness opened in Heaven;' xv. 8, we learn that the Inhabitant of this Tabernacle, or Temple, was God; xvi. 17, that 'a great voice ['voices,' Rev. iv. 5] went forth from the Throne of this Temple in Heaven:' self-evidently the *Voice*, or *Voices*, of GOD. This Voice from the Tabernacle of Witness spake *three times*: viz. xvi. 1, xvi. 17, and xix. 5. The *γένουε* of the second voice, answering to the *τετέλεσται* (St. John xix. 30), bespeaks that of the *Λόγος*, or second Person: an inference demonstrated by the recurrence of the *γένουε*, Apoc. xxi. 6, where the *Λόγος* speaks in his own Person, as *τὸ Α καὶ τὸ Ω*, as in the first chapter. The second Voice, then, being that of the *Λόγος*, the first and third would be those of the Father and the Holy Spirit.

Here, then, are the three Heavenly Witnesses of the Epistle reappearing in the Apocalypse *in the very act of bearing witness from the Throne of the Tabernacle*

of Witness in Heaven. The Epistle tells of their Testimony: the Apocalypse of the Act of bearing it.

Thus his Gospel, on the one hand, and his Apocalypse, on the other, supply St. John's own authentication of the seventh verse of his First Epistle. The 'Three that bear witness in Heaven,' stand revealed alike in all the three records. That the Gospel and the Apocalypse should undeniably contain them, yet their corresponding presence in the Epistle be pronounced an interpolation, is a pitch of paradox that I leave to the lovers of paradox to swallow and digest if they can. In point of fact, so essential is the seventh verse to preserve the undeniable parallel of the Epistle with the Gospel and Apocalypse, that, had it altogether dropped out, I hesitate not to affirm that a sane criticism might have detected the omission, and noted the Epistle as, at this point, mutilated and defective.

Every Catholic Christian should recognize the substance of the seventh verse in Rev. xv. 5, 8. *καὶ ἰδοὺ, ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ. . . καὶ ἐγεμίσθη ὁ ναὸς ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ.* because GOD is here; and, where GOD is, the Trinity in Unity is. There is no escape from this inference, save for heretics who deny the doctrine. The passages of the Apocalypse now first brought together, are simply the substance of 1 John v. 7 unfolded.

Recapitulation.

Rev. xv. 5, we find a Temple or Tabernacle of Witness in Heaven. Rev. xv. 8, we find GOD the

The Three Voices of Apocalyptic Witness. 247

inhabitant of this Temple. Rev. xvi. 1, xvi. 17, and xix. 5, we have *the three Heavenly Witnesses* of the Epistle in *three voices from the heavenly Temple and Throne.*

καὶ μετὰ ταῦτα εἶδον, καὶ, ἰδοὺ, ἠνοίγη
ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ
οὐρανῷ.

Witness of Father.

καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ, κ.τ.λ.

Witness of the Logos.

καὶ ἐξῆλθε φωνὴ μεγάλη
ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου,
λέγουσα· ΓΕΓΟΝΕ.

Witness of Holy Spirit.

καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγο ἡ α, κ.τ.λ.

The three Heavenly Witnesses symbolized by these three voices are followed, Rev. xxi. 22, by a passage which proclaims the mystic Temple to be THE GODHEAD.

καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ·
ὁ γὰρ Κύριος ὁ Θεὸς ὁ Παντοκράτωρ
ναὸς αὐτῆς ἐστι,
καὶ τὸ ἄρνιον.

In this passage, the Temple of Witness is revealed to be the Godhead itself, the Trinity in Unity. This annunciation is a golden link between the texts above cited and the text of the three Heavenly Witnesses; and conclusive for my explanation of those passages as expository of the mystery of the Trinity in Unity.

248 *The Three Heavenly Witnesses.*

Harmony of 1 John v. 7 with Rev. xv. 5, xvi. 1, 17, and xix. 5.

<p>Ὅτι τρεῖς εἰσὼ οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ. ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα. καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.</p>	<p>Ἡνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν οὐρανῷ. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λέγουσα. καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε. καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε, λέγουσα. καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες· Ἀμήν. Ἀλληλουῖα.</p>
---	---

*The Tabernacle of Witness: Exod. xxxviii.,
Num. xvii. 7, 8.*

Had Scripture been duly compared with Scripture, and the Old Testament been brought to throw its light upon the New, in the conduct of this controversy, the Christian world could not have been blinded by the narrow and one-sided reasonings of the adversaries of the disputed verse. I have shown that its presence is indispensable to the harmony of St. John's

Proof, typical and antitypical, of 1 John v. 7. 249

First Epistle, with his Gospel, on the one hand, and with his Apocalypse, on the other. I proceed to show, in conclusion, that the three parallel contexts are antitypes of the one original type, the Tabernacle of Witness of the Mosaic Law. For this Tabernacle was the Temple of the Triune Jehovah; and the three Persons of the Trinity bare witness from it. The Mosaic Tabernacle of witness upon earth, and St. John's Tabernacle of witness in heaven, are strictly type and antitype; and the text of the three Heavenly Witnesses is the expression only of their common testimony, the *nexus utriusque*. Both Tabernacles were alike filled by the presence of Jehovah; and the presence of Jehovah is that of three Persons and one God. Moses tells us that 'Then a cloud covered the tent of the congregation, and the glory of the Lord filled the Tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the Tabernacle.' (Exod. xl. 34, 35.) St. John tells us that 'The Temple of the Tabernacle of the Testimony in Heaven was opened. And the Temple was filled with smoke from the glory of the Lord; and no man was able to enter into the Temple.' (Rev. xv. 8.) Here is the same manifestation, the same glory, the same Divine presence: only, in the one instance, on earth, in the other, in heaven. The Tabernacle, in both instances, is 'The Tabernacle of Testimony:' the glory, in both, is the glory of Jehovah: and the three-fold voice, recorded in the Apocalypse as issuing from the heavenly tabernacle

250 *The Three Heavenly Witnesses.*

of witness, 'the voices of God.' The text of the three Heavenly Witnesses only repeats this three-fold Divine witness. It supplies the one essential and vital link indispensable to complete the otherwise perfect parallel of the Epistle with the Gospel and Apocalypse ; and thus stands verified *by the necessity of the case.*

APPENDIX.



No. I.

THE PATRISTIC TERMINOLOGY OF THE TRINITY IN UNITY
UNIFORMLY TRACEABLE, MORE OR LESS DIRECTLY,
TO THE NOMENCLATURE IN 1 JOHN V. 7.

THE DOCTRINE of a Trinity in Unity in the Godhead, is amply indicated throughout both Testaments. But the connumeration of the Persons by their names is confined to two texts: St. Matthew xxviii. 19, and 1 John v. 7. From the former of these passages the triune mystery is most clearly derivable inferentially; but in the latter passage alone is it categorically stated. This fact gives a force and significance to all like categorical statements in the Fathers respecting the 'one tri-personal Godhead,' which no sophistry can evade. It tells us that all such Patristic statements of the doctrine must have originated in the one text of Scripture which alone contains and authorizes it. Viewed in this, the only just light, every passage in the Fathers, which at once, connumerates the Persons, and affirms their Unity, stands *ipso facto* established as either quotation, or paraphrase of the seventh verse. When the Patristic nomen-

clature for the Persons coincides with the nomenclature of this verse, the argument for quotation or paraphrase is obviously carried to its utmost height. Thus much premised, I here submit a selection of passages from two only of the greatest Greek Fathers, St. Athanasius and St. Basil: being passages of which the seventh verse is the sole Scripture cloak-pin: beginning with examples in which the names of the Persons are identical with those in 1 John v. 7. Let us fix our eye on the verse itself once more, ere we pass to its Patristic illustrations.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, ὁ Πατήρ, ὁ Λόγος, καὶ τὸ Ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἓν εἰσι.

St. John's nomenclature of the Persons is thus repeated, in the following passages from the great champion of the doctrine of the Trinity in Unity, St. Athanasius.

ἄνελε δὴ μοι τὸν ἐν τύπῳ ἐστηριγμένον, ὅτι διανοῇ περὶ Θεοῦ καὶ τοῦ Λόγου, καὶ τοῦ Πνεύματος. ἄνελε τοπικοὺς χωρισμούς.—*S. Athan. Or.* tom. i. p. 659.

ὁ Θεὸς εἷς ἐστίν, ἀλλ' ἐστὶ τρισύποστατος, Πατήρ, Λόγος, καὶ Πνεῦμα Ἅγιον.—*Id. Or.* tom. ii. p. 439.

Πατήρ, Λόγος, καὶ Πνεῦμα Ἅγιον· τρία πρόσωπα, καὶ εἷς τῇ φύσει Θεός.—*Id. ib.* p. 440.

ἄχώριστος ὁ Λόγος καὶ τὸ Πνεῦμα τὸ θεῖον ἐκ τοῦ Πατρός.—*Id. ib.* 449.

Can a stronger note of tacit quotation be imaginable, than this repetition of a nomenclature of the Persons peculiar to the seventh verse? The mark of

designed quotation is strengthened, when we find St. Athanasius, presently after, using the nomenclature of the baptismal formula, in a passage, in other respects approximating still more nearly to the wording of the seventh verse. Here is from the same context.

ἐπὶ τοῦ Θεοῦ τὰ τρία πρόσωπα, τὸν τε Πατέρα, καὶ Υἱὸν, καὶ τὸ Ἅγιον Πνεῦμα, Θεὸν ἕνα λέγομεν, καὶ οὐ τρεῖς.—Id. ib.

The following Athanasian paraphrases of the triune doctrine, as stated categorically in the seventh verse, and there only, will speak for themselves.

οὔτε μὴν τρία ὁμολογοῦντες πράγματα, καὶ τρία πρόσωπα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἁγίου Πνεύματος, κατὰ τὰς γραφὰς, τρεῖς διὰ τοῦτο τοὺς Θεοὺς ποιούμεν . . . Θεὸν ἕνα μόνον οἶδαμεν.—Or. tom. i. p. 897.

The *κατὰ τὰς γραφὰς* marks this out as paraphrase of the seventh verse. The same remark applies equally to the next example: viz.

οὕτω μοι τὸ τῆς θεότητος ἀδιαίρετον, εὐσεβῶς ἐκ τῶν θείων λόγων καταμάνθανε, ἐν τρισὶν ἕν εἶδος κατανοῶν.—Or. tom. i. p. 661. This is after 1 John v. 7: the only text which thus speaks.

πιστεύομεν τοιγαροῦν εἰς Πατέρα, καὶ Υἱὸν, καὶ Ἅγιον Πνεῦμα· Τριάδα ὑποστάσεων . . . καὶ τὴν ἔνωσιν ἀσύγχυτον.—Or. tom. i. p. 1029.

καὶ ἀσύγχυτον τὴν ἔνωσιν· ἐν ὀνόματι τοῦ Θεοῦ, ἔχοντα . . . ἐπεὶ καὶ ἕνα Θεὸν, ἐν Τριάδι προσώπων καθομολογοῦμεν.—Id. ib.

ὅταν δὲ τὰ πάντα ἐνεργῆται ὑπὸ τοῦ Θεοῦ, διὰ

Χριστοῦ, ἐν Ἀγίῳ Πνεύματι· ἀχώριστον ὁρῶ ἐνεργεῖαν τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ Ἀγίου Πνεύματος· ἀλλ' οὐ διὰ τοῦτο συμπλέξας τὸ ἐξ οὐ, καὶ δι' οὐ, καὶ ἐν ᾧ, βιάζομαι τὴν Τριάδα μονάδα ποιεῖν.—*Op. tom. i. p. 661-2.*

οὐκ ἐστὶν ἡμῶν ἡ πίστις εἰς τὴν κτίσιν· ἀλλ' εἰς ἓνα Θεὸν Πατέρα, —καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, καὶ ἐν Πνεῦμα Ἅγιον· ἓνα Θεὸν τὸν ἐν τῇ ἀγίᾳ καὶ τελείᾳ Τριάδι γνωσκομεν, εἰς ἣν καὶ βαπτιζόμενοι.—*Op. tom. i. p. 941.*

ἓνα Θεὸν ἐν τρισὶν ὑποστάσεσι θεολογοῦντες, μίαν ἔχοντα τὴν οὐσίαν.—*Op. tom. i. p. 1029.*

ἐν ἅπασιν γὰρ οἷς δοξάζεται ὁ Πατὴρ, θεολογούμενος, ἐν αὐτοῖς δοξάζεται καὶ ὁ Υἱὸς, καὶ τὸ Πνεῦμα τὸ Ἅγιον· καὶ ἐντεῦθεν, τέλειος Θεὸς ὁ Πατὴρ λέγεται, καὶ τέλειος Θεὸς ὁ Υἱὸς, καὶ τέλειος Θεὸς τὸ Πνεῦμα τὸ Ἅγιον.—*Id. ib.*

οὐχ ἕκαστον οὐσία λέγεται, ἀλλὰ περὶ τὴν οὐσίαν· ὡς ἐκ δύο καὶ πλείονων ἐπὶ ἓν ἔχοντα τὴν ἀναφορὰν, κατὰ τὸ ἐπιμεριζόμενον ἐμάθωμεν, ἃ καὶ ἄθροισμα καὶ πλήρωμα θεότητος λέγεται κατὰ τὴν γραφὴν. οὐ κατὰ μίαν ὑπόστασιν μόνον ἀνάγοντα, ἀλλὰ καθ' ἕκαστον τῶν ἀγίων Τριῶν, ἐπίσης θεωρούμενα καὶ θεολογούμενα.—*Ib. id. p. 1030.*

οὐ πρότερον τὸν Πατέρα, καὶ ὕστερον τὸν Υἱὸν καὶ τὸ Πνεῦμα· ἀλλ' ἅμα Πατέρα, καὶ Υἱὸν, καὶ Ἅγιον Πνεῦμα, ἓνα Θεὸν ἐν τρισὶν ιδιότησι.—*Id. ib.*

ἓνα Θεὸν ἐν τρισὶν ὑποστάσεσι θεολογοῦντες.—*Id. ib.*

πρῶτον πάντων, πιστευσον εἰς ἓνα Θεὸν . . . Πατὴρ, καὶ Υἱὸς, καὶ Ἅγιον Πνεῦμα, τρεῖς ὑποστάσεις, μία

θεότης, μία δύναμις, ἐν βάπτισμα. — *Or.* tom. i. p. 1047.

μία τῆς Τριάδος ἡ θεότης ἐξ ἑνὸς τοῦ Πατρὸς γνωσσομένη. τῆς μὲν [οὖν] καθολικῆς πίστεως ὁ χαρακτήρ οὗτος. — *Or.* tom. ii. p. 15.

διὰ τοῦτο αὐτὸς ὁ Κύριος τῷ ὀνόματι τοῦ Πατρὸς αὐτοῦ συνέταξεν, ἕνα δείξῃ, ὅτι οὐκ ἐκ διαφόρων· τουτέστι ἐκ [τοῦ] κτιστοῦ [καὶ] κτίσματος, συνέστηκεν ἡ ἅγια Τριάς· ἀλλὰ μία ταύτης ἡ θεότης ἐστί. — *Id.* *ib.* p. 14, 15.

διὰ τοῦτο γὰρ ἐν Τριάδι, ἐν Πατρὶ, καὶ [ἐν] Τίῳ, καὶ [ἐν αὐτῷ] τῷ Πνεύματι, μία θεότης ἐστί, καὶ ἐν αὐτῇ τῇ Τριάδι, ἕν ἐστι τὸ βάπτισμα. — *Id.* *ib.* p. 18.

ἐπὶ δὲ τῆς θεολογίας, μίαν φύσιν ὁμολογοῦμεν τῆς ἁγίας Τριάδος, τρεῖς δὲ ὑποστάσεις· καὶ γὰρ Πατὴρ καὶ Τίος καὶ Ἅγιος Πνεύματος, μία φύσις ἐστί, καὶ μία οὐσία . . . τρεῖς δὲ ὑποστάσεις, καὶ τρεῖς χαρακτήρες, καὶ τρία πρόσωπα· τουτέστι Πατὴρ καὶ Τίος καὶ Πνεῦμα Ἅγιον· μία θεότης ἐστὶν ἐν τρισὶ προσώποις γνωριζομένη. — *Id.* *ib.* p. 44.

Θεὸς μὲν εἷς, πρόσωπα δὲ τοῦ ἑνὸς Θεοῦ τρία, Πατὴρ, Τίος, καὶ Ἅγιος Πνεύματος. — *Or.* tom. ii. p. 437.

οὕτως καὶ ὁ Θεὸς ἡ Τριάς, ὁ Πατὴρ, καὶ ὁ Τίος, καὶ τὸ Πνεῦμα τὸ Ἅγιον, ἕν ἐστι καὶ τρία. — *Id.* p. 438. (This is 1 John v. 7.)

οὕτως Πατὴρ, Λόγος, καὶ Πνεῦμα Ἅγιον τρία πρόσωπα, καὶ εἷς τῇ φύσει Θεός. — *Id.* p. 440.

The whole of the foregoing categorical statements of the doctrine of the Trinity in Unity, I affirm, without possibility of effective contradiction, are

paraphrases of the seventh verse, the only text which categorically lays down the catholic doctrine, as stated by St. Athanasius in those excerpts.

St. Basil.

εἷς μὲν Πατὴρ ὁ Θεὸς—εἷς δὲ Υἱὸς—ἐν δὲ καὶ τὸ Πνεῦμα τὸ Ἅγιον—τὸ μετὰ Πατρὸς καὶ Υἱοῦ συνδοξαζόμενον.—*Op. tom. ii. p. 121.*

καὶ ἡμῶν μὲν ἐπιδεικνύντων ἐνεργείας τὰς αὐτὰς Πατρὸς, καὶ Υἱοῦ, καὶ Πνεύματος, οὐχ ὁρᾶς τὴν ἕνωσιν.—*Id. ib. p. 124.*

τῆς Τριάδος τὴν ἕνωσιν ἐν κοινωνίᾳ τῶν ὀνοματῶν ἐπιγνωστέον.—*Id. ib. p. 127.*

ἐνῶν καὶ δηλῶν ἐν Πατρὶ καὶ Υἱῷ τὸ Πνεῦμα.—*Id. ib.*

The example next in order, with like affinity in substance, contains circumstances peculiarly identifying it as a designed and direct reference to the seventh verse. For, 1. it appeals to St. John as its one authority; 2. it treats of the Trinity in Unity; 3. it refers specially to the names of the Persons. And lastly, it introduces the second Person as ὁ Λόγος, the term applied to designate it by St. John alone, and equally in his Gospel and Epistle.

καὶ τοι λέγοντος Ἰωάννου, ὅτι ὁ Λόγος σὰρξ ἐγένετο, καὶ τῷ Λόγῳ τῆς σαρκώσεως ἐπιγραφομένης. ἀλλὰ διὰ πάντων δῆλον, ὅτι καὶ ἐν τῷ Λόγῳ τὸ Πνεῦμα, τῆς ἐνώσεως τῆς κατὰ τὴν θεότητα μὴ διαιρουμένης. Τριάδα γὰρ ἢ τῶν τριῶν ὀνομάτων παράληψις ἐξαριθμεῖ, καὶ τῆς Τριάδος ἔχει τὴν ἕνωσιν, ἢ καὶ

καθ' ἐν ὄνομα δήλωσις· ὡς τὸ, ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ ἐν αὐτῷ τὰ πάντα, συνῆγεν εἰς ἐν ὄνομα τότε Πατρὸς ἰδέωμα [a Patristic solecism?] καὶ τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Πνεύματος· εἰς γὰρ Θεὸς, ἐξ οὗ τὰ πάντα· καὶ εἰς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα· ἐν δὲ Πνεῦμα Ἅγιον, ἐν ᾧ τὰ πάντα.—*Op.* tom. ii. pp. 127, 128.

Remarks.

1. St. John is the one authority introduced in this passage. 2. The passage, like the seventh verse, treats of the names of the three Persons of the Trinity. 3. St. John alone has ὁ Λόγος, as the name or title of the second Person. 4. ὁ Λόγος is the name here given by St. Basil, in speaking of the names of the Persons in connection with St. John. 5. St. John nowhere connumerates or connominates the three Persons, unless it be in the seventh verse. 6. St. Basil certainly here speaks of the three Divine names solely as recorded by St. John. 7. The seventh verse is the only Johnian text in which they are recorded, and the second Person by the exclusively Johnian term, ὁ Λόγος. 8. Therefore, St. Basil's words in this context are unquestionably an appeal to that verse.

καθ' ὃ δὲ, εἰς Θεὸς ἡ Τριάς.—*Id.* p. 833.

Here is an ancient Church Formula, giving in three words the three-one doctrine of the seventh verse.

Πατὴρ, καὶ Υἱὸς, καὶ Ἅγιον Πνεῦμα, φύσις μία ἡ αὐτή, καὶ Θεότης μία.—*Id.* p. 848.

In the last two examples, the three-one doctrine of the seventh verse, and peculiar to it as in it alone categorically stated, is expressed in the fullest clarity, but fewest possible words. The verse, in point of fact, is epitomized in both clauses.

I proceed to show that, while St. Basil, here, thus gives in brief the essence of the verse, he elsewhere unfolds and paraphrases it in all its fulness as revealing the triune Godhead *as witnesses*.

The three Heavenly Witnesses, I maintain, are distinctly traceable in the following context.

ἀρίθμησον, εἰ βούλει, τὰ πρόσωπα. ἐγώ, φησὶν, εἰμι ὁ μαρτυρῶν· εἰς· καὶ μαρτυρεῖ περὶ ἐμοῦ [ὁ Πατὴρ] ὁ πέμψας με· δύο· μήτε σὺ φοβοῦ τὴν τῶν προσώπων [i.e. τῶν τριῶν] ὁμολογίαν· ἀλλὰ λέγε Πατέρα· λέγε καὶ Υἱόν· μὴ ἐνὶ πράγματι δύο ὀνόματα ἐπιφθεγγόμενος . . . δεινὴ γὰρ ἀγνομοσύνη μὴ καταδέχεσθαι τὰ διδάγματα τοῦ Κυρίου, εὐκρινῶς διίστῶντος τῶν προσώπων τὴν ἑτερότητα. ἐὰν γὰρ ἀπέλθω, φησὶ, παρακαλέσω τὸν Πατέρα, καὶ ἄλλον πέμψει Παράκλητον ὑμῖν. οὐκοῦν, Υἱὸς μὲν ὁ παρακαλῶν, Πατὴρ δὲ ὁ παρακαλούμενος, Παράκλητος δὲ ὁ ἀποστελλόμενος· ἄρ' οὖν οὐ φανερώς ἀνασχυντεῖς ἀκουῶν· ἐγὼ περὶ τοῦ Υἱοῦ, ἐκεῖνος δὲ, περὶ τοῦ Πατρὸς, ἄλλος, περὶ τοῦ Πνεύματος τοῦ Ἁγίου, καὶ πάντα φύρων, καὶ πάντα συγχέων, καὶ ἐνὶ πράγματι τὰς πάσας προσηγορίας [i.e. the three Persons] περιτιθείς· μὴ μὲν τοι μηδὲ σὺ ἄρπαγμα πρὸς τὴν ἀσέβειαν λάβης τὴν τῶν προσώπων [i.e. the three Persons—οἱ Τρεῖς] διαίρεσιν.—*S. Basil. Op. tom. i. pp. 603-4.*

As his theme, throughout this context, is *the witness*

of the Godhead, we have here, virtually, St. John's three Heavenly Witnesses: the Father, the Son, and the Paraclete, all three specified in this passage.

The triune doctrine of the seventh verse is thus resumed in the succeeding context.

ἃ τοίνυν ἐλέγομεν περὶ τοῦ Τιῶν, ὅτι δεῖ ὁμολογεῖν ἴδιον αὐτοῦ πρόσωπον, ταῦτ' ἔχομεν λέγειν καὶ περὶ τοῦ Πνεύματος τοῦ Ἁγίου. οὐ γὰρ ταῦτόν ἐστι τῷ Πατρὶ τὸ Πνεῦμα, διὰ τὸ γεγράφθαι Ὅτι Πνεῦμα ὁ Θεός· οὐδὲ πάλιν Τιῶν καὶ Πνεύματος ἐν πρόσωπόν ἐστιν . . . οὐχὶ προσώπων σύγχυσις. ἔστι μὲν γὰρ ὁ Πατήρ. . . ρίζα καὶ πηγὴ τοῦ Τιῶν καὶ τοῦ Ἁγίου Πνεύματος. ἔστι δὲ ὁ Τιὸς ἐν πλήρει Θεότητος, ζῶν Λόγος [his name in the seventh verse, and there only where speaking of the three Persons]. πλήρες δὲ καὶ τὸ Πνεῦμα, οὐ μέρος ἐτέρου, ἀλλὰ τέλειον καὶ ὁλόκληρον θεωρούμενον. καὶ συνῆπται μὲν ὁ Τιὸς τῷ Πατρὶ ἀδιαστάτως. συνῆπται δὲ καὶ ἀδιαστάτως τῷ Τιῷ τὸ Πνεῦμα.—*Id. ib.* pp. 606, 607.

Again: ὅταν οὖν ποτε συνάψωμεν τὴν Τριάδα, μὴ ὡς ἐνὸς πράγματος ἀδιαιρέτου μέρη φάνταζον τὰ Τρία (δυσσεβῆς γὰρ ὁ λογισμὸς), ἀλλὰ Τριῶν. . . ὅπου γὰρ Ἁγίου Πνεύματος παρουσία, ἐκεῖ καὶ Χριστοῦ ἐπιδημία· ὅπου Χριστὸς, ἐκεῖ καὶ ὁ Πατήρ παρέστι δῆλον ὅτι.—*Id. ib.* p. 607.

The fifth chapter of St. John's First Epistle is, emphatically, a *Confession of Faith*. It opens with—*πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός*. It resumes (v. 10), *ὁ πιστεύων εἰς τὸν Τιὸν τοῦ Θεοῦ*. It appeals (v. 13), exclusively to the professors of this faith: *ταῦτα ἔγραψα ὑμῖν πιστεύουσιν εἰς τὸ ὄνομα*

τοῦ Τριῶ τοῦ Θεοῦ. . . ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Τριῶ τοῦ Θεοῦ. In the midst of these confessions of the faith stands the seventh verse; the crown and consummation of them all, as it is a declaration of faith in the Triune Godhead. From these premises I infer that the seventh verse would be rightly characterized as 'The Confession of the Faith.'

I ask my readers to view in this aspect my next quotation from the adjoining context of St. Basil; and to judge for themselves whether, as it undeniably appeals to the Baptismal Formula, it does not equally appeal to the seventh verse.

ταύτην δὲ τὴν συνάφειαν δηλοῖ, καὶ ἡ παράδοσις τοῦ βαπτίσματος, καὶ ἡ ὁμολογία τῆς πίστεως. —*Id. ib.* p. 607.

His topic is the conjunction, or union in one, of the three Persons of the Godhead, τὴν συνάφειαν. This conjunction is categorically stated in two texts only: viz. St. Matthew xxviii. 19, and 1 John v. 7. His ἡ παράδοσις τοῦ βαπτίσματος is incontrovertibly an appeal to the former text. Is not his ἡ ὁμολογία τῆς πίστεως, by parity of inference, equally an appeal to the latter? The *fact* that he refers to a known text of Scripture in the one case, is our guarantee for his reference to a known parallel text of Scripture in the other. Two authorities are referred to: the first certainly, the second presumably, SCRIPTURE. There are but the two texts. St. Basil names the one: who can rationally question that he intends the other? To pass, without note of transition, from the Word of God, to the words of man, is about the last anomaly

that could credibly be laid to the charge of this great ancient. I leave others to form their own judgment in the matter: for myself I hold that his ἡ ὁμολογία τῆς πίστεως is the seventh verse.

The soundness of this argument from the internal evidences, which thus significantly identify St. Basil's ἡ ὁμολογία τῆς πίστεως as a reference to the seventh verse, will, it is conceived, be placed beyond question, if St. John shall be found, in the preceding context, speaking of a *confession* of faith in Christ, and using the very term ὁμολογέω or ὁμολογία, which St. Basil employs in the phrase now under consideration. Now this St. John does twice in the fourth chapter: namely, verse 2, πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι· and verse 15, ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. In both places, St. John speaks emphatically, almost technically we may say, of the ὁμολογία, or confession of faith in Christ, and in so doing, prospectively points out to us the source of St. Basil's phrase, ἡ ὁμολογία τῆς πίστεως. While, St. Basil's context relating exclusively to the Trinity in Unity, his strictly *Johinian* expression fixes itself unequivocally to the seventh verse.

I conclude with two striking indications of further reference, still from the same fruitful context.

οἱ δὲ χωρίζοντες Πατρὸς καὶ Υἱοῦ, καὶ τῆ κτίσει συναριθμοῦντες τὸ Πνεῦμα, ἀτελὲς μὲν ποιοῦσι τὸ βάπτισμα, ἑλλιπῆ δὲ τὴν ὁμολογίαν τῆς πίστεως.

262 *The Three Heavenly Witnesses.*

οὔτε γὰρ ἡ Τριάς μένει Τριάς ὑφαιρουμένου τοῦ Πνεύματος.—*Id. ib.* p. 607.

ἀλλὰ μὴ χωρίσης Πατὴρ καὶ Υἱὸν τὸ Πνεῦμα τὸ Ἅγιον· δυσωπείτω σε ἡ παράδοσις· ὁ Κύριος οὕτως ἐδίδαξεν, Ἀπόστολοι ἐκήρυξαντο, Πατέρες δὲ ἐτήρησαν, Μάρτυρες ἐβεβαίωσαν· ἀρχέσθητι λέγειν ὡς ἐδιδάχθης.—*Id. ib.* p. 608.

No. II.

Constant traces of the seventh verse, in the use of St. John's peculiar term ὁ Λόγος, by the Greek Fathers.

ST. ATHANASIUS.

καὶ νυχθῆναι τὴν πλευρὰν τοῦ Λόγου τῇ λόγκῃ, ἵνα ὁ μάλωψ ἐν τῇ νύξει καθάρσιον γένηται τῇ οἰκουμένῃ, τὸ αἶμα καὶ τὸ ὕδωρ τῷ γένει τῶν ἀνθρωπῶν.—S. Athan. *Or.* tom. i. p. 1078.

οὕτως Πατὴρ, Λόγος, καὶ Πνεῦμα Ἅγιον, τρία πρόσωπα, καὶ εἰς τῇ φύσει Θεός.—*Id.* tom. ii. p. 440.

ὅτε διανοῇ περὶ Θεοῦ, καὶ τοῦ Λόγου, καὶ τοῦ Πνεύματος, ἄνελε τοπικοὺς χωρισμοὺς, καὶ μὴ ἀλλαχοῦ τὸν Πατέρα, ὄντα, ἀλλαχοῦ δὲ τὸν Υἱὸν ἐκπέμπει, ἐκ τοῦ γενῶν ὑποπτέουσιν.—*Id.* tom. i. p. 659.

ὁ Θεὸς εἰς ἔστιν, ἀλλ' ἔστι τρισυπόστατος, Πατὴρ, Λόγος, καὶ Πνεῦμα Ἅγιον.

ST. BASIL.

ἔστι μὲν γὰρ ὁ Πατὴρ . . . ρίζα καὶ πηγὴ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. ἔστι δὲ ὁ Υἱὸς ἐν πλήρει Θεότητι, ζῶν Λόγος.—*Id.* tom. i. 606, 607.

ἀλλὰ Λόγος μὲν ὁ πρὸς Θεὸν ὢν ἐν ἀρχῇ, καὶ Θεὸς ὢν· Πνεῦμα δὲ στόματος Θεοῦ, τὸ Πνεῦμα τῆς ἀληθείας,

264 *The Three Heavenly Witnesses.*

ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται· τρία τούτων νοεῖς, τὸν προστάσσοντα Κύριον, τὸν δημιουργοῦντα Λόγον, τὸν στερεοῦντα τὸ Πνεῦμα τὸ Ἅγιον.

πιστεύουσιν εἰς Θεὸν, καὶ Λόγον, καὶ Πνεῦμα, μίαν οὐσαν Θεότητα . . . ἕκαστον ἐπὶ τῆς Τριάδος ἐν ὧν ἐκτυγνώσκηται, εἰς Πατῆρ, εἰς Υἱὸς, ἐν Πνεῦμα Ἅγιον.¹
—*Id.* tom. ii. p. 121.

Evidence for the seventh verse, arising from the peculiar use of St. John's special term, ὁ Λόγος, in ancient Creeds.

It is fairly assumable as an axiom, that the definitions of the Godhead, and the denominations of its Persons, in ancient Creeds, are, or purport to be, directly drawn from Scripture.

It is on this principle, and with this well-founded assumption in view, that the attention of the reader is specially invited to the following examples of the use of St. John's term, ὁ Λόγος, instead or in precedence of our Lord's term, ὁ Υἱὸς, as the title of the second Person of the Trinity.

πιστεύουσιν εἰς Θεὸν καὶ Λόγον καὶ Πνεῦμα, μίαν οὐσαν Θεότητα.—S. Basil. *Op.* tom. ii. p. 121.

¹ The following passage is locked to the seventh verse by the witness of the Trinity.

καὶ ἡ τελεία περὶ Θεότητος παράδοσις εἰς τὸν τῶν βαπτιζομένων ἁγιασμόν, τὸ βαπτίζειν εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος· τὸ δὲ ἐπὶ τῶν αὐτῶν θεϊκῶν ἔργων τὴν Ἁγίαν Τριάδα δοξάζεσθαι τῆς μιᾶς Θεότητος μαρτυρίον·* ὅτι μήτε χωρὶς Υἱοῦ ποιεῖ Πατῆρ, μήτε Υἱὸς χωρὶς Πνεύματος.

* Testimonium Ipse testis, interdum pro Ipso teste.



πιστεύομεν . . . καὶ εἰς ἓνα μονογενῆ Λόγον . . . Τῶν . . . τοῦτο γὰρ ἐστὶ, φησὶ, τὸ θέλημα τοῦ Πατρὸς, ἵνα καθὼς τιμῶσι τὸν Πατέρα, οὕτως τιμῶσι καὶ τὸν Τῶν· Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, ὡς φησιν Ἰωάννης ἐν τῇ Καθολικῇ· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Τῷ αὐτοῦ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν ὁ ἀληθινὸς Θεός, καὶ ζωὴ αἰώνιος.—St. Athan. ap. Routh. *Opusc.* tom. ii. p. 221–22.

ὁ τοῦ Θεοῦ Πατρὸς μονογενῆς Τῶς τε καὶ Λόγος· Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν.—*Defin. Fid.* ap. *Concil. VI.* Routh. *Opusc.* tom. ii. p. 231.

ἓνα καὶ τὸν αὐτὸν Τῶν μονογενῆ Θεοῦ Λόγον, Κυρίον Ἰησοῦν Χριστόν.—*Id. ib.* p. 235.

οὐ γὰρ ἄλλον τὸν Τῶν, καὶ ἄλλον τὸν Λόγον, φρονούμεν, ὡς τινες ἡμᾶς διέβαλον· ἀλλὰ τὸν Λόγον εἶναι Τῶν.—*Confess. Fidei Eccles. Ancyr. ad S. Athan.* ap. *Collect. Nov. Patrum*, tom. ii. p. 2.

ὁμολογοῦμεν . . . ἓνα καὶ τὸν αὐτὸν Τῶν καὶ μονογενῆ Θεὸν Λόγον, Κύριον Ἰησοῦν Χριστόν.—*Definit. Fid.* ap. *Concil. Chalced.* Routh, *Opusc.* tom. ii. p. 79.

τὰ γὰρ πάντα ἐκτίσθησαν ὑπὸ τοῦ Πατρὸς διὰ τοῦ Τῶν, ὁ δὲ Τῶς μόνος ἐκ τοῦ Πατρὸς αἰδίως ἐγεννήθη· διὸ πρωτότοκός ἐστι πάσης κτίσεως ὁ Θεὸς Λόγος.—S. Athan. *Expos. Fid.* ap. Routh, *Opusc.* tom. ii. p. 226.

καίπερ πρὸ ἡμῶν καὶ πάσης κτίσεως σοφία τοῦ Πατρὸς ἦν ὁ Λόγος καὶ ἔστι· τὸ δὲ Ἅγιον Πνεῦμα ἐκπόρευμα δὲν τοῦ Πατρὸς, αἰεὶ ἐστὶν ἐν ταῖς χερσὶ τοῦ πέμποντος Πατρὸς καὶ τοῦ φέροντος Τῶν, δι' οὗ ἐπλήρωσε τὰ πάντα.—*Id. ib.* p. 227.

Remarks upon the 'Expositio Fidei' of St. Athanasius.

This genuine original Creed bears strongest internal marks of derivation from the seventh verse. For 1. it introduces the second Person, not as the Son, but as the Word, ὁ Λόγος. ὁ Λόγος occupies the first place, ὁ Υἱὸς takes the second. This precedency assuredly could not obtain without express warrant of Scripture. 2. St. Athanasius, in the context, distinctly cites from 1 John v., thereby showing the source that he was drawing from in this Creed. 3. Its theme being the Trinity in Unity, his Λόγος would naturally be taken from the seventh verse. But 4, not only is ὁ Λόγος the *first* title given in this Confession to the second Person of the Godhead, but this title, exclusively given by St. John, recurs in it no less than six times. I subjoin these six recurrences, and leave the inference to the reader :

πιστεύομεν εἰς ἓνα μονογενῆ Λόγον.
 Λόγον δὲ οὐ προφορικόν.
 ὁ Θεὸς Λόγος.
 ἵνα μή τις εἰς τὴν Θεότητα τοῦ Λόγου.
 ὁ τοῦ Θεοῦ Λόγος οὐκ ὦν κτίσμα.
 σοφία τοῦ Πατρὸς ἦν ὁ Λόγος καὶ ἔστι.

Evidence for the authenticity of the seventh verse arising from the joint use of ὁ Λόγος and ὁ Υἱὸς in ancient Creeds.

This is a point of evidence of peculiar moment, because, if one of these denominations be Scripture,

the other of necessity must. And if, in a Creed, the *ὁ Λόγος* takes precedency of the *ὁ Υἱὸς*, in naming the Persons of the Trinity, such place in this nomenclature is unimaginable on any ground short of equally direct Scriptural authorization. The *ὁ Υἱὸς* has this, and the *ὁ Λόγος* must. With this self-evincing axiom I preface the following short Creed of St. Athanasius.

‘*Brevis Expositio Fidei.*’

Ex Codice Regis 2280. Bombyc. XIV. Sæc. fol. 13.

Πιστεύω εἰς ἓνα Θεὸν Πατέρα παντοκράτορα,
 ἀεὶ ὄντα Θεὸν Πατέρα·
 καὶ εἰς τὸν Λόγον Θεοῦ,
 τὸν μονογενῆ Υἱὸν τοῦ Θεοῦ,
 ὅτι συνυπάρχει τῷ Πατρὶ τῷ ἰδίῳ,
 καὶ ὅτι ἐκ τῆς οὐσίας τοῦ Θεοῦ τοῦ Πατρὸς ἐστὶν ὁ
 Υἱὸς,
 καὶ ὅτι εἰς ὁ Υἱὸς τοῦ ἰδίου Πατρὸς τυγχάνει,
 καὶ ὅτι ἰσότημὸς ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ καὶ Πατρὸς
 αὐτοῦ,
 ὅτι τε κατὰ πάντων τὸ κρατὸς καὶ τὸ κύρος ἔχει ὁ τοῦ
 Θεοῦ Υἱὸς,
 καὶ ὅτι σὺν τῷ Πατρὶ αὐτοῦ πάρεστι πανταχοῦ τῇ
 Θεότητι,
 καὶ ὅτι πάντα περιέχει τῇ οὐσίᾳ αὐτοῦ,
 καὶ ὅτι οὐ περιέχεται ὑπ’ οὐδενὸς ὁ Υἱὸς τοῦ Θεοῦ,
 καθάπερ ὁ Θεὸς ὁ Πατὴρ αὐτοῦ.
 καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον,
 ὅτι τῆς τοῦ Πατρὸς ἐστὶν οὐσίας,

καὶ συναίδιον τῷ Πατρὶ καὶ Τῷ τυγχάνει τὸ Ἅγιον
 Πνεῦμα,
 καὶ οὐ κεχώρισται τῇ Θεότητι·
 τὸν Λόγον φημὶ ἐν σαρκὶ γεγονέναι.
 Ap. *Nova Collect. Patrum*, tom. ii. p. 106.

Upon this brief Creed it suffices to remark, that it conjoins the titles of the second Person, ὁ Λόγος and ὁ Υἱός. But that, while it repeats the latter title seven times, it gives the former the precedency: for this Creed both opens and closes with the title ὁ Λόγος. Now as ὁ Υἱός is certainly a Scripture denomination of the second Person; ὁ Λόγος, in a creed, must equally be so. And as ὁ Υἱός stands in one Scripture nomenclature of the Persons, ὁ Λόγος, by parity of reason, ought to be authorized by another. This reasoning lands us in the only texts which con-nominate the Persons: namely, St. Matthew xxviii. 19, and 1 John v. 7. And the former of these texts, itself undoubted, inevitably authenticates the latter. A second fragment of St. Athanasius from the same MS. brings his use of ὁ Λόγος, in this Creed, home to the seventh verse.

Τοῦ αὐτοῦ.

Ἡ μὲν τοι Τριάς, καὶ λαβόντος σῶμα ἐκ Μαρίας τοῦ Λόγου, Τριάς ἐστίν, οὐ δεχομένη προσθήκην, οὐδὲ ἀφαίρεσιν, ἀλλὰ ἀεὶ τελεία ἐστίν. καὶ ἐν Τριάδι μία Θεότης ἐπιγινώσκεται.—*Id. ib.*

Evidence for the seventh verse arising from the theological value of its ὁ Λόγος, as seen in the theological distinction formally drawn by a Patristic writer of the fourth century (A. D. 381), between ὁ Λόγος and ὁ Τίος.

διὰ τί τοῦτο παρητήσατο ὁ Εὐαγγελιστής [viz. St. John, the author both of Gospel and First Epistle], καὶ οὐκ εἶπεν ἐν ἀρχῇ ἦν ὁ Τίος; ἵνα μὴ ἡ τοῦ Τιοῦ προσηγορία πάθους γέννησιν εἰσαγάγῃ· ἀλλὰ λέγει αὐτὸν Λόγον, ἵνα τὸ ἀπαθὲς παραστήσῃ τῆς γεννήσεως. —*In illud, In Princip. erat Verbum*, ap. S. Chrys. tom. xii. p. 416.

According to this writer, ὁ Λόγος, in St. John, had a vitally distinctive sense from ὁ Τίος, it being peculiar to *the Godhead* of the second Person: a distinction which accredits its use in the seventh verse, and by necessary consequence the verse itself, where the nomenclature belongs wholly to *the Godhead*.

The same distinction is drawn in the genuine Works of St. Chrysostom:—ταῦτα γὰρ πόρρω τῆς θείας καὶ ἀκηράτου φύσεως· οὐδὲ γὰρ ἔχει τι κοινὸν πρὸς ἡμᾶς, ἀλλὰ ἀνακεχώρηκε τῆς πρὸς τὴν κτίσιν κοινωνίας τῆς κατ' οὐσίαν λέγω, οὐ μὴν τῆς κατὰ τὴν σχέσιν· διάτοι τοῦτο καὶ Λόγον αὐτὸν ἐκάλεσεν. ἐπειδὴ γὰρ μέλλει διδάσκειν, ὅτι οὗτος ὁ Λόγος μονογενὴς ἐστὶν Τίος τοῦ Θεοῦ, ἵνα μὴ παθητὴν ὑπολάβοι τις τὴν γέννησιν, προλαβὼν, τῇ τοῦ Λόγου προσηγορίᾳ, πᾶσαν ἀναιρεῖ τὴν πονηρὰν ὑποψίαν, τότε ἐξ αὐτοῦ τὸν Τίον εἶναι δηλῶν, καὶ τὸ ἀπαθῶς.—S. Chrysost. *in Johann. Hom. II. Op.* tom. viii. p. 12.

Evidence for the seventh verse, from Patristic quotation of its three-one doctrine as Scripture.

τοιγαροῦν μὴ μέριξε τὴν ἀμέριστον φύσιν, μὴ τέμνε τὴν ἀδιαίρετον οὐσίαν· γνώριζε δὲ μᾶλλον τὴν δύναμιν ἀκριβῶς· εἰς ΚΕΚΛΗΤΑΙ ὁ Πατὴρ, καὶ ὁ Υἱὸς, καὶ τὸ Πνεῦμα τὸ Ἅγιον.—Ap. S. Chrys. *ut supra*, tom. xii. p. 416.

The three Persons are categorically declared *ONE*, in 1 John v. 7 alone. The three-one doctrine wells out saliently in the above passage. But it is the term *κέκληται* which brings it home to Scripture, and to the text of the three Heavenly Witnesses (the sole depository *totidem verbis* of the triune mystery): for this term *κέκληται*, equivalent to *γέγραπται*, and *scriptum est*, stamps the sentence unequivocally and irrefragably as tacit quotation, and a direct appeal to the seventh verse.

The following statement from the ‘*Spuria*’ of St. Chrysostom of the three-one doctrine is equally brought home, by a similar note of quotation, the *Scripture* term *κηρύσσω*, to the seventh verse.

ὅτι τὸ πλήρωμα τῆς γνώσεως, τότε τὸ τρίτον ἐπετέθη· καὶ ἐν μὲν τὸ μέτρον τρίτον δὲ ἐπιτιθέμενον· τουτέστι, Πατὴρ, Υἱὸς, καὶ Ἅγιου Πνεύματος, μία Θεότης, μία δύναμις, μία ἐξουσία, ἐν τρισὶν ὀνόμασι ΚΗΡΥΤΤΟΜΕΝΗ.²—Ap. S. Chrys. *Op.* tom. v. p. 617.

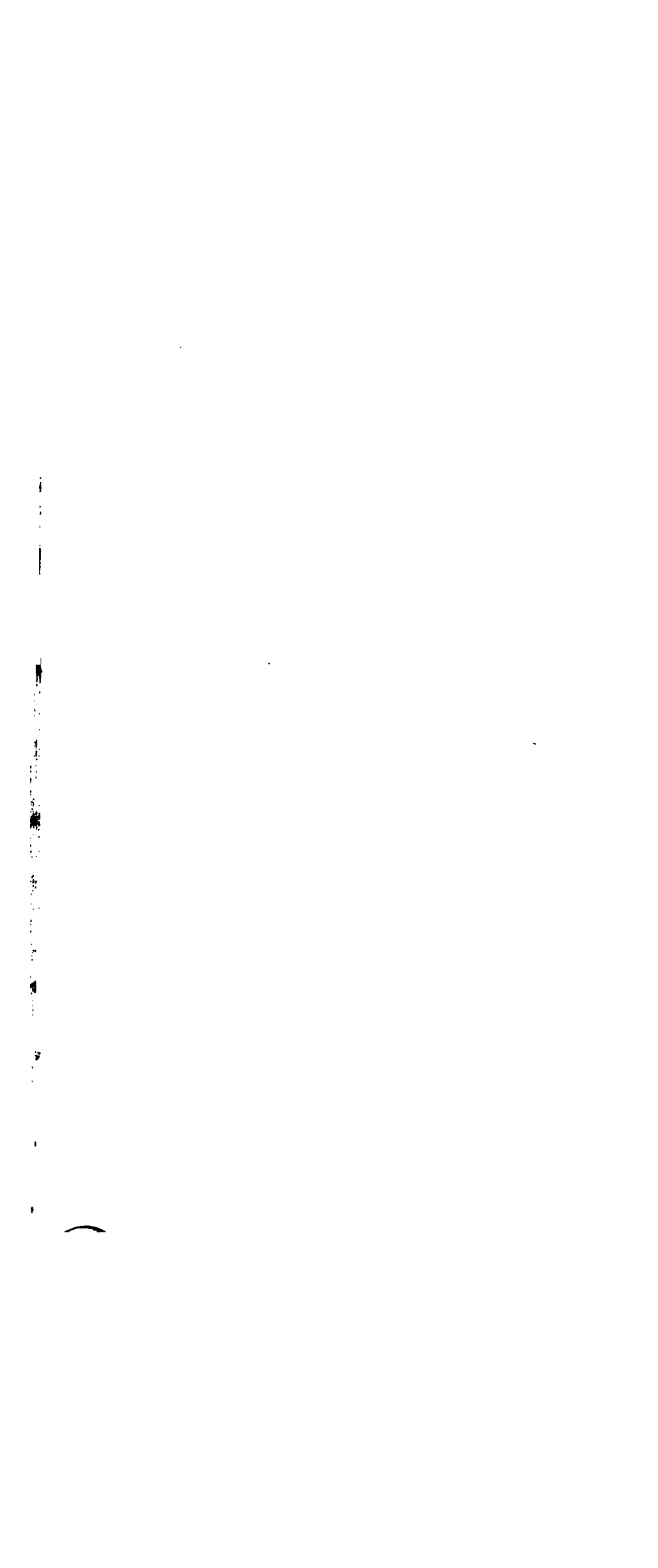
² The force of *κηρύσσω* as a note of Scripture quotation, is singularly

brought home to 1 John in a homily on Ps. xcvi. ascribed to St. Chrysostom: where, speaking of quotations from the First Epistle itself, St. John is expressly styled *ὁ κήρυξ, ὁ ταῦτα κηρύξας . . . ἐν τῇ Ἐπιστολῇ*. And it is added, *διὰ τῆς Ἐπιστολῆς κηρύττει θεολογῶν*. And again, *κάκεινα εἶπε, καὶ ταῦτα ἐκήρυξεν*. *Op.* vi. 430.

The *κηρυττομένη*, it follows, marks *quotation*, and quotation, be it observed, of the seventh verse.

THE END.

LONDON
PRINTED BY SPOTTISWOODS AND CO.
NEW-STREET SQUARE



CAMBRIDGE.
March, 1867.

LIST OF WORKS

PUBLISHED BY

DEIGHTON, BELL, AND CO.

Agents to the University.

.....

ALFORD'S (DEAN) Greek Testament: with a critically revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By HENRY ALFORD, D.D., Dean of Canterbury.

Vol. I. *Fifth Edition*, containing the Four Gospels. 1l. 8s.

Vol. II. *Fifth Edition*, containing the Acts of the Apostles, the Epistles to the Romans and Corinthians. 1l. 4s.

Vol. III. *Fourth Edition*, containing the Epistle to the Galatians, Ephesians, Philippians, Colossians, Thessalonians,—to Timothy, Titus, and Philemon. 18s.

Vol. IV. Part I. *Third Edition*, containing the Epistle to the Hebrews, and the Catholic Epistles of St. James and St. Peter. 18s.

Vol. IV. Part II. *Third Edition*, containing the Epistles of St. John and St. Jude, and the Revelation. 14s.

————— **New Testament for English Readers.** Containing the Authorised Version, with additional corrections of Readings and Renderings; Marginal References; and a Critical and Explanatory Commentary. By HENRY ALFORD, D.D., Dean of Canterbury. In two volumes.

Vol. I. Part I. Containing the First Three Gospels. 12s.

Vol. I. Part II. Containing St. John and the Acts. 10s. 6d.

Vol. II. Part I. Containing the Epistles of St. Paul. 16s.

Vol. II. Part II. Containing the Epistle to the Hebrews, the Catholic Epistles, and the Revelation. 16s.

————— **Eastertide Sermons,** preached before the University of Cambridge, on Four Sundays after Easter, 1866. By HENRY ALFORD, D.D. Small 8vo. 3s. 6d.

————— **A Plea for the Queen's English; Stray Notes on Speaking and Spelling.** By HENRY ALFORD, D.D. Small 8vo. 5s.

————— **Letters from Abroad.** By HENRY ALFORD, D.D. Small 8vo. 7s. 6d.

APOSTOLIC EPISTLES, A General Introduction to the, with a Table of St. Paul's Travels, and an Essay on the State after Death. *Second Edition, enlarged.* To which are added, A Few Words on the Athanasian Creed, on Justification by Faith, and on the Ninth and Seventeenth Articles of the Church of England. By a BISHOP'S CHAPLAIN. 8vo. 8s. 6d.

BABINGTON'S (CHURCHILL, B.D., F.L.S.) An Introductory Lecture on Archæology, delivered before the University of Cambridge. By CHURCHILL BABINGTON, B.D., F.L.S. 8vo. price 3s.

BARRETT'S (A. C.) Companion to the New Testament. Designed for the use of Theological Students and the Upper Forms in Schools. By A. C. BARRETT, M.A., Caius College. Fcap. 8vo. 5s.

BEAMONT'S (W. J.) Cairo to Sinai and Sinai to Cairo. Being an Account of a Journey in the Desert of Arabia, November and December, 1860. By W. J. BEAMONT, M.A., Fellow of Trinity College, Cambridge, and Incumbent of St. Michael's, Cambridge, sometime Principal of the English College, Jerusalem. With Maps and Illustrations. Fcap. 8vo. 5s.

— A Concise Grammar of the Arabic Language. Revised by SHEIKH ALI NADY EL BARRANY. By W. J. BEAMONT, M.A. Price 7s.

BENSLY (R. L.) The Syriac Version of the Fourth Book of Maccabees. Edited from Seven MSS., by ROBERT L. BENSLY, M.A., Reader in Hebrew, Caius College, and Sub-Librarian of the University Library. [Preparing.]

BLUNT'S (REV. J. J.) Five Sermons preached before the University of Cambridge. The first Four in November, 1851, the Fifth on Thursday, March 8th, 1849, being the Hundred and Fiftieth Anniversary of the Society for Promoting Christian Knowledge. By the late Rev. J. J. BLUNT, B.D., Lady Margaret Professor of Divinity. 8vo. 5s. 6d.

CONTENTS: 1. Tests of the Truth of Revelation.—2. On Unfaithfulness to the Reformation.—3. On the Union of Church and State.—4. An Apology for the Prayer-Book.—5. Means and Method of National Reform.

BROWNE'S (BP.) Messiah as Foretold and Expected. A Course of Sermons relating to the Messiah, as interpreted before the Coming of Christ. Preached before the University of Cambridge in the months of February and March, 1862. By the Right Reverend E. HAROLD BROWNE, D.D., Bishop of Ely. 8vo. 4s.

BULSTRODE (REV. G.) Fifteen Sermons preached at the Evening Service in Ely Cathedral. By the Rev. GEORGE BULSTRODE, M.A., of Emmanuel College, Cambridge, Senior Curate of Holy Trinity, Ely. 5s.

CAMBRIDGE University Calendar, 1867. 6s. 6d.

CAMPION'S (REV. W. M.) Nature and Grace. Sermons preached in the Chapel Royal, Whitehall, in the year 1862-3-4. By WILLIAM MAGAN CAMPION, B.D., Fellow and Tutor of Queens' College, Cambridge, Rector of St. Botolph's, Cambridge, and one of her Majesty's Preachers at Whitehall. Small 8vo. 6s. 6d.

CHEVALLIER's (T.) Translation of the Epistles of Clement of Rome, Polycarp and Ignatius; and of the Apologies of Justin Martyr and Tertullian; with an Introduction and Brief Notes illustrative of the Ecclesiastical History of the First Two Centuries. By T. CHEVALLIER, B.D. *Second Edition.* 8vo. 12s.

COOPER's (C. H. and THOMPSON) *Athenae Cantabrigienses.* By C. H. COOPER, F.S.A., and THOMPSON COOPER, F.S.A.

This work, in illustration of the biography of notable and eminent men who have been members of the University of Cambridge, comprehends, notices of: 1. Authors. 2. Cardinals, archbishops, bishops, abbats, heads of religious houses and other Church dignitaries. 3. Statesmen, diplomatists, military and naval commanders. 4. Judges and eminent practitioners of the civil or common law. 5. Sufferers for religious and political opinions. 6. Persons distinguished for success in tuition. 7. Eminent physicians and medical practitioners. 8. Artists, musicians, and heralds. 9. Heads of colleges, professors, and principal officers of the university. 10. Benefactors to the university and colleges or to the public at large.

Volume I. 1500—1585. 8vo. *cloth.* 18s. Volume II. 1586—1609. 18s.
Volume III. *In the Press.*

DINGLE's (REV. J.) *Harmony of Revelation and Science.* A Series of Essays on Theological Questions of the Day. By the Rev. J. DINGLE, M.A., F.A.S.L., Incumbent of Lanchester, Durham. Crown 8vo. 6s.

DONALDSON's (REV. J. W.) *The Theatre of the Greeks.* A Treatise on the History and Exhibition of the Greek Drama: with various Supplements. By the Rev. J. W. DONALDSON, D.D. *Seventh Edition*, revised, enlarged, and in part remodelled; with numerous illustrations from the best ancient authorities. 8vo. 14s.

————— **Classical Scholarship and Classical Learning** considered with especial reference to Competitive Tests and University Teaching. A Practical Essay on Liberal Education. By the Rev. J. W. DONALDSON, D.D. Crown 8vo. 5s.

D'ORSEY's (ALEXANDER J. D.) *Study of the English Language* an Essential part of a University Course: An Extension of a Lecture delivered to the Royal Institution of Great Britain, February 1, 1861. With Coloured Language-Maps of the British Isles and Europe. By ALEXANDER J. D. D'ORSEY, B.D., English Lecturer at Corpus Christi College, Cambridge, &c. Crown 8vo. *cloth.* 2s. 6d.

ELLIS' (ROBERT, B.D.) *Enquiry into the Ancient Routes* between Italy and Gaul; with an Examination of the Theory of Hannibal's Passage of the Alps by the Little St. Bernard. By ROBERT ELLIS, B.D., Fellow of St. John's College, Cambridge. 8vo. 6s.

ELLIS' (REV. A. A.) *Bentleyi Critica Sacra.* Notes on the Greek and Latin Text of the New Testament, extracted from the Bentley MSS. in Trinity College Library. With the Abbé Rulotta's Collation of the Vatican MS., a specimen of Bentley's intended Edition, and an account of all his Collations. Edited, with the permission of the Masters and Seniors, by the Rev. A. A. ELLIS, M.A., late Fellow of Trinity College, Cambridge. 8vo. 8s. 6d.

LIST OF WORKS PUBLISHED BY

- ELLIS (ROBERT LESLIE).** *The Mathematical and other Writings of ROBERT LESLIE ELLIS, M.A., Fellow of Trinity College, Cambridge.* Edited by WILLIAM WALTON, M.A., Trinity College, with a Biographical Memoir by the Very Reverend HARVEY GOODWIN, D.D., Dean of Ely. Portrait. 8vo. 16s.
- EMERY (WILLIAM, B.D.)** *Church Organisation and Efficient Ministry.* The Primary Charge of WILLIAM EMERY, B.D., Archdeacon of Ely, at the General Visitation, Cambridge, October, 1866. 1s.
- EWALD'S (H.)** *Life of Jesus Christ.* By H. EWALD. Edited by OCTAVIUS GLOVER, B.D. Crown 8vo. 8s.
- FRANCIS (REV. JOHN).** "The Exercise of the Active Virtues, such as Courage and Patriotism, is entirely consistent with the Spirit of the Gospel;" being the Burney Prize Essay for 1863. By the Rev. JOHN FRANCIS, B.A., Vice-Principal of Bishop Otter's Training College, Chichester. 8vo. 2s.
- FULLER'S (REV. J. M.)** *Essay on the Authenticity of the Book of Daniel.* By the Rev. J. M. FULLER, M.A., St. John's College, Cambridge. 8vo. 6s.
- FURIOSO, or, Passages from the Life of LUDWIG VON BEETHOVEN.** From the German. Crown 8vo. 6s.
- GLOVER (REV. O., B.D.)** *A Short Treatise on Sin, based on the Work of Julius Müller.* By the Rev. O. GLOVER, B.D., Fellow of Emmanuel College, Cambridge. Crown 8vo. 3s. 6d.
- GOODWIN'S (DEAN)** *Doctrines and Difficulties of the Christian Religion contemplated from the Standing-point afforded by the Catholic Doctrine of the Being of our Lord Jesus Christ.* Being the Hulsean Lectures for the year 1856. By H. GOODWIN, D.D. 8vo. 9s.
- 'The Glory of the Only Begotten of the Father seen in the Manhood of Christ.' Being the Hulsean Lectures for the year 1856. By H. GOODWIN, D.D. 8vo. 7s. 6d.
- *Parish Sermons.* By H. GOODWIN, D.D. 1st Series. *Third Edition.* 12mo. 6s.
- 2nd Series. *Third Edition.* 12mo. 6s.
- 3rd Series. *Second Edition.* 12mo. 7s.
- 4th Series, 12mo. 7s.
- 5th Series. With Preface on Sermons and Sermon Writing. 7s.

GOODWIN'S (DEAN) Four Sermons preached before the University of Cambridge, in the Season of Advent, 1858. By H. GOODWIN, D.D. 12mo. 3s. 6d.

————— Christ in the Wilderness. Four Sermons preached before the University of Cambridge in the month of February, 1855. By H. GOODWIN, D.D. 12mo. 4s.

————— Short Sermons at the Celebration of the Lord's Supper. By H. GOODWIN, D.D. *New Edition*. 12mo. 4s.

————— Lectures upon the Church Catechism. By H. GOODWIN, D.D. 12mo. 4s.

————— A Guide to the Parish Church. By HARVEY GOODWIN, D.D. Price 1s. sewed; 1s. 6d. cloth.

————— Confirmation Day. Being a Book of Instruction for Young Persons how they ought to spend that solemn day, on which they renew the Vows of their Baptism, and are confirmed by the Bishop with prayer and the laying on of hands. By H. GOODWIN, D.D. *Eighth Thousand*. 2s., or 2s for 3s. 6d.

————— Plain Thoughts concerning the meaning of Holy Baptism. By H. GOODWIN, D.D. *Second Edition*. 2s., or 2s for 3s. 6d.

————— The Worthy Communicant; or, 'Who may come to the Supper of the Lord?' By H. GOODWIN, D.D. *Second Edition*. 2s., or 2s for 3s. 6d.

————— The Doom of Sin, and the Inspiration of the Bible. Two Sermons preached in Ely Cathedral: with some Prefatory Remarks upon the Oxford Declaration. By HARVEY GOODWIN, D.D. Fcap. 8vo. 1s. 6d.

————— Hands, Head, and Heart; or the Christian Religion regarded Practically, Intellectually, and Devotionally. In Three Sermons preached before the University of Cambridge. By HARVEY GOODWIN, D.D. Fcap. 8vo. 2s. 6d.

————— The Ministry of Christ in the Church of England. Four Sermons Preached before the University of Cambridge. I.—The Minister called. II.—The Minister as Prophet. III.—The Minister as Priest. IV.—The Minister Tried and Comforted. By H. GOODWIN, D.D., Dean of Ely. Fcap. 8vo. 2s. 6d.

GOODWIN'S (DEAN) The Appearing of Jesus Christ. A short Treatise by **SYMON PATRICK, D.D.**, formerly Lord Bishop of Ely, now published for the first time from the Original MS. Edited by the **DEAN OF ELY.** 18mo. 3s.

————— **Commentaries on the Gospels, intended for the English Reader, and adapted either for Domestic or Private Use.** By **HARVEY GOODWIN, D.D.** Crown 8vo.
S. MATTHEW, 12s. S. MARK, 7s. 6d. S. LUKE, 9s.

————— **On the Imitation of Christ. A New Translation.** By the **DEAN OF ELY. Second Edition.** 18mo. 3s. 6d.
Fcap. 8vo. An Edition printed on LARGE PAPER, 5s.

GREGORY (DUNCAN FARQUHARSON). The Mathematical Writings of **DUNCAN FARQUHARSON GREGORY, M.A.**, late Fellow of Trinity College, Cambridge. Edited by **WILLIAM WALTON, M.A.**, Trinity College, Cambridge. With a Biographical Memoir by **ROBERT LESLIE ELLIS, M.A.**, late Fellow of Trinity College. 1 vol. 8vo. 12s.

GROTE'S (REV. J.) Exploratio Philosophica. Rough Notes on Modern Intellectual Science. Part I. By **J. GROTE, B.D.**, Professor of Moral Philosophy. 8vo. 9s.

HARDWICK'S (ARCHDEACON) History of the Articles of Religion. To which is added a series of Documents from A.D. 1536 to A.D. 1615. Together with illustrations from contemporary sources. By **CHARLES HARDWICK, B.D.**, late Archdeacon of Ely. *Second Edition, corrected and enlarged.* 8vo. 12s.

HUMPHRY'S (REV. W. G.) Historical and Explanatory Treatise on the Book of Common Prayer. By **W. G. HUMPHRY, B.D.**, late Fellow of Trinity College, Cambridge. *Third Edition, revised and enlarged.* Small post 8vo. 4s. 6d.

KENT'S Commentary on International Law. Revised, with notes and Cases brought down to the present year. Edited by **J. T. ABDY, LL.D.**, Regius Professor of Laws in the University of Cambridge. 8vo. 16s.

LAMB (REV. JOHN). The Seven Words Spoken Against the Lord Jesus: or, an Investigation of the Motives which led His Contemporaries to reject Him. Being the Hulsean Lectures for the year 1860. By **JOHN LAMB, M.A.**, Senior Fellow of Gonville and Caius College, and Minister of S. Edward's, Cambridge. 8vo. 5s. 6d.

LEAKE'S (COLONEL). The Topography of Athens, with some remarks on its Antiquity. *Second Edition.* Two vols. 8vo., with Eleven Plates and Maps. By COLONEL LEAKE, Vice-President of the Royal Society of Literature, of the Royal Geographical Society, &c. (Pub. at 30s.) 15s.

——— Travels in Northern Greece. Four vols., 8vo. with Ten Maps and Forty-four Plates of Inscriptions. By COLONEL LEAKE. (Pub. at 60s.) 30s.

——— Peloponnesiaca, a Supplement to Travels in the Morea. Five Maps. By COLONEL LEAKE. (Pub. at 15s.) 7s. 6d.

——— On Some Disputed Questions in Geography, with a Map of Africa. By COLONEL LEAKE. (Pub. at 6s. 6d.) 4s. 6d.

——— Numismata Hellenica, with Supplement and Appendix, completing a Descriptive Catalogue of Twelve Thousand Greek Coins, with Notes Geographical and Historical, Map, and Index. By COLONEL LEAKE. 4to. (Pub. at 63s.) 42s.

LEAPINGWELL'S (DR. G.) Manual of the Roman Civil Law, arranged according to the Syllabus of Dr. HALLIFAX. By G. LEAPINGWELL, LL.D. Designed for the use of Students in the Universities and Inns of Court. 8vo. 12s.

LEATHES (STANLEY). The Birthday of Christ, its Preparation, Message, and Witness. Three Sermons preached before the University of Cambridge, in December, 1865. By STANLEY LEATHES, M.A., Preacher and Assistant Minister, St. James's, Piccadilly, Professor of Hebrew, King's College, London. Fcap. 8vo. 2s.

LIVINGSTONE'S (DR.) Cambridge Lectures. With a Prefatory Letter by the Rev. Professor SEDGWICK, M.A., F.R.S., &c., Vice-Master of Trinity College, Cambridge. Edited, with Introduction, Life of Dr. LIVINGSTONE, Notes and Appendix, by the Rev. W. MOWE, M.A., F.R.A.S., &c., of St. John's College, Cambridge. With a Portrait and Map, also a larger Map, by Arrowsmith, granted especially for this work by the President and Council of the Royal Geographical Society of London. Crown 8vo. 6s. 6d.

MACKENZIE (BISHOP), Memoir of the late. By the DEAN OF ELY. With Maps, Illustrations, and an Engraved Portrait from a painting by G. RICHMOND. Dedicated by permission to the Lord Bishop of Oxford. *Second Edition.* Small 8vo. 6s.
The Large Paper Edition may still be had, price 10s. 6d.

MAIN'S (REV. R.) Twelve Sermons preached on Various Occasions at the Church of St. Mary, Greenwich. By R. MAIN, M.A., Radcliffe Observer at Oxford. 12mo. 5s.

-
- MASKEW's** (REV. T. R.) Annotations on the Acts of the Apostles. Original and selected. Designed principally for the use of Candidates for the Ordinary B.A. Degree, Students for Holy Orders, &c., with College and Senate-House Examination Papers. By the Rev. T. R. MASKEW, M.A. *Second Edition, enlarged.* 12mo. 5s.
- MILL's** (REV. DR.) Observations on the attempted Application of Pantheistic Principles to the Theory and Historic Criticism of the Gospels. By W. H. MILL, D.D., late Regius Professor of Hebrew in the University of Cambridge. *Second Edition, with the Author's latest notes and additions.* Edited by his Son-in-Law, the Rev. B. WMAN, M.A. 8vo. 14s.
- Lectures on the Catechism. Delivered in the Parish Church of Brasted, in the Diocese of Canterbury. By W. H. MILL, D.D. Edited by the Rev. B. WMAN, M.A. Fcap. 8vo. 6s. 6d.
- Sermons preached in Lent 1845, and on several former occasions, before the University of Cambridge. By W. H. MILL, D.D. 8vo. 12s.
- Four Sermons preached before the University on the Fifth of November and the three Sundays preceding Advent, in the year 1843. By W. H. MILL, D.D. 8vo. 6s. 6d.
- An Analysis of the Exposition of the Creed, written by the Right Reverend Father in God, J. PEARSON, D.D., late Lord Bishop of Chester. Compiled, with some additional matter occasionally interspersed, for the use of Students of Bishop's College, Calcutta. By W. H. MILL, D.D. *Third Edition, revised and corrected.* 8vo. 5s.
- MISSION LIFE** among the Zulu-Kafirs. Memorials of HENRIETTA, Wife of the Rev. R. Robertson. Compiled chiefly from Letters and Journals written to the late Bishop Mackenzie and his Sisters. Edited by ANNE MACKENZIE. Small 8vo. 7s. 6d.
- NEALE's** (REV. J. M.) Seatonian Poems. By the Rev. J. M. NEALE, M.A., late Scholar of Trinity College. Fcap. 8vo. 6s.
- NEWTON** (SIR ISAAC) and Professor Cotes, Correspondence of, including Letters of other Eminent Men, now first published from the originals in the Library of Trinity College, Cambridge; together with an Appendix containing other unpublished Letters and Papers by Newton; with Notes, Synoptical View of the Philosopher's Life, and a variety of details illustrative of his history. Edited by the Rev. J. EOLESTON, M.A., Fellow of Trinity College, Cambridge. 8vo. 10s.
- PALMER's** (E. H.) Oriental Mysticism. A Treatise on the Sufistic and Unitarian Theosophy of the Persians. Compiled from Native Sources by E. H. PALMER, Scholar of St. John's College, Cambridge, Member of the Asiatic Society, and of the Société De Paris. Crown 8vo. 3s. 6d.

PEARSON'S (REV. J. B.) The Divine Personality, being a Consideration of the Arguments to prove that the Author of Nature is a Being endued with liberty and choice. The Burney Prize Essay for 1864. By J. B. PEARSON, B.A., Scholar of St. John's College, and Curate of St. Michael's Church, Cambridge. 8vo. 1s. 6d.

PEROWNE (REV. E. H.) The Godhead of Jesus; being the Hulsean Lectures for 1866; to which are added Two Sermons preached before the University of Cambridge on Good Friday and Easter Day, 1866. By the Rev. E. PEROWNE, B.D., Fellow and Tutor of Corpus Christi College, Hulsean Lecturer, formerly one of her Majesty's Preachers at the Chapel Royal, Whitehall. 8vo. 5s.

PIEROTTI'S (ERMETE) Jerusalem Explored: being a Description of the Ancient and Modern City, with upwards of One Hundred Illustrations, consisting of Views, Ground-plans, and Sections. By ERMETE PIEROTTI, Doctor of Mathematics, Captain of the Corps of Engineers in the army of Sardinia, Architect-Engineer to his Excellency Scorsaya Pasha of Jerusalem, and Architect of the Holy Land. 2 vols. Imperial 4to. 5s. 5s.

The Customs and Traditions of Palestine Compared with the Bible, from Observations made during a Residence of Eight Years. By Dr. ERMETE PIEROTTI, Author of "Jerusalem Explored." 8vo. 9s.

PHILLIPS' (REV. GEO.) Short Sermons on Old Testament Messianic Texts, preached in the Chapel of Queens' College, Cambridge. By the Rev. GEO. PHILLIPS, D.D., President of the College. 8vo. 6s.

PSALTER (The) or Psalms of David in English Verse. With Preface and Notes. By a Member of the University of Cambridge. Dedicated by permission to the Lord Bishop of Ely, and the Reverend the Professors of Divinity in that University. 5s.

ROMILLY'S (REV. J.) Graduati Cantabrigienses: sive Catalogus exhibens nomina eorum quos ab anno academico admissionum 1780 usque ad decimum diem Oct. 1856. Gradu quocunque ornavit Academia Cantabrigienses, e libris subscriptionum desumptus. Cura J. ROMILLY, A.M., Coll. 88. Trin. Socii atque Academica Registrarii. 8vo. 10s.

SCHOLEFIELD'S (PROF.) Hints for some Improvements in the Authorised Version of the New Testament. By the late J. SCHOLEFIELD, M.A. Fourth Edition. Fcap. 8vo. 4s.

SCRIVENER'S (F. H.) Plain Introduction to the Criticism of the New Testament. With 40 Facsimiles from Ancient Manuscripts. For the Use of Biblical Students. By F. H. SCRIVENER, M.A., Trinity College, Cambridge. 8vo. 15s.

Codex Bezae Cantabrigiensis. Edited, with Prolegomena, Notes, and Facsimiles. By F. H. SCRIVENER, M.A. 4to. 26s.

SCRIVENER'S (F. H.) A Full Collation of the Codex Sinaiticus with the Received Text of the New Testament; to which is prefixed a Critical Introduction. By F. H. SCRIVENER, M.A. Fosp. 8vo. 5s.

"Mr. Scrivener has now placed the results of Tischendorf's discovery within the reach of all in a charming little volume, which ought to form a companion to the Greek Testament in the Library of every Biblical student."—*Reader.*

— **An Exact Transcript of the CODEX AUGUSTINUS, Græco-Latina Manuscript in Uncial Letters of S. Paul's Epistles, preserved in the Library of Trinity College, Cambridge. To which is added a Full Collation of Fifty Manuscripts containing various portions of the Greek New Testament deposited in English Libraries: with a full Critical Introduction.** By F. H. SCRIVENER, M.A. Royal 8vo. 2s.

The CRITICAL INTRODUCTION is issued separately, price 5s.

— **Novum Testamentum Græcum, Textus Stephani, 1550. Accedunt variae lectiones editionum Bezae, Elzeviri, Lachmanni, Tischendorfi, et Tregellæii.** Curante F. H. SCRIVENER, M.A. 16mo. 4s. 6d.

An Edition on Writing-paper for Notes. 4to. half-bound. 12s.

SELWYN'S (PROFESSOR) Excerpta ex reliquiis Versionum, Aquilæ, Symmachi, Theodotionis, a Montefalconio aliisque collecta. GERMANA. Edidit GUL. SELWYN, S.T.B. 8vo. 1s.

— **Notæ Criticæ in Versionem Septuaginta-viralem. EXODUS, Cap. I.—XXIV.** Curante GUL. SELWYN, S.T.B. 8vo. 3s. 6d.

— **Notæ Criticæ in Versionem Septuaginta-viralem. Liber NUMERORUM.** Curante GUL. SELWYN, S.T.B. 8vo. 4s. 6d.

— **Notæ Criticæ in Versionem Septuaginta-viralem. Liber DEUTERONOMII.** Curante GUL. SELWYN, S.T.B. 8vo. 4s. 6d.

— **Origenis Contra Celsum. Liber I.** Curante GUL. SELWYN, S.T.B. 8vo. 3s. 6d.

— **Testimonia Patrum in Veteres Interpretes, Septuaginta, Aquilam, Symmachum, Theodotionem, a Montefalconio aliisque collecta paucis Additis.** Edidit GUL. SELWYN, S.T.B. 8vo. 6d.

— **Horæ Hebraicæ. Critical and Expository Observations on the Prophecy of Messiah in Isaiah, Chapter LX., and on other Passages of Holy Scripture.** By W. SELWYN, D.D., Lady Margaret's Reader in Theology. *Revised Edition, with Continuation.* 8s.

— **Waterloo. A Lay of Jubilee for June 18, A.D. 1815. Second Edition.** 3s.

— **Winnifrid, afterwards called Boniface. A.D. 680—753. Fop. 4to. 2s.**

SINKER'S (REV. R.) The Characteristic Differences between the Books of the New Testament and the immediately preceding Jewish, and the immediately succeeding Christian Literature, considered as an evidence of the Divine Authority of the New Testament. Being the Hulsean Prize Essay for 1864. By the Rev. R. SINKER, Trinity College. Small 8vo. 3s. 6d.

STUDENT'S GUIDE (The) to the University of Cambridge. *Second Edition, revised and corrected in accordance with the recent regulations.* Fcap. 8vo. 5s.

CONTENTS: Introduction, by J. R. SKELEY, M.A.—On University Expenses, by the Rev. H. LATHAM, M.A.—On the Choice of a College, by J. R. SKELEY, M.A.—On the Course of Reading for the Classical Tripos, by the Rev. R. BURN, M.A.—On the Course of Reading for the Mathematical Tripos, by the Rev. W. M. CAMPION, B.D.—On the Course of Reading for the Moral Sciences Tripos, by the Rev. J. B. MAYOR, M.A.—On the Course of Reading for the Natural Sciences Tripos, by Professor LIVEING, M.A.—On Law Studies and Law Degrees, by Professor J. T. ABDY, LL.D.—On the Ordinary B.A. Degree, by the Rev. J. R. LUMBY, M.A.—Medical Study and Degrees, by G. M. HUMPHRY, M.D.—On Theological Examinations, by Professor E. HAROLD BROWN, B.D.—Examinations for the Civil Service of India, by the Rev. H. LATHAM, M.A.—Local Examinations of the University, by H. J. ROBY, M.A.—Diplomatic Service.—Detailed Account of the several Colleges.

TERTULLIANI Liber Apologeticus. The Apology of Tertullian. With English Notes and a Preface, intended as an Introduction to the Study of Patristical and Ecclesiastical Latinity. By H. A. WOODHAM, LL.D. *Second Edition.* 8vo. 8s. 6d.

TODD'S (REV. J. F.) The Apostle Paul and the Christian Church of Philippi. An Exposition Critical and Practical of the Sixteenth Chapter of the Acts of the Apostles and of the Epistles to the Philippians. By the late Rev. J. F. TODD, M.A., Trinity College, Cambridge. 8vo. 9s.

TURTON'S (BISHOP) The Holy Catholic Doctrine of the Eucharist, considered in reply to Dr. Wiseman's Argument from Scripture. By T. TURTON, D.D., late Bishop of Ely. 8vo. 8s. 6d.

VERSES and Translations. By C. S. C. *Third Edition.* Fcap. 8vo. 5s.

WIESELER'S Chronological Synopsis of the Four Gospels. Translated by the Rev. E. VENABLE, M.A. 8vo. 13s.

WEST'S (C. A.) Parish Sermons, according to the order of the Christian Year. By the late C. A. WEST, B.A. Edited by J. R. WEST, M.A. 12mo. 6s.

12 WORKS PUBLISHED BY DEIGHTON, BELL, & CO.

WHEWELL's (REV. DR.) Elements of Morality, including Piety. By the Rev. W. WHEWELL, D.D., Master of Trinity College, Cambridge. *Fourth Edition, in 1 vol. 8vo. 15s.*

Lectures on the History of Moral Philosophy in England. By the Rev. W. WHEWELL, D.D. *New and Improved Edition, with additional Lectures. Crown 8vo. 2s.*

The Additional Lectures are printed separately in Octavo for the convenience of those who have purchased the former Edition. 3s. 6d.

Astronomy and General Physics considered with reference to Natural Theology (Bridgewater Treatise). By W. WHEWELL, D.D. *New Edition, small 8vo. (Uniform with the Aldine.) 2s.*

Sermons preached in the Chapel of Trinity College, Cambridge. By W. WHEWELL, D.D. 8vo. 12s. 6d.

Butler's Three Sermons on Human Nature, and Dissertation on Virtue. Edited by W. WHEWELL, D.D. With a Preface and a Syllabus of the Work. *Fourth and Cheaper Edition. Fcp. 8vo. 2s. 6d.*

WILLIS' (REV. R.) The Architectural History of Glastonbury Abbey. By the Rev. R. WILLIS, F.R.S., Jacksonian Professor. With Illustrations. 8vo. 7s. 6d.

WILLIAMS' (ROWLAND) Rational Godliness. After the Mind of Christ and the Written Voices of the Church. By ROWLAND WILLIAMS, D.D., Professor of Hebrew at Lampeter. Crn. 8vo. 10s. 6d.

Paramésvara-jnyána-goshthi. A Dialogue of the Knowledge of the Supreme Lord, in which are compared the claims of Christianity and Hinduism, and various questions of Indian Religion and Literature fairly discussed. By ROWLAND WILLIAMS, D.D. 8vo. 12s.

WOLFE's (REV. A.) Family Prayers and Scripture Calendar. By the Rev. A. WOLFE, M.A., late Fellow and Tutor of Clare College, Cambridge, Rector of Fornham All Saints, Bury St. Edmund's. Fcp. 2s.

WRATISLAW's (A. H.) Notes and Dissertations, principally on Difficulties in the Scriptures of the New Covenant. By A. H. WRATISLAW, M.A., Head Master of Bury St. Edmund's School, formerly Fellow of Christ's College, Cambridge. 8vo. 7s. 6d.







