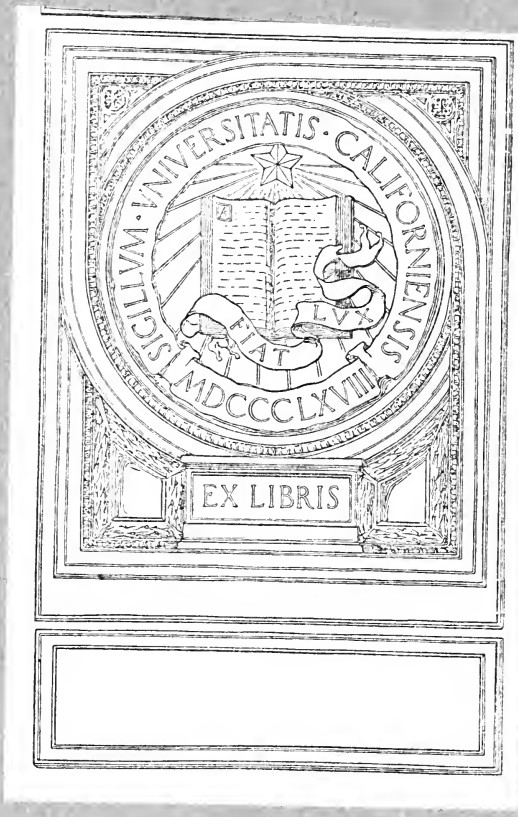
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TO

THE RIGHT REVEREND FATHER IN GOD,

THOMAS BURGESS, D.D.

LORD BISHOP OF SALISBURY,

&c. &c. &c.

My Lord,

AS I am indebted to your Lordship for my acquaintance with the very elegant and ingenious "criticisms" of Knittel, and have been encouraged by your Lordship to undertake the office of his Interpreter, I gladly avail myself of the privilege with which your Lordship has further honoured me, and dedicate the result of my pleasurable toil to one who can best appreciate its value to the Biblical Student.

In this extraordinary age, when the Lessons of History and the Oracles of the Living God are equally disregarded; when Truth, Honour, Rectitude, and Consistency, are immolated on the Altar of Political Expediency; when the Presidency of God, among the Nations of the earth, is scouted as the dream of an Enthusiast; and Religion is Legislatively discarded, as the "*one thing needless*" in the public relations of Society; it is refreshing to turn from the melancholy spectacle of a Nation's Apostacy, and contemplate one of those time-honoured Guardians of our Church, who scorns to cast aside his Faith, as it were an old-fashioned garment. I am persuaded, My Lord, that I express but the sentiments of my Brethren of the Establishment, when I avow my unqualified admiration of that singleness of purpose, unweariedness of energy, and soundness of argument, with which your Lordship has asserted the inviolability of the British Constitution, and of that Bible which forms its only secure basis. As a Senator and Patriot, your Lordship's shield has borne the untarnished device, "NOLUMUS LEGES ANGLIÆ MUTARI," '*We will not have the Laws of England*

changed.' As a Scholar, and a Christian Bishop, your tiara bears inscribed, Οὐ δύναται λυθῆναι ἡ γραφή, "THE SCRIPTURE *cannot be broken.*" [JOHN x. 35.]

I have the honour to be,

My Lord,

Your Lordship's most obedient,

very humble Servant,

WILLIAM ALLEYN EVANSON.

4, *Jeffrey's Terrace, Kentish Town,*
London, June 30, 1829.

PREFACE

BY

THE TRANSLATOR.

ONE of the most powerful Opponents of the authenticity of 1 John V. 7., among the German Critics of the 18th century, was Dr. Semler *, in his "Historical Collections;" quoted by Michaëlis in his Introduction to the New Testament (Vol. IV. p. 425. Eng. Tr.)—"To Semler's arguments," says Michaëlis, "Knittel has made some learned and specious objections, in his 'New Criticisms:' but, specious and learned as they are, they have not convinced me that Semler is mistaken."

This character of Knittel's Work, by an opponent of the controverted verse, excited an earnest wish, repeatedly expressed in the course of the

* Semler is the person to whom Knittel repeatedly alludes, as "a certain Doctor," "a Doctor of Upper Saxony," "a Pastoralist," &c. &c. See pp. 27, 28, 29. 77. 113. 212.

controversy on the verse, that the English Reader might be put in possession of it, by a Translation from the German. In a former passage of his "Introduction" (p. 413), though Michaëlis pronounces that Knittel has "totally failed" in his defence of the verse, yet he allows that the "New Criticisms" is "a valuable Work, and that much useful information may be deduced from it." Knittel was indeed one of the most learned, experienced, and judicious Critics of his day; and I am persuaded, that, when he is allowed to speak for himself, the decision which Michaëlis has so authoritatively pronounced against his conclusions, will not be so readily admitted. I confidently anticipate, that a patient and impartial perusal of the following "Criticisms" will remove many inveterate prepossessions against the authenticity of the disputed Text; while the clear, judicious, and masterly chain of inductive reasoning which they develope, will give the force of demonstration to the conclusion legitimately deduced; viz. that 1 John V. 7. is, in very deed, an integral and aboriginal Text of Holy Scripture.

The subject has been illustrated with such a flood of light, by the labours of the last half-century, that my Readers will scarcely expect

the charm of novelty in the Criticisms of Knittel: yet, I am convinced, they will find much to justify the epithet "NEW," appropriated by that ingenious Author. I shall merely state, in a few Prefatory Observations, the reasons which have long since secured my acquiescence in the affirmative of this still-controverted question.

The entire evidence *against* the authenticity of 1 John V. 7. is resolvable into its absence from the majority of Greek Manuscripts, hitherto discovered and collated, which contain the First Epistle of St. John. The number of such may be, at the utmost, 150. Of these, there are only Two of very high antiquity; namely, the *Codex Alexandrinus**, in the British Museum; and the *Codex Vaticanus*, in the Vatican Library at Rome. These are supposed, by some, to have been of the 4th century. All other Greek Manuscripts, as yet discovered, are later than the 9th century.

(*) "The *Codex Alexandrinus* is, notoriously, a *Latinized* Version. Wetstein was prohibited, by the Authorities at Amsterdam, from printing his Greek Testament from that Codex, because it conformed to the Papal Vulgate in many important passages." (See Goezen's *Vertheidigung der Complutensischen Bibel* &c. &c. Preface, p. xiii.)

The Theological World is greatly indebted to the learned and laborious REV. H. H. BABER, Librarian to the British Museum, for an exact *fac-simile* of the *Vetus Testamentum Græcum* in this interesting Codex; one of the most splendid additions to our stock of Biblical Literature, and an incomparable specimen of typographic skill.

Those two omit the disputed clause. But that omission is only a *negative* testimony, at the best; and it is *suspicious* testimony, as being contemporary with the prevalence of the Arian Heresy, which unquestionably originated in the meaning severally attached to that verse by Alexander and by Arius, in the 4th century. And, moreover, it is counterbalanced, or neutralized, by antecedent and contemporary *positive,* i.e. affirmative testimony; because Tertullian in the 2d, and Cyprian in the 3d centuries, (who both understood the Greek Language well, and manifestly consulted the Original Text of the New Testament;) Origen, a Greek Father in the 3d century; the second *Symbolum Antiochenum* (published at the Council of Antioch, A.D. 341); Gregory of Nazianzen, a Greek Father; Phœbadius and Ausonius, Latins of the 4th century; and Jerome, in his Latin Version, castigated, as he expressly says, '*ad Græcam veritatem,*' in the same century*; all either directly quote, or make such allusions to that

(*) All the most ancient and best Manuscripts of Jerome's Latin Vulgate contain 1 John V. 7. Not one Manuscript in fifty omits it. The majority of those in which it is omitted, contain the words "*in terra*" in the 8th verse. This is presumptive evidence of the existence of the 7th verse in the Originals from which they were transcribed.

verse, as necessarily infer its existence in the Greek Manuscripts of the New Testament then extant. Therefore the testimony respecting 1 John V. 7. may be summed up thus:—EIGHT *unsuspicious, positive,* against Two *extremely suspicious, negative* witnesses. And the verdict, I feel confident, should be recorded as follows: "The verse, 1 John V. 7, being tried upon the sole testimony of GREEK Manuscripts of the first four centuries—which, if it please some, we will call *primary* testimony,—we find, after due inquiry, that it did exist, as an integral part of the Greek New Testament, at, and antecedent to, the 4th century:" or, to use the words of Bishop Barlow, (no mean authority,) "We make no doubt it was originally there *de facto*; and, *de jure,* should be so still †."

In the interval between the 4th century and the first Printed Edition of the Greek New Testament, the majority of Greek Manuscripts now extant, of that period, which contain the First Epistle of St. John, omit the disputed verse. None of them, however, are more ancient than the 10th century; very few older than the 14th or 15th; and almost all belong to the same *family*, i.e. are of Eastern origin. Their testimony, also, is merely *negative,* and *suspicious;* and is counterpoised, or neutralized, *first,* by

(†) See Bishop Burgess's Letter to Archdeacon Beynon, p. 22.

the direct and unsuspicious (though not undisputed) testimony of at least ONE Greek Manuscript, unquestionably antecedent to the first Printed Edition of the New Testament, (a Manuscript, which a most judicious and experienced Critic has ascribed to the 13th century,)—I mean the celebrated *Codex Montfortianus*, preserved in the Library of Trinity College, Dublin. Perhaps the Annals of Theological Controversy do not furnish a more striking instance of unwarrantable criticism, and inveterate prejudice, than the efforts made to depreciate this Codex. No assertion was too monstrous, no fiction too preposterous, to gain currency and momentary credence. It was said, "The Codex was a palpable imposture, fabricated solely to deceive Erasmus:" —"It was the work of a bungling and ignorant impostor, and betrays itself by the badness of its Greek;" &c. &c. I cannot avoid a brief notice of these charges: and, first, as to Erasmus.—There is no direct evidence that he ever saw the *Codex Montfortianus:* the presumptive evidence is all the other way. I am quite convinced that he did not insert the disputed verse, 1 John V. 7, into his Third Edition of the Greek New Testament, upon the authority of the *Codex Montfortianus;* but, either because it was printed in the Complutensian (Princeps) Edition of the New Testament, or because he saw it, (or a

Transcript of it,) in a Codex which he calls the *Codex Britannicus.* Let us hear his own account of the matter, in his '*Annotationes,*' as follows:—

"Interea perlata est ad nos Editio Hispaniensis (*the Complutensian*) quæ dissidebat ab omnibus, habet enim hunc in modum: 'Οτι τρεις εισιν οἱ μαρτυρουντες εν τῳ ουρανῳ, ὁ Πατηρ, και ὁ Λογος, και το ἅγιον Πνευμα, και οἱ τρεις εις το ἑν εισι. Και τρεις εισιν οἱ μαρτυρουντες επι της γης, το πνευμα, και το ὑδωρ, και το αἱμα. *Primùm:* In hoc dissonat exemplar quod ex eâdem (ni fallor) Bibliothecâ (scil. Vaticanâ) petitum, secuti sunt Hispani, ab *Exemplari Britannico,* quod hic addantur articuli, ὁ Πατηρ, ὁ Λογος, το Πνευμα, qui non addebantur in *Britannico. Deinde:* Quod *Britannicum* habebat ἑν εισι, Hispaniense εις το ἑν εισι. *Postremò: Quod* BRITANNICUM ETIAM IN TERRÆ TESTIMONIO ADDEBAT και οἱ τρεις εις το ἑν εισι, QUOD NON *addebatur hic duntaxat in Editione Hispaniensi.*"

Now, whether Erasmus actually saw that *Codex Britannicus,* or only a transcript of the disputed verse from that Codex, it is most certain, that he either *did not see* the *Codex Montfortianus;* or, at least, that the transcript (if such it were) of the disputed verse, to which he adverts in the foregoing Note, could not have been copied from the *Codex Montfortianus.* For, besides the variations already noticed by the learned Bishop Burgess*, between the verse as here quoted by Erasmus, and as it stands

(*) Letter to Archdeacon Beynon, p. 6.

in the *Codex Montfortianus,* Erasmus expressly notices *a remarkable addition* which the *Codex Britannicus* contained in the 8th verse; viz. *και οἱ τρεις εις το ἑν εισι*: 'which words,' he observes, 'are not found in the Complutensian,' and which, be it observed, *are not found in the Montfortianus.* I am not aware of this remark having been ever made before; but it strikes me as conclusive against the identity attempted to be established between the *Codex Britannicus* and the *Codex Montfortianus*; and, as evidence, that there did exist, in Erasmus's time, besides the *Codex Montfortianus,* another authentic Greek Manuscript, called the *Codex Britannicus,* which contained the disputed verse, though that Manuscript has not yet been discovered.

Secondly: As to the badness of the Greek in the *Codex Montfortianus,* especially in the words *εν τη γη* in the disputed verse, the promoters of that objection seem to forget, or not to know, that the identical form of expression occurs in the most classical of the Evangelists, St. Luke, *e.g.* Luke xii. 51: "Think ye that I am come to send peace *on earth?*" *ειρηνην δουναι εν τη γη.*— I find St. John also uses the same form, in Rev. V. 13: "Every creature in heaven, and *upon earth,* and under the earth," *εν τῳ ουρανῳ, και εν τη γη, και ὑποκατω της γης.* So it stands in my Greek Testament (Sedan Edition, 1628); which

also has εν τη γη in 1 John V. 7.* And such, most probably, was the Reading in the Greek Manuscript from which the *Montfortianus* was transcribed. The omission of the article before Πατηρ, Λογος, and Πνευμα, is also alleged as evidence that the whole clause was literally translated from the Latin, by some ignorant transcriber! Yet it is strange, that the said ignorant transcriber, who could find no other method of rendering *Pater, Verbum, et Spiritus,* than literally Πατηρ, Λογος, και Πνευμα, *without* the article, should suddenly stumble on the grammatical rendering of *in cœlo,* and *in terra,* by εν τω ουρανω, and εν τη γη, *with* the article: not to mention, that we find την μαρτυριαν των ανθρωπων, ἡ μαρτυρια του Θεου, του Υἱου, &c. &c. occurring in these two verses, *with* the articles severally prefixed, although the Latin Text assuredly has no corresponding article. Consistent criticism would have detected another and more rational explanation of the omission of the article before Πατηρ, Λογος, and Πνευμα; namely, that these terms are obviously used here as Appellatives, or proper names of the Divine Persons in the Trinity; and the omission of the article, in such cases, is sanctioned by the usage of the best Classic Authorities.

(*) Goezen also refers to the same Reading in the Printed Editions of the Greek Testament which he consulted. (See *Ausführlichere Vertheidigung*, p. 242, note.)

If, then, we oppose the positive and unsuspicious testimony of only this *One* Greek Manuscript *, and the numerous quotations of, or direct allusions to, the disputed verse, in the Writings of Greek and Latin Fathers, especially the direct citation of it by the African Fathers at the Council of Carthage in the 5th century, and the assertion (which can never be disproved) of the Author of the '*Prologus in Epistolas Canonicas*' in the 9th century, "that the verse in question existed in the Greek Manuscripts then

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(*) To this should be added the *Codex Ottobonianus*, 298 in the Vatican Library, discovered not long since by Professor Scholze, (Biblische-Critische Reise, p. 105,) which that learned critic pronounces to be of the 14th century; *i. e.* anterior to the Princeps Edition. It reads the disputed verse thus: Ὅτι τρεις εισιν οἱ μαρτυρουντες απο του ουρανου, Πατηρ, Λογος, και Πνευμα ἅγιον· και οἱ τρεις εις το ἑν εισι. Και τρεις εισιν οἱ μαρτυρουντες απο της γης, &c. &c. The Latin Version, in the parallel column of this Codex, reads, "Quia tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus: et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis," &c. &c. On which Scholze observes, "Similar variations and entire transpositions occur in many other passages, and may be imputed chiefly to the negligence of the transcribers. The Venetian MS. (No. XI.), and of the 13th century, contains the disputed text in the Latin Version on the parallel column, but in the Greek it is written in the margin by a later hand."

The *Codex Ravianus* or *Berolinensis*, which contains the verse exactly as it stands in the Complutensian, has been severely attacked by Pappelbaum, but its authenticity by no means so triumphantly annihilated as the adversaries of that verse assert. Martin has satisfactorily repelled the charge that it was a transcript from the Complutensian. However defective, there is no reason to doubt its having been transcribed in a great degree from *Original Manuscripts*; and so far, evidence *for* the verse. See Martin's "*La Verité du Texte* 1 *John* V. 7. *démontrée*," &c. &c.

extant," and possibly as far back as the 4th century;—If we oppose this mass of positive and unimpeachable testimony to the negative and suspicious evidence of about 140 comparatively modern Greek Manuscripts of the New Testament, I think the conclusion is inevitable, that, in authenticity, antiquity, and weight, the former not only counterpoises or neutralizes the latter, but decidedly preponderates in favour of the disputed verse.

Nor, when we leave Manuscript evidence to examine that of the Printed Editions of the Greek New Testament, will that conclusion be invalidated; but, on the contrary, most powerfully corroborated. First in honour, as in place, stands that stupendous and magnificent monument, the COMPLUTENSIAN POLYGLOTT of XIMENES, which contains the "Princeps" Edition of the Greek Testament*. Every *Princeps* Edition is *primâ-facie* evidence of the Readings in contemporary or antecedent Manuscripts. The Complutensian reads 1 John V. 7.: therefore that verse stood in the Greek Manuscripts of the New Testament then existing and consulted by the Editors. Those Greek Manuscripts, we are assured by the Editors, were the most ancient,

(*) The Greek New Testament was first printed in the Complutensian Polyglott, and finished in the year 1514; though the entire Work was not completed until 1517, nor the Papal Privilegium obtained until 1520. Erasmus's First Edition was printed in 1517.

and the most valuable which could then be procured from the best public or private Collections in the world. The munificent Patron and Projector of that Work spared no expense or toil, and employed the ablest Scholars and Critics of the day in its completion. Its authority was held equivalent to that of the most authentic and ancient Greek Manuscripts then extant (as even Michaëlis admits). It was referred to as the ultimate appeal from every subsequent Printed Edition; and it remained in the undisputed possession of that preeminence, throughout all Christendom, for nearly one hundred and fifty years, during the brightest days of the Reformation. Its first assailant was the celebrated *Wetstein;* whose charges were repeated by the learned *Semler;* [eminent Critics no doubt, but, as we can fully prove, unsafe and most suspicious witnesses in the point at issue,] and upon their sole authority, upon their unsupported and peremptory *dicta,* have all subsequent opponents of the disputed verse impeached, not only the genuineness of that verse in the Complutensian New Testament, but the character of the whole Polyglott.

Now, if it be remembered, that both *Wetstein* and *Semler* ground their accusations almost solely upon *motives* which they invent, and impute to the Editors of the Complutensian, we are perfectly justified, not in fabricating and im-

puting any sinister intentions to these two Critics, but in stating their avowed religious tenets—tenets of such a nature, as, in ordinary cases, engender not only a suspicion of sinister motives, but of invalidity in those deductions which such persons choose to draw, in favour of their peculiar opinions.

Whoever has impartially examined *Wetstein's* Annotations on the New Testament will be convinced that the Learned Annotator *did not believe in the Proper Divinity of our Lord Jesus Christ.** Indeed, he was openly charged with Socinianism; a charge which he could neither palliate nor deny. He was fully aware, that so long as the verse 1 John V. 7. remained an integral part of God's Holy Word, no ingenuity of criticism could argue away the Consubstantiality of the Father and the Son. Great then was his anxiety, and incalculable the toil and pains which he encountered, to destroy, if possible, the reputation of that *Princeps Edition* in which that verse was inserted. Where History or argument fails, he

(*) I select a few specimens. First as to Wetstein's ideas of the inspiration of the New-Testament Writers. On Luke i. 3. εδοξε κἀμοι, he observes: "Si Lucas vel Pauli hortatu, vel *peculiari Spiritûs Sancti afflatu* ad scribendum impulsus fuisset, rem memoratu tam dignam et ad auctoritatem scripto conciliandam tam idoneam silentio neutiquam transiisset." If this reasoning holds, the major part of the Bible is uninspired. Again—his ideas of Christ, as the Son of God: he says, (on Matt. i. 20. εκ Πνευματος ἁγιου,) "Successor Imperatoris Romani vocabatur Θεου παις, imo quivis præclarus homo αλκιμος Θεου

has recourse to sneer and sarcasm. Let any one read the subjoined Notes, and say whether I am not justified in impeaching *Wetstein* as an unsound witness in this cause. Biassed and hostile as he shews himself, against the foundation-truth of Christianity, his testimony cannot be received without suspicion: it must be scrupulously weighed; and the result will be found to be captious, superficial criticism, insidious and unfounded calumnies, upon the munificent Promoter and the learned and honest Editors of the noblest Biblical Undertaking in the world.

Semler, who repeated these accusations, with many additional effusions of his own spleen, in

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παις, apud Liban." &c. &c. Ælianus Tact. Præf. ad Hadrianum υἱε Θεου. Plinius Paneg. "Necdum Imperator, necdum Dei filius eras." Also on Luke iii. 38: "Observandum—Lucam, cùmque Adamum *Dei filium* vocat, significasse Christum ex virgine natum Secundum esse Adamum, ejusque ortum per Spiritum Sanctum non minus esse opus potentiæ divinæ singulare quam Adami fuerat." Lastly, his ideas of the Proper Deity of Christ may be gathered from his Notes on John i. 1. Θεος ην, on which he quotes Livy, lib. I. 4. "Romulus Deo prognatus, Deus ipse:"—16. "Deum Deo natum;" &c. &c. And on John xx. 28. ὁ Κυριος μου, και ὁ Θεος μου, after attempting some philological proofs that it should be ω κυριος, ω θεος, (that is, a mere exclamation of surprise, not an acknowledgment that Christ was the Lord and the God of Thomas,) he quotes a passage from *Servetus*, with evident approbation: "Quis Hebraicè vel Chaldaicè mediocriter doctus ignorabit Thomam non nominasse Jehovah quando dixit, Dominus meus et Deus meus? Vidistine unquam illud affixum *meus* additum nomini Jehovah? Christus nunquam jungitur nomini Jehovah, sed nomini Elohim." (Servet. de Err. Trin. V. p. 98.) See Baumgarten's 'Recension der Wetstenischen Ausgabe der N. T.,' in the "Nachrichten von Merkwürdigen Büchern," Vol. II. p. 53, &c.

his Reprint of Wetstein's Prolegomena (1764-8), was an avowed supporter of Pelagianism. He denied the divine inspiration of the Scriptures. He was, if not the originator, certainly the great promoter of that Infidel system so fashionable amongst the modern Neologians or Rationalists of Germany: I mean the Accommodation Theory*, according to which Revelation is to be judged of, not by the evidences of its divine origin, but by its supposed utility. It is notorious, that at the time when he repeated Wetstein's accusations against the Complutensian, he had never seen that Polyglott†: but he knew that it contained the disputed verse 1 John V. 7, and he was therefore determined to crush it altogether. Unquestionably he possessed gigantic intellectual powers, immense erudition, and unparalleled industry. But he has been encountered by a

(*) For a fuller account of Semler, see Rev. H. J. Rose's Four Sermons on the State of the Protestant Religion in Germany: (a most valuable and interesting Work,) p. 45 et seq. First Edition.

(†) This appears, from his Note on Erasmus's Annotation already quoted. He there observes: "Since Erasmus has here noticed all the Variations between the Complutensian and the Codex Britannicus, yet without expressly stating that the former has επι της γης where the latter reads εν τῃ γῃ, he must have committed a mistake a few lines before, and been thinking of the Greek instead of the Latin *in terrâ*, which is much more correct than εν τῃ γῃ. Now, from what we learn in other Works, of the order of the words in the Complutensian New Testament, it is certain that the latter actually printed εν τῃ γῃ." Every one knows, that the reading in the Complutensian is επι της γης: therefore, Semler either deliberately falsifies, or never saw the Work which he criticizes. (See Goezen's *Vertheidigung* &c. p. 78.)

formidable antagonist, the celebrated GOEZEN *, of Hamburgh; who has thoroughly exposed the shallowness of his pretensions as a Critic of that great Work, demolished the whole fabric of his baseless invectives, and consigned him, and his prototype, Wetstein, to the pity of every impartial Theologian and genuine believer in the doctrines of Christianity.

Wetstein and Semler are, in fact, the only authorities appealed to by the depreciators of the Complutensian. Their unsupported assertions have been assumed as axioms; their sophisms, as mathematical demonstration. Their hypothesis respecting especially the Greek New Testament in that Polyglott, is, that "the Editors formed the Greek on the Vulgate." This hypothesis, unsubstantiated by even a shadow of proof, has been repeated by Protestants, in the face of unanswerable evidence to the contrary †: and, curious to say, its very opposite is maintained by a celebrated Roman-Catholic critic, Richard Simon,

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(*) Goezen's Works on this subject are enumerated in Knittel's Note, p. 95. I am engaged in preparing a Translation of them for the press; and am encouraged to hope, they will prove a valuable accession to our Biblical Literature.

(†) Goezen has collected nearly 1000 Variations between the Complutensian Greek New Testament and the Latin Vulgate; and these not trivial or insignificant, but the majority most important: in many, the sense of the Readings in the Complutensian is directly opposite to that in the Vulgate. (See *Ausführlichere Vertheidigung*, pp. 276—506.)

(Hist. Critiq. p. 516,) who asserts that the Complutensian Editors corrected the Vulgate Latin of the New Testament by the Original Greek Text!

I have been somewhat amused by the logic of our modern Anticomplutensians. The Alcala Editors asserted, (and their assertion, though denied by Wetstein and Semler, never has been, nor ever can be, disproved,) "that they were provided with the rarest and most ancient and valuable Greek Manuscripts of the New Testament, by the liberality of Pope Leo X.; who also particularly directed their attention to one of the number, called (κατ' εξοχην) "THE VATICAN MANUSCRIPT." "Now *it is most certain,*" (say they) "that these Alcala Editors did not consult *the celebrated Codex Vaticanus,* which is reputed to be *one* of the most ancient, if not *the* most ancient Manuscript extant. FOR"—(observe the *quia*),—"FOR, that Manuscript *has not the disputed* clause, and they have departed from its Readings in various places*." In this Enthymem, we have gotten the Conclusion and the minor Premise; but the major is left for us to guess at; and when found, will require, I imagine, something like proof. I presume the major is this: "The now-existing *Codex Vaticanus* was the most ancient Codex existing in the days of

(*) See Horne's Critical Introduct. Vol. IV. p. 466. Sixth Edition.

the Complutensian Editors; and Leo X. was guilty of gross imposition upon their credulity, in calling the Codex which he sent, (and upon which, as their ultimate guide, he requested them to form their Text,) The most ancient and authentic standard of the Original Text." Let me ask, Is this demonstrated? Is it likely? Is it not rather a monstrous improbability? It matters not a straw whether the Alcala Editors consulted the now-existing Codex Vaticanus, or not. But it is any thing but "most certain" they could *not* have seen it, *because* they did not implicitly follow its Readings. As well might we assert, that the Editors of any book, of which there have been many originals, whether Manuscript or Printed, *most certainly* could not have seen some *one* of these originals, *because* they inserted some clause in their edition which is wanting in that *one* original, or deviated from the Readings of that one original, although, (as in the case of the Complutensian,) the deviations are *confessedly for the better, in most instances.* Let, then, the major of the Enthymem be first proved, and we may then examine the intrinsic value of the Conclusion. At present, it goes for nothing.

Much stress has been laid on the Marginal Note annexed to 1 John V. 7, 8.* in the Com-

(*) See Knittel, p. 64, and Note.

plutensian New Testament, as if it implied that the Editors had no Greek-Manuscript authority for inserting the seventh verse. Really nothing but a predetermination not to see, could have obscured the obvious purport of that Note to the eyes of the Anticomplutensians. Its plain and palpable intent is, not to account for the insertion of 1 John V. 7. but to vindicate the omission of the latter clause of 1 John V. 8. *i. e.* οἱ τρεις ἓν εισι, which corresponds to the Latin "*Hi tres unum sunt;*"—an omission, which affords. amongst many other evidences, an incontestable proof that the Editors had no intention of forming the Greek Text on the Vulgate, or elevating the authority of the Latin Version above that of the Original Greek Text.

Thus then stands the *External Evidence,* as regards the disputed verse, under the several heads, 1st, Greek-Manuscript authorities of the first four centuries; 2dly, Greek-Manuscript authorities from the 4th to the 16th century; 3dly, Printed Editions.

Under the *first,* we have the positive, or affirmative unsuspicious testimonies of Tertullian, Cyprian, Origen, the Second Symbolum Antiochenum, Gregory Nazianzen, Phœbadius, Ausonius, and the Latin Vulgate of Jerome, either directly quoting or undeniably alluding to the clause: and against them we have only the negative and

suspicious testimony of two Greek Manuscripts of the New Testament; both confessedly Latinized, and (allowing them to have been written in the 4th century) the productions of an age in which Arianism had tainted the whole body of the Christian Church, for forty years.

Under the *second,* we have the affirmative unsuspicious evidence of at least *two* existing Greek Manuscripts of the New Testament; of all the most ancient and best Manuscripts of the Latin Vulgate (there being not one in fifty which omits the verse); and a large number of quotations or direct allusions to it, in the Works of Greek and Latin Fathers, from the 4th to the 16th century*;—*against* the negative evidence of about 140 Greek Manuscripts, few more ancient than the 14th century; and the great majority belonging to the same suspicious stock, the Eastern Church. And, as it is admitted, that there are probably many thousand Greek Manuscripts of the New Testament in existence, which have never been collated or examined; as the Manuscripts employed by the Complutensian Editors have not yet been discovered, being either destroyed in the great conflagration of the Escurial

(*) The verse, 1 John V. 7, was alleged against the Arians at the Council of Carthage, in the 5th century; and its authenticity was not disputed by the Arian Bishops then present; nor questioned by any Arian, or other Heretic, from the 5th to the 16th century.

1671, or disposed of by some ignorant or dishonest Librarian, or concealed in the Library at Alcala, or possibly in the Vatican at Rome, under the apprehension of their proving unfavourable to the authority of the Vulgate; therefore, until the materials, on which a *negative* testimony can be admitted, be very considerably augmented in number and authenticity, the affirmative, *i.e.* in favour of the disputed clause, must be allowed to preponderate under this head also †.

Thirdly, As to Printed Editions, the verse is contained in the Princeps Edition, by which ERASMUS improved, and STEPHENS wholly formed, their several Editions of the New Testament; and in the genuine versions of Jerome, edited by Martianay and Vallarsius; names fully equivalent to those of the Deistical WETSTEIN and the Utilitarian SEMLER, or any of their servile imitators.

I have confined my remarks solely to the EXTERNAL EVIDENCE *for* and *against* this verse, and rest in the assured conviction that the former is decidedly preponderant. The *Internal Evidence* has been so ably and argumentatively discussed by the learned Bishop Burgess, and esta-

(†) At the same time, I must assert, that no amount of *negative* testimony can overthrow the *positive* evidence of those unimpeachable witnesses already adduced, as vouchers for the authenticity of 1 John V. 7.

blished on such an immoveable basis, entirely and unanswerably in favour of the verse, that the opponents of that verse have no other resource, than to thrust that species of evidence out of court altogether, and take refuge in a very convenient postulate, which has every thing to recommend it—except *truth*. They tell us, that "no Internal Evidence can prove a clause to be genuine, where External Evidence is decidedly against it." The falsity of this aphorism is palpable, from the whole history of Various Readings. How is any particular reading to be determined, when there are conflicting testimonies? By the context;—by the general scope of the author;—in short, by Internal Evidence alone. But the aphorism is not only untrue, but inapplicable in the case in question; viz. 1 John V. 7. *External* Evidence is *not* decidedly against it: *Internal* Evidence is wholly in its favour: therefore it is a genuine Text of Holy Writ.

One thing has deeply impressed me, in this inquiry. No satisfactory answer has ever been given to the question which naturally occurs, "How did that verse first gain admission and currency, as a text of Scripture, if it were not so *ab initio?*"

There have only been two attempts to explain this mystery: 1st, That the verse was forged

by the Orthodox party, against the Arians. 2dly, That it was a marginal note of Augustine's; and thence accidentally, or designedly, crept into the Text. As to the first, there is not a particle of evidence to support the charge of forgery. And if the test of *cui bono* be applied, all the presumption is in favour of *omission* by the Arians, rather than *invention* by the Orthodox. To the former it is an insurmountable stumbling-block: to the latter (supposing it a forgery), it was unnecessary and idle in the extreme. The doctrine of the Trinity so thoroughly pervades the New Testament, is so interwoven into its texture, as a thread of gold, that the insertion of a single text, and at the risk of certain detection, would argue an extreme of folly, irreconcileable with the known character of those to whom it is imputed. Were the Orthodox ever charged with such a gratuitous imposture? Was such a calumny ever heard of until the 16th century, when it was fabricated to serve Socinian purposes? On the contrary, was it not broadly promulgated, so early as the 9th century, that the verse in question had been designedly erased by the Arians? and was that imputation discredited or disproved? As to Augustine, suffice it say, that the verse was in existence, in the Latin Version current in Africa, at least two hundred years before he was born. How could it have

gotten there, unless it was an integral and aboriginal text of Holy Writ?

These remarks have swelled far beyond the limits which I had originally prescribed; and I therefore hasten to a conclusion. It shall consist of a few Personal and Pastoral observations.

When first I received our present Authorised English Version of the Bible, as the Revealed Will of God presented to me in a Translation which, with the imperfections unavoidable in such a Work, is probably unrivalled in purity and faithfulness, I entertained a religious dread of rejecting any part or parcel of that Volume, as spurious, or of doubtful origin. The original Translators, as well as the Revisers, had wisely cautioned and guarded their readers against confounding the mere fictions, or historical records, or didactic aphorisms of uninspired men, with the "Oracles of the Living God;" and the brand of "Apocrypha" was indelibly affixed, to warn the ignorant or the heedless. Patiently and learnedly had they explored the Divine Originals; and neither few nor feeble were the grounds upon which, after mature deliberation, upon the deepest conviction, and assuredly in the spirit of dependence upon the guiding counsel of the Most High, they retained 1 John V. 7. as an integral and essential text of Holy Scripture.

Therefore, when that Volume, the Authorised Version of the Bible, was placed in my hands at my ordination, and I was solemnly enjoined to "Take authority to preach the WORD OF GOD;"—when, subsequently, I "set to my seal," that "HOLY SCRIPTURE containeth all things necessary to salvation;" I should have deemed myself guilty of an unworthy dissimulation, had I virtually assented with my lips, and by my written subscription, to the integrity of that Authorised Version as the Revealed Will and Word of God, while I tacitly obliterated so important a verse as 1 John V. 7. I could not conscientiously profess myself a Minister of the Established Church, while I deliberately stamped FALSEHOOD and FORGERY upon an entire text in her Authorised Version, promulgated by the Supreme Ecclesiastical Authority in the realm, as the very Word of God. This may be called weakness or bigotry, or whatever the reader chooses. Be it so. I quarrel with no man's conscience, in merely asserting my own.

Now, let me ask you, My Brethren in the Ministry of the Established Church, opponents of this important text, Are you aware of, or indifferent to, the inevitable results of that too often *pertinacious* opposition? Will your flocks, who readily follow in their shepherd's track, as readily stop when he cries out '*Halt?*' You are se-

dulously endeavouring to convince them, that an entire text in the Authorised Version of the Bible is spurious and interpolated. You have perhaps succeeded: they receive your *conclusion* as it were an axiom; but think you, *Will they stop at that conclusion?* Indeed No! Blind must be the man who does not already discern the effects of your—shall I call it, rash and unwarrantable—impeachments of the integrity of our Authorized Version; who does not already take alarm at the wide-spreading Scepticism, and the popular and palatable delusion, that the Established Church of England circulates a spurious Bible, and imposes the fictions of man as the Oracles of God. The multitude are unskilled to argue, but prompt to believe what favours the corrupt propensities of nature. The transition, from *your* conclusion to that of the Unitarians, is natural and easy. *You* reject one verse of John's First Epistle: *they* reject the first fourteen verses of his Gospel (John I. 1—15.) It is but a step, and we reject the Sacred Canon altogether. This is no imaginary or visionary alarm: late circumstances indicate, if not its actual arrival, its very near approximation *.

(*) During the discussions which lately agitated the Bible Society on the subject of the Apocryphal Books, a great laxity of opinion was developed, as to the inspiration of the Sacred Canon. "*The Eclectic Review*" put forth an article, in which the integrity of that Canon is avowedly

Pope Pius VII. denounced your Authorised Version in no measured terms; as, "Not the Gospel of man, but the Gospel of the Devil." His obsequious Hierarchy in Ireland re-echoed these sentiments throughout that Priest-bound Country, and millions hailed the tidings with shouts of joy! Beware, then, lest *your* disciples should fearfully outstrip their Teachers, and grow, with accelerated velocity, from Sceptics of a Text, into Disbelievers of the Bible.

WILLIAM ALLEYN EVANSON.

4, *Jeffrey's Terrace, Kentish Town,*
London, June 30, 1829.

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avowedly impeached, and the inspiration of four entire Books of the Old Testament almost directly denied. This article was afterwards reprinted in a separate form; and circulated gratuitously, in large numbers. The same Periodical, in its Number for June 1829, has taken up the cause of '*Crito Cantabrigiensis*,' a determined opponent of 1 John V. 7. Well may that indignant Critic exclaim, "Defend me from my friends!" '*Haud tali auxilio*' *&c. &c.*

CONTENTS.

SYNODICAL LECTURE . . . . . 1—18

1 John V. 7. a text much controverted—its Opponents (in Germany) numerous and respectable — their reasons deserve a hearing 1

Those reasons stated; viz. 1st, The text itself obscure, &c. 2dly, Luther omitted it in his Editions of his German Bible, and forbade any alteration in them. 3dly, Its advocates must also admit human interpretations as part of the text 2

Those objections answered; viz. 1st, The first would weaken our attachment to articles of Faith founded on Scriptural texts. 2dly, The second is only partially true. 3dly, The third applies equally to the objectors—The attack upon 1 John V. 7. has been advantageous to Biblical Criticism 3, 4

ERASMUS, the first who gave occasion to the Controversy—he omitted the text in his two first Editions, and restored it in his third 5

The Controversy not definitively settled—The Works of the Fathers and the Councils ought to be more minutely investigated . . . . . *ib.*

AUGUSTIN'S maxim, "*In rebus obscuris* &c." admitted by J. BERNOULLI—Bernoulli's rule in similar cases . . 6

The ground of the Controversy stated, in the words of MICHAËLIS 7

MICHAËLIS'S mode of subverting the argument for the authenticity of the clause, from the context . . . 8

GERHARD'S Note on the *και* in John V. 8. . . . *ib.* (n. 6.)

The argument in favour of 1 John V. 7. stated in Seven Propositions; viz.

I. It existed in the Ante-Hieronymian Latin Version, at least two hundred years older than the oldest Greek MSS. extant.

II. Most Latin MSS. contain it.

III. It is quoted by Latin Fathers of the 2d and 3d centuries, and frequently since the 5th.

IV. Greeks of the 4th, and down to the 15th century, quote or allude to it.

V. It is found in some Greek MSS.

VI. Some Greek MSS, which omit it, have additions to the 8th verse, implying the original existence of the 7th.

VII. No Greek Author ever understood 1 John V. 8. of the Trinity 9, 10

Observations on Historical Criticism; viz.

Difficulties not to be confounded with Objections—Examples given 10

Objections, or "*Argumenta necessariò indicantia*," of two kinds—Examples of each 11

Difficulties, or "*Argumenta contingenter indicantia*," of two kinds—Examples of each 12

Knittel's remarks on the foregoing; viz.

Obs. 1. Mere difficulties, in what respect incompetent to refute a proposition. Obs. 2. Historical difficulties may be removed, and how. Obs. 3. Or weakened, and how. Obs. 4. Historical truths capable of complete proof, notwithstanding difficulties—Example: Herodotus' and Thucydides' silence respecting the Romans —Herodian's silence respecting the Christians . . 14, 15

Two cases analogous to the omission of 1 John V. 7.; viz.

(1.) Cicero's quotation of a lost line in Homer, (the various points of the analogy stated in Note 13) . . 15

(2.) Cyril's quotation of a lost clause in 1 Thess. V. 21 . . 17

The different effect of confuting difficulties and objections —Why necessary to make the distinction . . . . *ib.*

NEW CRITICISMS ON SOME TESTIMONIES OF LATIN FATHERS CONCERNING 1 JOHN V. 7. . . . . 21—37

CYPRIAN—

In the extract from his Work, *De Unitate Ecclesiæ;* viz. "*Dicit Dominus* &c. &c." The words "*Hi tres unum sunt*" are a quotation of 1 John V. 7 21

Objection.—They are taken from the 8th verse, which Cyprian mystically understood of the Trinity . . . . *ib.*

Answer.—No trace in any of his Works that he allegorized the 8th verse—His *formula of citation,* when he quotes allegorically, is quite different—this proved, by various extracts—Neither is there any mode of expression in his Works to justify the objection . . . 22, 23, & notes

The objection originated with FACUNDUS, an African Bishop, three centuries later than Cyprian—Extract from Facundus' Work *Pro defensione Trium Capitulorum* 24

Facundus' testimony contrasted with Cyprian's own words, and shewn to be altogether untenable—How accounted for 25, 26

A difficulty alleged; viz. the word "*confitetur*" applied to Cyprian, in FULGENTIUS' (Bishop of Ruspa) Work *Contra Arianos* 26

This hypothesis examined and confuted—Had Fulgentius only been acquainted with 1 John V. 7. from the quotation in Cyprian, he would have worded it in the same manner; but he does not—Therefore, Fulgentius read 1 John V. 7. in his own copy of the *Latin* New Testament—This is proved by the context of the passage where the word "*confitetur*" is introduced—The true meaning of Fulgentius in that passage shewn . . . 29

But Fulgentius may also have read 1 John V. 7. in his *Greek* New Testament—He was a great proficient in that language—No Latin Version, in his day, had been sanctioned by the authority of Councils—His quotations should be treated as those of Jerome—When Jerome quotes texts of Holy Scripture in Latin, no one doubts they existed also in his Greek copies . . . 30, 31

Another difficulty alleged; viz. That Augustin never quotes, or was acquainted with, 1 John V. 7. though he read Cyprian's Work *De Unitate*—but this is no argument

The argument in favour of 1 John V. 7. stated in Seven Propositions; viz.

I. It existed in the Ante-Hieronymian Latin Version, at least two hundred years older than the oldest Greek MSS. extant.

II. Most Latin MSS. contain it.

III. It is quoted by Latin Fathers of the 2d and 3d centuries, and frequently since the 5th.

IV. Greeks of the 4th, and down to the 15th century, quote or allude to it.

V. It is found in some Greek MSS.

VI. Some Greek MSS, which omit it, have additions to the 8th verse, implying the original existence of the 7th.

VII. No Greek Author ever understood 1 John V. 8. of the Trinity 9, 10

Observations on Historical Criticism; viz.

Difficulties not to be confounded with Objections—Examples given 10

Objections, or "*Argumenta necessariò indicantia*," of two kinds—Examples of each 11

Difficulties, or "*Argumenta contingenter indicantia*," of two kinds—Examples of each 12

Knittel's remarks on the foregoing; viz.

Obs. 1. Mere difficulties, in what respect incompetent to refute a proposition. Obs. 2. Historical difficulties may be removed, and how. Obs. 3. Or weakened, and how. Obs. 4. Historical truths capable of complete proof, notwithstanding difficulties—Example: Herodotus' and Thucydides' silence respecting the Romans—Herodian's silence respecting the Christians . . 14, 15

Two cases analogous to the omission of 1 John V. 7.; viz.

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gument against Cyprian's authority—Cyprian quotes many texts to which Augustin never alludes: therefore, Augustin's omission is no evidence that Cyprian did not quote 1 John V. 7. or doubted its authenticity, 31, 32

Further: That Augustin, in his Work against Maximin the Arian, quotes 1 John V. 8., and explains it mystically of the Trinity—But that is no reason why Cyprian must necessarily have understood 1 John V. 8. mystically; or that Augustin should have imagined he did 32

But there is also a passage in Augustin's *Civitas Dei*, which evidently alludes to 1 John V. 7 33

Objection.—" That passage alludes to 1 John V. 8."

Answer.—The " *Hi tres unum sunt,*" in Augustin's Work against Maximin, are his mystical interpretation of 1 John V. 8., and proposed only hypothetically. But the " *Tria unum sunt,*" in the *Civitas Dei*, are given by him as a categorical proof of the Trinity . . . 33, 34

[*Possibly,* Augustin acknowledged 1 John V. 7. authentic when he wrote the *Civitas Dei;* but changed his opinion afterwards, when he wrote the work against Maximin—His case the reverse of Luther's in that respect] . . . (Note 24, 25.)

Augustin's Commentary on 1 John does not reach to chap. V. 7.: therefore, his sentiments on that clause are not known 35

Cyprian understood Greek well—so did Tertullian his master, who recommends the study of the Greek Original of the Holy Scripture—It is unlikely that Cyprian should quote Latin texts against Heretics, which texts did not exist in the Original Greek—He may have occasionally quoted from the *Vetus Itala* or *Africana,* Latin Version — but there is a difference between the authenticity of an entire clause, and of a few Various Readings: this illustrated by an example—The rule should be, Whenever a Latin Father who understood Greek quotes a text in Latin, it is *primâ-facie* evidence of that text in the Original—This rule confirmed by experience, and a discovery of Knittel's, in comparing the Gothic Version of *Ulphilas* with the Greek *Codex Guelpherbytanus* B. & C. . . 35—37. & n. 28.

NEW CRITICISMS ON SOME TESTIMONIES OF GREEK FATHERS RESPECTING 1 JOHN V. 7 . . . 41—54

I. JOHN MAUROP, Archbishop of Euchania, in the 11th century—His two Panegyrics on Basil, Gregory, and Chrysostom—Copies of one of them in the Wolfenbüttle Library, described 41

Its Inscription a part of the 15th Oration of Gregory Nazianzen — The Fragment illustrated and explained . . . . . 42. & n. 31.

The Writer of this Manuscript was GEORGE, who also wrote the *Codex Colbertinus* and *Martyrium Demetrii* (See Montfauçon *Palæograph.*) 43

[A useful hint given to Investigators of Manuscripts, n. 44.]

MAUROP's Oration described—The beginning and close of it 44, 45

[The Festivals of Basil, Gregory, and Chrysostom, in the Greek Church-Calendar, n. 38.]

Contents of Maurop's Oration investigated—Extract from the *Menæa*, giving account of the origin of the Festival on which it was delivered . . . . . 46—48

A remarkable phrase in the Menæan Narrative, viz. "*We are one in God*," seems an allusion to 1 John V. 7. because referred to the Three Saints whom Maurop calls a *Trias* 49

Extract from Maurop's Oration—The phrases *οἱ αυτοι τρεις και εἷς*, "*The same Three also are One;*" and *και Τριτον, κατα την Συμπνοιαν*, "*Thirdly, in Unanimity;*" evident allusions to 1 John V. 7 . . . . . 50—52

Objection.—"*Τρεις και Εἷς*" not grammatical.

Answer.—It is the usual mode of expression in the Fathers, who actually quote 1 John V. 7 52

[This confirmed by an ancient Scholium of Origen's, by Cassiodorus' *Complex.*, and by Charlemagne's Letter to Pope Leo III.; n. 45.]

Maurop was an Orthodox Greek; and therefore not to be suspected of Latinizing in this allusion—This confirmed by a passage in one of his Hymns 53

II. GREGORY NAZIANZEN—SOME PASSAGES OF HIS WORKS HITHERTO OVERLOOKED, AND NOT EMPLOYED IN THE CONTROVERSY UPON 1 JOHN V. 7 . . . . . 55—79

Gregory uses the phrase "*Three are One*," in his 12th, 37th, and 51st Discourses; viz. Εν τα τρια, Το ἑν τρια, Εν γαρ τα τρια, και Τα τρια ἑν. Also the expression Πατηρ, Λογος, και Πνευμα, in his Θρηνος &c. v. 113; and Πατηρ, Λογε, και Πνευμα το ἁγιον, in Disc. 25 and 42 —These are manifest allusions to 1 John V. 7 . . 55—57

[Hints as to the proper mode of arguing from the supposed silence of ancient Authors on any topic, n. 47.]

Objection.—"The foregoing quotations are from 1 John V. 8.—Gregory never quotes 1 John V. 7. among his Scripture proofs of the Trinity" 57

Answer.—Gregory does quote 1 John V. 7.; and this is proved by three Propositions: (1.) There was a keen dispute, in Gregory's days, respecting the authenticity and interpretation of 1 John V. 7. (2.) Gregory never understood 1 John V. 8. of the Holy Trinity. (3.) He actually quotes 1 John V. 7. as a text of Holy Scripture 58

Proposition I. proved.—In Gregory's 37th Discourse, he argues against the Opponents of the Trinity. He asserts the *Homoousian* doctrine, which they opposed from the clause Τρια Εν, which connumerates the Persons of the Godhead, and infers Tritheism—Gregory refutes this objection; shews that things of different essence may be connumerated; and quotes the *letter of Scripture* in proof . . . . . 59—61

[The whole dispute had evidently originated in this *connumeration*, which only occurs in 1 John V. 7.; n. 51.]

His opponents objected, that the phrase "*Three are One*" does not specify what Three—they deny it to be a phrase of St. John's.

Gregory replies, that in 1 John V. 8. things of different essence are similarly connumerated, and the masculine τρεις applied to things neuter 61, 62

[The Arians acknowledged 1 John V. 7. to be authentic; n. 54.]

Prop. II. Gregory did not quote 1 John V. 8. in proof of the Trinity—MILL is right in asserting that no Greek Father ever understood 1 John V. 8. of the Trinity—ORIGEN is the first among the Greeks who quotes that text at all—Gregory did not quote the last clause of 1 John V. 8.: possibly it did not exist in his copy—This would account for Aquinas' Note on 1 John V. 8 . . 63

The phrase Εν τα Τρια almost proverbial in the Greek Fathers, to denote the Holy Trinity—It occurs in the *Philopatris* (supposed) of Lucian—The phrase "*Tres Unum sunt*" is common among the Latin Fathers of the 2d and 3d centuries; *e.g.* Tertullian, Cyprian, &c.—They evidently derived it from 1 John V. 7: therefore, Gregory's τα Τρια Εν was taken from the same—It evidently was not a mere technical expression, in his opinion 64

Prop. III. Gregory, in his 37th Discourse, where he enumerates the Scriptural titles of the Holy Ghost, states, that he is συναριθμουμενον (*connumerated*) with the Father and the Son—The meaning of that word generally, and in this specific instance, proved, from his 44th Discourse, where he says, "The Holy Ghost is συντεταγμενον και συναριθμουμενον"—these cannot be synonymous—Now this connumeration only exists in 1 John V. 7: therefore Gregory read that clause in his Greek New Testament—This conclusion further proved by three passages of his Works:

1st, In his 37th Discourse, he argues against the Sabellians and Nestorians, from the phrase Εν τα Τρια—That phrase, being equally interesting to the Orthodox and the Heretics, must have been a phrase in Scripture—[This further proved by a passage of Theodorite's Dialogue against Macedonius; Cyril's Epistle to John of Antioch; and Maximin's Reply to Augustin] 65—70. (& notes 67, 68.)

2dly, A passage in Gregory's Hymns only explicable as an allusion to 1 John V. 7 70

3dly, In his 51st Discourse, he says, "In the Trinity there is no αλλο, because *the Three are One*"—He must have taken this proof from the Bible, as no other evidence was admitted by the Heretics (See Athanasius *de Synodis* &c.) . . . . . 71. & n. 70

Application of the foregoing reasoning to the case of Maurop—Maurop had read Gregory's Works, and coincided with him in opinion on the Trinity: therefore Maurop's two quotations (see pp. 50—52) are obvious allusions to, and therefore tacit quotations of, 1 John V. 7 72

Objection.—" No Greek Author quotes 1 John V. 7."

Answer.—It is quoted by *Bryennius*, in the 15th century; *Manuel Calecas*, in the 14th; the *Council of the Lateran*, in the 13th [a capitulum of which proves that they did not pervert the Original Greek Text, nor form it on the Vulgate]; by *Euthymius Zygabenus*, in the 12th; *Maurop*, in the 11th; the Greek *Nomocanon*, in the 8th; *Maximus*, the Confessor, in the 7th; *Theodorite* against Macedonius, in the 5th [this Dialogue attributed to Athanasius]; *Gregory Nazianzen*, and the author of the *Philopatris*, in the 4th [a remarkable extract from the latter]; and *Origen*, in the 3d century. [See his Scholium on the 122d Psalm, Οἱ γαρ Τρεις το Ἑν εισι, which could not be from 1 John V. 8; else he would have said Εις το Ἑν—nor did he explain the 8th verse as of the Trinity] . . . 72—78, & notes.

The Latins generally, in the 4th century, use the phrase " *Three are One*" (See Ausonius, in his poem of Gryphus) 77

Objection.—" No Greek Codex contains the Ἑν τῇ γῇ in 1 John V. 8."

Answer.—Simon asserts it exists in the *Cod. Reg.* 2247, Paris: [but this disproved by Bishop Burgess] . . 78, & n.

That some persons mutilated the First Epistle of John, appears from Socrates, Hinckmar, Fulbert, and the Prologue of Jerome.

[Epiphanius suspects that the *Alogi* rejected John's Epistles] 78, 79

GREEK AND LATIN MANUSCRIPTS DISCOVERED WHICH SUPPORT 1 JOHN V. 7 . . . . . 83—101

THE FIRST GREEK MANUSCRIPT, or *Codex Guelpherbytanus* C.—(1.) Its age, between the 10th and 13th centuries. (2.) Its Writer, GEORGE, a Monk (not the George mentioned p. 43.) (3.) Its Marginal Notices of the Lessons read in the Greek Church on stated days, from the *Apostolus* or Greek Church Liturgy—The modern *Apostolus* reads 1 John V. 7. as in our Printed Editions—Desirable to collate ancient MSS. of the Apostolus — Simon's high opinion of *Apostolized* Codices . . . . . 83—85

This Codex contains 1 John V. 7; not in the text, but in the margin, and written by a later hand. But, (1.) It has many marks of the Transcriber's haste and carelessness. (2.) It has a wholly new Reading in 1 John V. 8.; viz. ὅτι ΟΙ Τρεις εισιν, &c. This ΟΙ shews that the original, whence it was transcribed, contained 1 John V. 7. That clause might have been omitted, owing to similarity in sound between ούτοι and ὅτι; or to the insertion of Uncial letters, as ΟΥΤΟΙ —This conjecture verified by Archbishop *Eugenius*, of Cherson, in his Criticisms on 1 John V. 7... 86, 87. & App. (C.) 206

This Codex omits και before ὕδωρ, in 1 John V. 8; so does the *Codex Basileensis;* and so *Bryennius* . . 87

THE SECOND GREEK MANUSCRIPT, or *Codex Guelpherbytanus* D, described—It was written in the 17th century—The Text divided into chapter and verse—The Various Readings of the Vulgate, Syriac, Vatablus', Castalio, Erasmus, and Beza, noted underneath the Text—It reaches only to 1 John V. 19; and adds εγραφη στιχοις σογ'.—The same number of στιχοι in *Codex Montfortianus, Codex Ravianus,* and *Codices Stephani*—It reads 1 John V. 7. exactly as our Printed Editions . . . . . 88—90

THE THIRD GREEK MANUSCRIPT.—That there existed a Greek Manuscript of the New Testament which contained 1 John V. 7. in Luther's time, and that he had

had seen and believed that MS. and that clause to be authentic, appears from the following considerations; viz.

In his *First* Commentary on the First Epistle of St. John (published by Dr. Neumann 1708), originally written down by Jacob Sprenger from Lectures delivered by Luther, it appears that Luther had at that time rejected 1 John V. 7. as spurious, because he had not found it in the Greek Bibles 91

His *Second* Commentary on the same Epistle was translated into German from an Autograph Latin MS. of Luther—It was evidently prepared from the Greek Original Text—It is junior to the former Commentary—it was written by Luther, shortly before his death: and it bears internal evidence, that he had at that time acknowledged 1 John V. 7. to be authentic; and must therefore have seen Greek MSS. of the New Testament which contained it, and of whose authenticity he was satisfied—This proved, by various extracts from the Commentary itself, and his other Works; 92—95, (& notes 90—95)

1 John V. 7. is contained in the *Codex Montfortianus*, the *Codex Ravianus*, and the Complutensian Edition of the Bible 94

[Goezen's Works in vindication of the Complutensian referred to—Fac-simile of the clause 1 John V. 7. in the *Codex Montfortianus*, as sent to Professor Bruns of Helmstadt by Archbishop Newcome of Ireland; n. 98.]

Jerome's Prologue asserts the existence of 1 John V. 7. 96

Objection.—"The Prologue is a mere Monkish fiction."

Answer.—It unquestionably existed in the 7th century—Its assertion, that the Greek MSS. contained that clause, must not be absolutely rejected—Its Author must have seen that clause in the MSS. which he consulted—Analogy between it and the *Acta Sanctorum*—The latter are admissible evidence, when they treat of ordinary events related by other Authors—Jerome's Prologue states that some Latin MSS. omitted 1 John V. 7—This no one doubts 96, 97

LATIN MANUSCRIPTS—

Collation of 24 Latin MSS. of the Bible in the Wolfenbüttle Library: all, except one, posterior to the 9th century; and all containing 1 John V. 7.

ONE has a marginal gloss interpolated into the Text—[A singular example of this in the Greek *Codex Corsendoneensis.*]

FIFTEEN omit the "*Hi tres unum sunt,*" in 1 John V. 8.

TEN transpose the 7th and 8th verses.

ONE, the most ancient, written in the Franco-Gallic or Merovingian Character, and therefore prior to Charlemagne, reads "*Spiritus est veritas*"—[How this may be accounted for]—The same Reading found in Two Codices at Ulm—There were two Recensions of the First Epistle of St. John in Charlemagne's days—Curious account of a supposed Alcuin's Bible in the Vauxcelles' Library; also of one in the Library of the Benedictines at St. Casino, superscribed "*Biblia ad recensionem S. Hieronymi*" . . . 100, 101, and notes.

SUMMARY, AND CORROBORATION, OF THE WHOLE EVIDENCE IN FAVOUR OF 1 JOHN V. 7, WITH A FEW PASTORAL OBSERVATIONS RELEVANT TO THE SUBJECT . . . . . 105—123

The phrase "*Three are One*" used in speaking of the Deity by LATINS; viz. Tertullian in the 2d century; Cyprian in the 3d; Phœbadius and Ausonius in the 4th; and numerous others subsequently—Also by THE GREEKS; viz. Origen in the 3d, &c. [as enumerated in pp. 74—79] 105, 106

This phrase asserted, by Cyprian and others, to have been employed in Scripture, of the Father, Son, and Holy Ghost 106

It is used in the Philopatris; also by Gregory Nazianzen and Maximus, as the words of Scripture, and of 1 John V. 7 107

This is corroborated by sundry Greek Fathers; Greek MSS. of the New Testament; the Complutensian Edition;

Edition; many ancient Latin MSS. of the Vulgate; by the additions to ver. 8 in some Greek MSS. which want ver. 7; by the grammatical structure of ver. 8; and by the general report that ver. 7. was expunged by Heretics 107

The *Difficulties;* viz. (1.) "That it is omitted in the majority of Greek MSS;" (2.) "That the Greek Fathers seldom quote it;" are not sufficient to overturn the *affirmative* evidence in its favour, the ὁμολογημα of so many Ancient Fathers who do quote or allude to it 108

In gaining thus much, we only secure a position; viz. (1.) That 1 John V. 7. formerly existed in Greek MSS. of the New Testament, now lost. (2.) That the Fathers who quoted it believed it to be the word of God.—We are therefore to deal with it as a Reading supported by some Greek and many Latin MSS.; or, *vice versâ*, wanting in many Greek and some Latin MSS. 109

Its authenticity is verified by Eighteen MSS.; one of which is of the 2d century, two of the 3d, two of the 4th, and one of the 5th century 110

[Remarks on the *Codex Ottobonianus;* and the *Codex Britannicus*, which Knittel (improperly) identifies with the *Codex Montfortianus; ib.* note.]

The clause 1 John V. 7. harmonizes with the style, context, and doctrine, &c. &c. of St. John . . . *ib.*

PASTORAL OBSERVATIONS—

This text may, and ought to be, employed in proving the doctrine of the Trinity—The notions of modern Pastors, on this point, shewn to be erroneous—Fashion, or the spirit of the age, an unsafe guide to Ministers of the Gospel—may mislead them to the abandonment of all the peculiar doctrines of Christianity . . . 111—113

The *Objection*, viz. "That the doctrine of the Trinity is not necessary to Practical Christianity," confuted—An ancient stratagem practised at the Council of Sirmium (A.D. 350) to disparage a truth which cannot be disproved 113, 114

Question. "Cannot one be a Christian without knowing or believing the doctrine of the Trinity?"

Answer.—No! Because, 1st, It is essential that we adore God as he is revealed in Scripture. 2dly, It is impossible to pacify conscience under a sense of guilt, or be furnished with adequate motives to holiness, without a distinct knowledge of the Incarnate Mediator, the God-Man, Christ Jesus 114, 115

This proved by illustration—Scaliger's aphorism '*Nescire velle* &c. &c." modified—Minute investigation of texts bearing on this doctrine recommended . . . 116, 117

The Author's (Knittel's) "Brief Philosophy of *what are called Mysteries,*" in Twenty-five Propositions; viz. (1.) There are mysteries. (2.) All mysteries are subjective. (3.) There is no mystery to God. (4.) What constitutes a mystery? (5.) Invincible ignorance. (6.) How we know it to be invincible. (7.) Two things to be discriminated in mysteries. (8.) Occult and revealed mysteries. (9.) Ignorance in occult mysteries, two-fold. (10.) Temporary and eternal mysteries. (11.) Temporary may not be eternal. (12.) Mysteries to man may not be such to Spiritual Beings of a higher order. (13.) But some may be eternal mysteries to all created Beings. (14.) Revealed mysteries, what? (15.) have a clear and a dark side. (16.) are known only *symbolically.* (17.) Mysteries essential components of Natural Religion. (18.) Mysteries respecting God may be revealed, independently of Creation. (19.) Symbolical knowledge of the mysteries in Christianity. (20.) Testimony of Holy Scripture. (21.) Mysteries must not be *contrary* to reason. (22.) All mysteries are *above* reason. (23.) Cannot be illustrated by comparisons. (24.) Our knowledge of the mysteries of Christianity solely *analogical.* (25.) Some mysteries may seem more analogous to our perceptions than others are—Mistakes of Cunninghame (a German Author) on this subject—Knittel's Concluding Prayer . . . . . 118—123

APPENDIX (A.)

Proofs that Maurop interweaves passages of Scripture into his Discourses 125, 126

APPENDIX (B.)

Various Readings &c. of the Greek *Codex Guelpherbytanus* C. collated with Mill's Edition of the New Testament 129

Remarks on the Codex :

Some of its Readings peculiar to itself—Others found only in one Codex besides ; viz. the *Codex Havniensis* (See Hensler's *Specimen Codex Nov. Test. Græcorum*, &c. &c.) 204

APPENDIX (C.)

Extract from the Letter of Eugenius, Archbishop of Cherson, containing some interesting Remarks on 1 John V. 7. published by Professor MATTHÆI of Moscow, in his Edition of the Seven Catholic Epistles.

The purport of the Extract is, to shew the authenticity of 1 John V. 7. from the context, from the grammatical structure of the clause itself, and from the scope of the Apostle's argument in his Gospel and First Epistle . . 206

Gregory Nazianzen quotes an objection of his antagonist against the grammatical structure, and confutes it—The τρεις μαρτυρουντες is not a *Hellenism*—Dionysius Alexandrinus, on Eusebius, proves that St. John's First Epistle is free from grammatical solecisms . . 207, 208

APPENDIX (D.)

Extracts from TERTULLIAN's Works, to prove that he consulted the Greek Text of the New Testament, and regarded it as the ultimate appeal from all Versions . 209

He was well acquainted with Greek, and actually wrote Works in that language . . . . . *ib.* n. 113

CYPRIAN also quotes different Latin Versions of the same Text, and evidently consulted the Greek Codices of the New Testament existing in his day—This is confirmed by a remark of Richard Simon—A striking passage in Cyprian shews that he had the Greek Text lying before him, even when he quotes in Latin . 210

This further confirmed by his occasionally playing on the words of the Original 211

We may infer generally, that the Latino-Greek Fathers never

never quoted passages of Scripture which did not actually exist in the Greek Manuscripts of their day . . 213

Remarks on the *Africana*, or Latin Version of the Scriptures, current in Africa during the first three centuries—It was not considered a *perfected* or *closed* Version, like Luther's German Bible; for Augustin admits that he corrected it—This proved by two quotations from his Works . . . . . *ib.*

There was no African *Vulgate* (strictly speaking) from Tertullian's to Cyprian's days—This proved, by comparing the Scripture quotations of the same texts in Tertullian's and Cyprian's Works—They differ considerably from each other, and must have consulted different Codices 215, 216

Two Remarks:

(1.) Whenever Greek or ancient Latin Authors quote any text of the New Testament, we may be sure that at least the *substance* of it existed in the Greek MSS. of their days 217

(2.) There is a striking parallel to the case of 1 John V. 7. in a clause formerly existing at the end of John iii. 6., quoted by Tertullian, Cyprian, Augustin, and others; and also referred to by Eusebius, though it no longer exists in any Greek MSS. of that Gospel. Still there is no ground for maintaining its authenticity; because it is the evidence of only *one* Greek Author, that it ever existed as part of the Original Text; and it is palpably at variance with the Context . . . . . *ib.*

APPENDIX (E.)

EXTRACT from GREGORY NAZIANZEN'S Panegyric on CYPRIAN; proving that the Anti-Trinitarians of his day perverted the clause 1 John V. 7., especially the meaning of the words ἑν and τρεις, *i.e.* the ἑνωσις and the συναριθμησις 219

Even some of the Orthodox entertained doubts as to its interpretation—This appears from a passage of Gregory's Oration, addressed to Evagrius the Monk . . 220

Evidently, therefore, 1 John V. 7. was the subject of keen disputation between the Orthodox and Heretics . . 221

APPENDIX (F.)

Critical Remarks on the *Philopatris* or *Didascomenus*—The author of it must have been well acquainted with the Bible — He describes St. Paul exactly in the words of the Martyrology of Thecla; often uses the words of the Bible; speaks of the book of God; mentions the Lord's Prayer, &c. &c. . . 222. & n. 120—126

It is generally supposed to have been written by Lucian the Sophist, during the life-time of the Emperor Julian the Apostate, and with a view to turn Christianity into ridicule: but these suppositions are disproved, by internal evidence—The sarcasms against Necromancy would have greatly offended Julian—It was probably written about the time of his death, and intended to describe the various emotions of the people while that event was yet in suspense—The chief character in the Philopatris is a Christian Convert from Paganism; and there were many such after Julian's death—The existing editions of the Philopatris seem incomplete—The Conclusion of the Work seems wanting —— 225—227

APPENDIX (G.)

Extract from an obsolete Anonymous Work, in which the doctrine of the Trinity is attempted to be proved by Algebra; being a Revival of the Doctrine of the *Synarithmesis*. The Algebraïc Formula given. (See Clemm's *Vollständige Einleitung* &c.) 228

DESCRIPTION of the *Codex Guelpherbytanus* E. written in the 11th century, containing the Four Gospels and some other matters—Heusinger's Essay on it, noticed by Michaëlis . . . . . p. 231. & n. 130

This Codex contains the Eusebian Canons, and the Κεφαλαια prefixed to each Evangelist—It has the remarkable addition περι της μοιχαλιδος, noticed by Richard Simon . . . . . p. 232, 233. & n. 132

Prefixed to each Evangelist is a Prologus, or Preface, in Greek—That prefixed to Matthew is found in the *Typicum* (Τυπικος, or Greek Liturgy), and in Theophylact's Preface to St. Mark . . . . . 233—235

The Preface to St. Luke states him to be a disciple of Peter 237

The Preface to St. John states his banishment to Patmos, where he wrote his Gospel . . . . . *ib.*

A very curious Reading, Luke xvi. 8. *υἱοι του νυμφωνος τουτου*, accounted for . . . . . 238—239

The Conclusion of Matthew's Gospel written *σταυροτυπως*, *i. e.* in the shape of a Cross 241

The *Δηλωσις* after John's Gospel is taken from Dorotheus, and found also in the Typicum 242

The Calendar of Festivals in this Codex 243

Extracts from Heusinger's Essay . . . . . *ib.*—251

ERRATA.

P. 50, note,	*for*	αναστασιμονεξαποστειλαριον,
	read	αναστασιμον εξαποστειλαριον.
P. 95, note 98,	*for*	Holmstadt,
	read	Helmstadt.
P. 107, note 104,	*for*	Note 71,
	read	Note 6.

SYNODICAL LECTURE

&c. &c.

1 JOHN, V. 7.

THERE ARE THREE THAT BEAR RECORD IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST; AND THESE THREE ARE ONE.

REVEREND BRETHREN,

You are all aware, that the authenticity of this passage has been controverted, from the beginning of the 16th century, down to the present day. I might almost say, no passage in the Bible has ever occasioned a dispute so violent and so general in the Church. Catholics, Lutherans, Calvinists, Socinians, in short all Religious Sects whatever, who appeal to the New Testament as authority, have taken part in the contest. At first, the party which rejected the passage was the minority: in the present day, on the contrary, [in Germany] it is the strongest and most respectable: nay, people already go so far as to wonder how it is possible, at the close of the 18th century, an age so enlightened upon this Text, there should still be found men to favour a clause so incongruous to St. John. Their reasons certainly deserve a hearing.

"1 John V. 7." say they, "is wanting in all Manuscripts of the Original Text. No ancient Greek or Latin Father of the

Church, not even excepting Tertullian and Cyprian, quote that clause. We seek for it in vain in old Translations. It was in the reign of Charlemagne, or perhaps later, that it first crept, from a marginal gloss, into the Vulgate; and passed from thence into a few insignificant Manuscripts, posterior to the art of printing."

To predispose us to a more favourable hearing of these objections, the following motives are urged.

1st. To console the friends of the Bible for the loss of this clause, we are told:

"It may well be dispensed with in Dogmatics: besides, it is obscure; or, at least, too ambiguous to prove what it is commonly intended to prove. Its loss, therefore, is of no importance whatever."

2dly: To discourage its defenders, we are told:

"Ungrateful that ye are! how faithless is your conduct towards Luther, the mighty Luther, so deserving of your veneration and that of all the rational world! How earnestly did that blessed man enjoin you, not to alter one tittle of his Translation of the Bible! Yet, scarcely had twenty years elapsed since his death, when, lo! 1 John V. 7. appears, in Dr. Luther's New Testament! a clause which is wanting in all the editions which he himself prepared! Let it not be objected, that its absence in those editions was merely accidental, a matter of chance. If you have not read yet, read now, with what clear and profound reasoning that enlightened divine declares against the authenticity of that clause, in his Commentary on the First Epistle of St. John."

3dly; And further, as a good-natured warning, we are asked,

"What is ultimately to become of the Text of the Bible, if *our* Criticisms are to be held worthless, and yours alone valid? Will not the same reasons which induce you to make 1 John V. 7. a Text of Scripture, compel you also to admit into the Sacred Volume many human suggestions, which Legends

announce to be expressions of Jesus and his Apostles, but whose real nature you yourselves acknowledge. To smite oneself with one's own sword, is surely the grossest imprudence imaginable in any contest. Yet this is what you are doing."

Let us immediately reply to the foregoing; and clear these obstacles from our path to the refutation of objections.

1st. They console us for the loss of this very favourite clause, so generally employed in Catechisms and books of doctrinal instruction.

True, we do not lose the doctrine of the Trinity, though this clause should lose its authority. But what rational Christian will adopt a doctrine unsupported by the testimony of Holy Scriptures, or cherish, as the ground of his faith, a Scriptural text which he perceives to be spurious and interpolated? If he does, he acts erroneously; and requires not to be consoled, but to be better taught. Our attachment to an article of faith ceases, the moment it is proved to us unfounded in any passage of Scripture. Where then is the need of condolence, when we are not sensible of any loss? Consolation of this kind pays no great compliment to the discernment of those to whom it is offered: in fact, it is a species of satire. Suppose a case:—A rational Christian, but defective in Biblical learning, imagines that the whole proof of the existence of the Trinity rests singly and exclusively on 1 John V. 7. Well; the moment he is convinced this passage is not the word of God, but a mere human invention, all his attachment to the doctrine vanishes He will thank us, perhaps, for

our instruction, but take it very ill if we attempt to console him for the loss of a passage which he erroneously held to be genuine and divine. This is just the fashionable language used to persuade the world that the faith of Orthodox Christians, so called, is blind and groundless;—'that their wishes, prejudices, habits, are the only source of their rigid adherence to the unphilosophical doctrines of their bigotted forefathers;—that to gain upon this capricious weakness, it only requires to get hold of their passions, to play the part of some zealot for the ancient faith, and counterfeit their enthusiastic veneration for the words and phrases of Scripture; and that to attempt to controvert their doctrines, is only pouring oil on the fire.' But further, allowing that 1 John V. 7. is not sufficiently clear to convince us of the existence of the Trinity, shall we therefore be deterred from scrutinizing the authenticity of this clause, or reject it without further ceremony, according to the system of a certain individual, in which relative edification is substituted for criticism on the Text? Verily, I think this would be proceeding too arbitrarily, and too insecurely, in the investigation of the Bible Text.

2dly: "Luther," we are told, "thought quite differently of 1 John V. 7. Why corrupt his Translation?"

What is here observed of our Luther, is true; *but only in part.* I shall reply to this hereafter, when I treat of Manuscripts: here I might become too episodical.

3dly: "You prove too much," say they, "when you attempt to vindicate the authenticity of this clause. Learn from us to criticise with more caution, and on better grounds."

It is true, (why should we deny it ?) that our forefathers had occasionally recourse to improper weapons in defence of 1 John V. 7. But did not their antagonists frequently do the same ? Does not Truth continue to be Truth, though its advocates rest their convictions of it upon erroneous grounds ? It is assuredly true, and palpable to any one who reads what has been written for and against this clause, that the *attack* upon 1 John V. 7. has been exceedingly advantageous to Biblical criticism. How many useful medicines have not chemists discovered in their researches after gold ! Thanks to Erasmus, who gave the first occasion to this controversy ! Thanks to that great man, who, with a torch in one hand and scales in the other, elucidated and weighed, as carefully as it was then possible to elucidate and weigh, the Greek Text of the New Testament, which he presented to the world in various editions—that great man, who applied criticism to the uses for which it was designed ; *i.e.* as a test for discovering truth, and not as the mask of irregular passions ;—that great man, who retracted his words whenever he altered his opinions ; and, in his third edition of the New Testament, restored 1 John V. 7. to the place which he had refused it in his two first editions !

But, has the controversy upon this text been already settled by a decisive victory on either side ? Are the Manuscript sources so completely exhausted, that no further discoveries can be made, to sustain the authority of this clause ? There are voluminous documents, often difficult to be understood, and to which all have not access—I mean the Writings of the Fathers, and

the Councils, which require to be revised more than once, if we would give the full force of law to the sentence founded upon them[1]. It is with the history of the Biblical Text, which we derive from the Fathers, as with Natural History, written about remote countries. Neither arrives at certainty, until men of various schools read the former deliberately, and travel attentively through the latter: each, however, candidly laying the grounds of their judgment, without reserve, before the reading world; and, in short, "*valuing their wares no higher than they are worth.*" Augustin had a maxim in this case, which I would strongly recommend to all our Critics who may yet be without it. "In matters of a doubtful nature[2]," says this acute Bishop, "we must take care, lest an extravagant attachment to our own opinions, and a rash defence of them thence resulting, lead us to become guarantees for their absolute certainty. For the time may come," he adds, "when we and others shall discern the real state of the case, and be convinced of the incorrectness of our notions. What would then be said of our having so zealously fought for our opinions? Every one would say, it was not truth, but an over-fondness for our own theses, which stimulated us to put on harness." Thank God! this ancient maxim has not wholly lost its admirers. That great calculator of probabilities, BERNOULLI, recognises it. "In our decisions," he observes, "we must take heed

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(1) Remember, Brethren, the exquisite Critical Investigation of the 60th Canon of the Council of Laodicea; published by the learned Professor Spittler, in 1777.

(2) Lib. I. de Genes. ad litt. cap. xviii. "In rebus obscuris" &c.

that we attach no greater value to things than they really possess: we must not consider that thing to be absolutely certain, which is more probable than the rest; nor impose it upon other people as an incontrovertible truth[3]." This being the case, I may be permitted here to announce the discovery which I have made respecting 1 John V. 7.

I shall describe the bearings of the controversy in the words of MICHAELIS; because he possesses the art of stating Critical propositions in a manner at once intelligible and entertaining; and belongs to the party of those who reject 1 John V. 7. as spurious, but yet controvert it learnedly, and with decorum.

"Forasmuch," says he[4], "as many persons, who pretend to judge of this question, do not exactly know what is the subject-matter in dispute, and as this is the case even with those who have actually taken the field as defenders of the text in question, I shall first present the entire passage, as it stands in our ordinary printed editions; inclosing between brackets the words wanting in the Greek Manuscripts, which form the proper subject in controversy.

"Ὅτι τρεις εισιν οἱ μαρτυρουντες [εν τῳ ουρανῳ, ὁ Πατηρ, ὁ Λογος, και το Ἅγιον Πνευμα· και οὗτοι οἱ τρεις ἑν εισι. Και τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ], το πνευμα, και το ὕδωρ, και το αἷμα· και οἱ τρεις εις το ἑν εισιν.

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(3) *Artis conjectandi*, Parte IV. cap. II. Axiom VIII. "In judiciis nostris cavendum, ne rebus plus tribuamus quam par est; neque quod probabilius est ceteris, pro absolutè certo habeamus, ipsi aut obtrudamus aliis."

(4) In the Second Part of his Introduction to the Holy Scriptures of the New Testament, § 223. pp. 1244, 1245. 3d and improved edition. [Bishop Marsh has translated from the 4th edition. The parallel passage in his Translation will be found in Vol. IV. p. 415. 2d edition, 1802.—*Tr.*]

"I translate them for the benefit of the unlearned, whom I here chiefly aim to serve: for no scholar, who seeks the truth, requires my aid in this particular.

"*For there are three that bear record* [IN HEAVEN, THE FATHER, THE WORD, AND THE HOLY GHOST; AND THESE THREE ARE ONE. AND THERE ARE THREE THAT BEAR RECORD ON EARTH], *the spirit, and the water, and the blood; and these three agree in one.*

"The words between brackets, I consider inadmissible; and adopt the Text simply as it stands in the Greek Manuscripts; viz.

"Ὅτι τρεις εισιν οἱ μαρτυρουντες, το πνευμα, και το ὑδωρ, και το αἷμα· και οἱ τρεις εις το ἑν εισιν.

"*For there are three that bear record, the spirit, and the water, and the blood; and these three agree in one.*

"By this representation of the case we immediately subvert the arguments which some would deduce from the context, to maintain the genuineness of the clause; viz.

"1. 'That the sentence, *There are three that bear record on earth*, is incomplete, unless the Heavenly Witnesses be mentioned before or after.'—This, as we said, falls to the ground; because the words '*on earth*' are part of those wanting in the Greek Manuscripts[5], and therefore rejected as spurious.

"2. 'The genuine verse begins with *και* (*and*), which presumes that other witnesses were mentioned before.'—This also fails: for the *και* itself is part of the reading which is *not* found in the Greek Manuscripts; and is therefore denied, when 1 John V. 7. is considered to be spurious. Still I must admit respecting this particle *και*, that it stands in the Syriac Version[6], and has passed from thence into the Arabic edited by Erpenius. But, even in that case, we must perceive that the two sentences, '*The Spirit beareth record*' (v. 6), and,

(5) I shall make an observation in reply to this hereafter.

(6) John Gerhard has already remarked this, in his Essay *De Tribus Testibus in Cœlo.* In Thesis XL. he says, "Και τρεις, *Et tres sunt testificantes in terra*, quam copulativam expressit etiam Syrus per usitatum ܘ."

'*There are three that bear record, the spirit, the water, and the blood,*' may be likewise connected by the particle AND."

Thus far MICHAELIS.

Having ascertained what is properly the matter in dispute, we must then make ourselves acquainted with the weapons used in defence of 1 John V. 7. And these weapons it is the purport of my "New Criticisms" partly to *sharpen*, and partly to *augment*. To enable you to survey them all at one glance, I shall exhibit them before you in regular succession.

PROPOSITION I.

Long before Jerome, this celebrated clause, 1 John V. 7, existed in an ancient Latin Version, which is at least three hundred years older than the oldest Greek Manuscript, yet extant, of the First Epistle of St. John. It is exceedingly probable, and therefore morally certain, that the same clause existed also, at that time, in Greek Manuscripts.

PROP. II.

The majority of ancient as well as modern Latin Manuscripts read 1 John V. 7.

PROP. III.

The Latins quote this clause so early as the 2d and 3d centuries; and, ever since the 5th, very frequently.

PROP. IV.

Greeks of the 4th, Greeks of the 5th, Greeks of the 6th, Greeks of the 7th, Greeks of the 11th, Greeks of the 13th, Greeks of the 14th, and Greeks of the 15th centuries, cite 1 John V. 7, or make evident allusions to that clause.

PROP. V.

1 John V. 7. is found in Manuscripts of the Original Text, which are so constructed as to merit attention.

PROP. VI.

There are indeed Greek Manuscripts which do not contain 1 John V. 7; but yet make such additions to the Text of the eighth verse, as evidently shew there has been an omission in the verse preceding.

PROP. VII.

No Greek—I appeal, in testimony, to their writings—imagined that the 8th verse of the 5th chapter of St. John's First Epistle denoted the Holy Trinity. Augustin was the first in the Latin Church who suggested this allegory, yet without enforcing it on any one.

It may readily be supposed, that scarcely any one of these Propositions has been unassailed. I shall therefore now adduce what has been urged against most of them in its fullest force; and, where illusions have been generated, endeavour to radiate upon them the pure light of Truth.

But I have one remark to make—a remark of great importance; which neither we, nor our antagonists, nor he that listens to us, can dispense with; unless we all wish to mistake what is the truth. My remark is this:—

In Historical Criticism, we must never confound *difficulties* with *objections:* for they differ much, both in nature and in power. The former are concerned with *relative,* the latter with *absolute,* incomprehensibility: or, more plainly—He that raises an historical objection, alleges a fact which directly contravenes what we assert, or renders our assertion *absolutely impossible.* For example: Whoever impugns the proposition, 'Moses wrote every thing which is found in his Five Books,' by asserting,

'No one can write after he is dead; therefore Moses never wrote what is found in Deut. xxxiv. 5, 6, 7: therefore the fact asserted, viz. that every thing which we read in the books of Moses was written by his own hand, is *impossible;*'—whoever, I say, impugns the foregoing proposition in this manner, raises an *objection.*

Objections, therefore, are what the calculators of probabilities call *Argumenta necessariò indicantia*[7]: consequently, there are two kinds of objections. The *first,* when the existence of the fact on which the contradiction rests is indubitable, and absolutely certain. The example just alleged belongs to objections of this first kind. These therefore are incontrovertible; and completely demolish the positions against which they are levelled. The *second* sort of objections is, when the existence of the fact on which the contradiction rests, is not absolutely certain, but presumptive. For instance: If this proposition, 'In the 2d century after the birth of Christ, the autographs of the Apostolic writings were no longer extant,' be impugned thus; viz. 'If some Christians in the time of Ignatius appealed to the Apostolic Originals, these originals must still have been extant in the 2d century;'—whoever, I say, impugns the proposition thus, raises *an objection of the second class:* for the testimony of Ignatius[8] to the existence of the fact on which the contradiction rests, (I mean, that "Christians appealed to the Apostolic *Originals* of the Apostles,") is not *absolutely certain,* but only presumptive. Therefore,

(7) Jacobi Bernoulli Artis Conjectandi, Pars IV. cap. III.

(8) Michaelis's Introduction to the Holy Scriptures of the New Testament, Vol. I. § 37. pp. 243, 244.

objections of the second class may be refuted; and we may maintain our assertion against them.

We now come to *Difficulties.*—He that creates difficulties, draws such inferences from a fact as tend *not* to make what we assert *impossible,* but its contrary, to a certain extent, *more possible,* that is, *more presumptive.*

For example: Supposing the testimony of the Ancient Fathers, that the clause 1 John V. 7. was formerly extant in the New Testament, be thus impeached: 'No such clause has *hitherto* been found in any *ancient* Greek Manuscript;'—such an impeachment is no *objection,* but a mere *difficulty.* For, as it is possible that *all* the Greek Manuscripts of the New Testament have not yet been discovered; as it is possible that *the Manuscripts* in which the Fathers read it *have perished;* so the observation just made does not render what the Fathers say *impossible:* though the contrary proposition, viz. 'that hitherto the clause has not been found in any ancient Manuscript,' gains *presumptively,* to *a certain extent;* that is, in case our assertion, 'that the Fathers actually found the clause in their New Testament,' cannot be perfectly ascertained.

Difficulties, therefore, are what the *Ars Conjectandi* (or Doctrine of Probabilities) designates *Argumenta contingenter indicantia*[9]. Consequently there are two kinds of difficulties. First, When the existence of the fact which elicits the difficulty is absolutely certain[10]. The example given, is of this kind.

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(9) Bernoulli in loc. cit.

(10) The fact in the present case is this: "No *very ancient* Greek Manuscript, which we have yet discovered, reads 1 John V. 7." This fact is certain.

The second kind of difficulties is, When the existence of the fact which elicits the difficulty is not absolutely certain, but merely presumptive. For instance: If the position, 'Matthew wrote his Gospel in Greek,' be controverted thus: 'Eusebius writes, "It is reported that Pantænus left the Gospel of St. Matthew, in the Hebrew language, with the Indians:" thence it is evident this Gospel was written by Matthew, not in Greek, but in Hebrew.' Now, this argument consists of a *difficulty*, and that of the *second* kind: for, in the first place, the very *quality* of the fact here laid as its basis is doubtful: consequently, the presumptiveness or calculative value of the analogical inference (the *contingenter indicans*) $= \frac{1}{2}$: for the Gospel left by Pantænus *may* have been that written by Matthew; but it *may* also have been a Translation, made from the Greek Gospel of this Apostle, by another hand. Secondly, Eusebius also does not state the existence of this fact as *certain*. His words are, "*It is reported*."

Consequently, in difficulties of the second class, two calculations (viz. one which bears the analogical inference; another, on which the existence of the fact is based) must be multiplied into each other, if we would determine the total probability of the surmise to be engendered thereby.

And now a few remarks—which I feel to be important—on Historical and Critical Difficulties: I say, on Historical and Critical Difficulties, on which many a fashionable Critic of our day builds his entire triumph, when he impugns ancient truths which he dislikes, and tries to say something new, in order to be stared at;—

on Historical and Critical Difficulties, by which our lovers of innovation are so rapidly seduced from the straight path of Truth, into the romantic by-ways of Imagination.

OBSERVATION I.

Mere difficulties, whether of the first or second class, are not competent to refute a proposition. Still they render good service, in putting to test the probability of mere hasty critical hypotheses.

OBS. II.

Historical difficulties are removed, whenever we adduce a circumstance from History, whereby the analogical inference (the *contingenter indicans*) of such difficulties becomes impossible, and = 0.

For instance: "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 [11].

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(11) See my 'New Criticisms' on the celebrated Testimony of the ancient Jew, Flavius Josephus, on behalf of our Lord and Saviour Jesus Christ, pp. 42, 43, 44.

OBS. III.

Historical difficulties are weakened when we quote circumstances from History which invalidate their analogical inference; that is, lower their grade of probability.

To illustrate by an example. The following difficulty is alleged against Pilate's wife having resided in Jerusalem (Matt. xxvii. 19.): "It is incredible that Pilate, the Procurator, should have had his wife with him in the land of Judæa; for, by an ancient Roman edict, no Procurator in the Provinces was allowed to do so." This difficulty is weakened, that is, the inference from the law referred to is invalidated, and its grade of probability lowered, when we shew, that *Severus Cæcina* was not listened to when he attempted to revive this edict, about twenty-one years after the birth of Christ; and that, some years previously, both *Germanicus* and *Piso* had their wives with them in Syria.

OBS. IV.

Hence we can prove an Historical truth completely, though we are unable to remove, or weaken, all the difficulties alleged against it.

I shall illustrate this also, by an example. I can prove, that in the times recorded by Herodotus and Thucydides the Romans were already a warlike people, and known to the Greeks; notwithstanding my incompetence radically to remove the difficulty why neither of these Historians mention them. I can prove that the Christians, in those periods of the History of the Emperors recorded by Herodian, had attracted much public attention, by their religion, and the persecu-

tions which they underwent. Yet Herodian makes no mention of them whatever. Why did he not, seeing he had such frequent opportunity? This difficulty I cannot remove. But does it follow thence—I mean from Herodian's silence—that the statements of other credible Historians concerning the Christians of that period must be false, or at least doubtful? By no means.

And now two examples more; which are better suited to the nature of this my Synodical Lecture.

1st: I can prove, that in the time of Cicero there was a verse in Homer which described Laertes manuring his fields[12]. But the difficulty, 'Why that verse is

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(12) The citation in Cicero, to which I allude, is found in *De Senectute*, cap. xv.; viz. "Homerus . . . . . Laertem lenientem desiderium, quod capiebat e filio, colentem agrum et eum *stercorantem* facit."

This citation presents many similarities and parallelisms to that of Cyprian, concerning 1 John V. 7.; viz. (*a*) A Latin, who understood Greek, quotes something in Latin from Homer. (*b*) The idea of what he quotes (I mean, manuring a field) was known in Homer's time. (*c*) No one Manuscript of the Original Text, now extant, reads what Cicero has quoted. (*d*) We are informed that the early Critics expunged certain verses in Homer, as spurious. But there is no such account of this verse. (*e*) Except Cicero, we meet none of the Ancient Greek or Latin Authors who quote this verse. (*f*) Other passages which Tully quotes from Homer we still read in the works of that ancient poet. (*g*) We do not possess a single Manuscript of Homer, of the times of Cicero. All ours are much later. (*h*) Homer was an author whose writings were diligently read by all the Literati in Cicero's days, and subsequently. (*i*) Cicero's writings were almost universally known among the Latins: &c. &c. &c. I could wish therefore that a Heyne, a Harles, and other great Critics, would still submit this quotation of Tully, from Homer, to the test of criticism. Their labours might be most serviceably applied to the controversy on 1 John V. 7: though Cyprian's quotation, as I shall prove in this Lecture, has much, very much more, in its favour, than Tully's. Similarity of cases may be employed with as much advantage in criticism, as similarity of triangles in Mathematics.

wanting in all the Manuscripts of this ancient Poet which have come down to us,' I cannot remove.

2dly; The passage, Γινεσθε φρονιμοι τραπεζιται, was unquestionably in Manuscripts of the New Testament in the 3d, 4th, and 5th centuries [13]. Yet it is wanting in all Manuscripts of the Original Text, and all Versions, which have escaped the ravages of time. Whence is this ?—I cannot tell.

In a word: When I confute the *objections* of my adversary, I convince him: but if I also remove his *difficulties*, I strengthen the weakness of his conviction. The former terminates his contradiction; the latter his suspicion. The former is necessary; the latter only useful. The former lays the foundation of truth; the latter elucidates it.

I deemed it necessary, Reverend Brethren, to remind you of these principles; because, in the controversy in which I have engaged, it has become almost the fashion with our opponents to have recourse to *difficulties*, instead of *objections*.

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(13) Respecting this passage, I refer, for brevity sake, to Suicer (Thesaur. Eccles. T. II. p. 1281); Cotelerius (ad Apost. Constit. lib. II. cap. 36); and Fabricius (Cod. Apocryph. Nov. Test. T. I. p. 300); &c. Thus Cyrillus Alexandrinus, in cap. III. Iesaiæ, says: Ὁ συνετος ακροατης, καθαπερ δοκιμος τραπεζιτης, εισδεχεται μεν το πεφυκος ωφελειν, κατακιβδηλευει δε, καθαπερ τι παρασημον νομισμα, το μη ούτως εχον. Τοιουτον τι και ὁ μακαριος Παυλος φησι· Γινεσθε φρονιμοι τραπεζιται, παντα δοκιμαζετε, το καλον κατεχετε, απο παντος ειδους πονηρου απεχεσθε. In like manner, Cyrillus, lib. IV. cap. V. in Johannem ad v. 12. cap. VII. & lib. I. adv. Nestorium. From all these passages it is perfectly evident that the Presbyter of Alexandria read these words, Γινεσθε φρονιμοι τραπεζιται, in 1 Thess. V. 21. Where are the Manuscripts in which they were (and perhaps still are) extant?

I could wish to be favoured with your opinion whether I have succeeded or failed in my undertaking, when you shall have read and pondered my "NEW CRITICISMS *on passages of the Fathers hitherto overlooked, and newly-discovered Manuscripts,*" which I now proceed to lay before you.

NEW CRITICISMS

UPON SOME

TESTIMONIES OF LATIN FATHERS,

CONCERNING 1 JOHN, V. 7.

CYPRIAN.

Tascius Cæcilius Cyprianus, bishop of Carthage, flourished in the former half of the 3d century. About the year 241, he wrote his celebrated Treatise *De Unitate Ecclesiæ* [14]. In that work, he says:

"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 8th 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 8th verse, 'spirit, water, and blood.'"

Nothing of the kind, however, appears in the words of Cyprian. Allow me then to ask, How do you know it? "Oh! because he is sometimes apt to allegorize." Granted. But does he *always* allegorize, when he quotes

(14) Facundus calls this book, *De Trinitate*. In a few editions it bears the title, *De Simplicitate Prælatorum*. Cyprian also quotes the words '*Tres unum sunt*,' in his Letter to Jubaianus.

passages of Scripture? 'Certainly not always.' Well, then, I should think it was quite necessary to prove in the present instance, in the passage quoted, that he actually allegorized the 8th verse, and had it in view in this citation. Do we find any traces in his writings to confirm this surmise, or at least render it in some degree probable? Perhaps, when he quotes passages of Scripture in an allegorical sense, he uses the same *formula of citation* which he adopts in the passage before us? No! he does not. Nay, when he uses this formula, the subject as well as the predicate expressly stands in the Text, and he specifies particularly what the subject signifies, taken in an allegorical sense. I shall be more explicit. In his 69th Epistle (Bremen Edition 1690), which begins with the words '*Pro tua religiosa diligentia, consuluisti mediocritatem nostram,*' he quotes Exodus xii. 46. precisely in the same manner as he does in the passage under consideration. These are his words:

"Cum DE sacramento paschæ et agni, *qui agnus Christum designat*, SCRIPTUM SIT, In domo una comedetur, non ejicitis de domo carnem foràs."

Here we perceive,

1. He uses the very same formula of quotation which he does in the passage before us, '*de... scriptum est.*'

2. The subject (*pascha et agnus*), as well as the predicate (*in domo una comedetur, non ejicitis de domo carnem foràs*), are found *verbatim* in the Text.

3. What he understands mystically by the *pascha* and *agnus*, he particularly specifies, viz. '*qui agnus Christum designat.*'

Therefore, if he had quoted the 8th verse allegorically, he would have said, according to his custom:

"Et iterum, DE spiritu, et aqua, et sanguine, *quæ Patrem, Filium, et Spiritum Sanctum designant*, SCRIPTUM EST, Et hi tres unum sunt."

Would he not?

In short, *in every passage which he cites as allegorical proof, he first quotes the Text literally, and then states what it signifies mystically.* If an example be wanting, observe how he quotes and explains Canticles vi. 8;[15] John xix. 23, 24;[16] Joshua xi. 18;[17] &c.

Hence, his method and manner of quoting passages according to the mystical sense evidently infer the very contrary of what our opponents assert. The mode of quotation which they ascribe to Cyprian is completely

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(15) *De Unitate Ecclesiæ;* viz. "Unam Ecclesiam etiam in Cantico Canticorum Spiritus Sanctus ex persona Domini designat et dicit: Una est columba mea, perfecta mea, una est matri suæ, electa genitrici suæ."

Epist. LXIX. he quotes the same text thus: "Quod autem Ecclesia una sit, declarat in Cantico Canticorum Spiritus Sanctus ex persona Christi, dicens: Una est columba mea, perfecta mea, una est matri suæ electa genitrici suæ."

(16) *De Unitate Ecclesiæ;* viz. "Hoc unitatis sacramentum, hoc vinculum concordiæ, inseparabiliter cohærentis, ostenditur, quando in Evangelio tunica Domini Jesu Christi non dividitur, omnino nec scinditur, sed sortientibus de veste Christi, quis ipsam potius indueret, integra vestis accipitur, et incorrupta atque individua tunica possidetur. Loquitur et dicit Scriptura divina: De tunica autem quia de superiori parte non consutilis, sed per totum textilis fuerat, dixerunt ad invicem: 'Non scindamus illam, sed sortiamur de ea, cujus sit.'"

(17) *Epist.* LXIX. "Quod item circa Rahab, quæ ipsa quoque typum portabat Ecclesiæ, expressum videmus; cui mandatur et dicitur: Patrem tuum et matrem tuam et fratres tuos et totam domum patris tui colliges ad te ipsam in domum tuam, et omnis qui exierit ostium domus tuæ foràs, reus erit."

the reverse of his usual habit. Now, I should think that Cyprian ought to be explained by Cyprian. Ought he not?

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 entertained any mystical views respecting 1 John V. 8.

How then did this fancy enter people's heads?

"Oh!" we are told, "It is no fancy, but a well-founded historical truth. Facundus, a celebrated African bishop, so early as the 6th century, undeceived the world respecting this quotation of Cyprian; and informed posterity that the bishop of Carthage did not quote 1 John V. 7. but 1 John V. 8. In his book *Pro Defensione Trium Capitulorum*, 661. cap. III. he says:

"Johannes Apostolus, in epistola sua, de Patre et Filio et Spiritu Sancto, dicit, Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis; et hi tres unum sunt. In spiritu significans Patrem, in aqua verò Spiritum Sanctum, in sanguine Filium. Quod Johannis Apostoli testimonium beatus *Cyprianus*, Carthaginensium Antistes et Martyr, in epistola sive libro quem de Trinitate scripsit, de Patre, Filio, et Spiritu Sancto intelligit. Ait enim: Dicit Dominus, Ego et Pater unum sumus; et iterum, de Patre et Filio et Spiritu Sancto scriptum est, Et hi tres unum sunt."

"What need we further testimony?"

It seems, then, that Facundus is the man, the solitary witness, from whom we are to learn what Cyprian intended in his quotation, three hundred years before. Assuredly Facundus was no Pope!—Suppose he were fallible? Suppose I contrast his testimony with that of Cyprian himself? Suppose I quote a passage from Cyprian, in which he tells us, expressly, that it is *contrary to Scripture*, and therefore it never occurred to him, to discover the Three Persons of the Godhead in the 8th verse? In that case, Facundus, the retailer of anecdotes, would dwindle into an insignificant Legendary.

The passage I allude to is as follows; viz.—Cyprian, in his 36th Epistle, which begins with the words, "Quanquam sciam, frater carissime," says:

"*Quotiescunque autem aqua sola in scripturis sanctis nominatur, baptisma prædicatur.*"

Upon which he quotes passages to prove his position; and concludes,

"*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. Could the venerable Father have spoken more plainly than he here speaks? —as if announcing to posterity, "Should an African step forth, three hundred years after my death, and try to persuade you that I allegorized the Persons of the Godhead from 1 John V. 8; and understood the *water* to mean the Holy Ghost, or any other divine person, believe him not!" Verily, as matters stand, Facundus cuts no very

respectable figure as a witness!—But how did such a notion enter the man's head? Heaven only knows! Meantime, it seems—at least to me—that the old answer is still the best; viz. He read *our disputed clause* in Cyprian: on the other hand, he did not find 1 John V. 7. in his own Bible, but only the 8th verse: therefore he saw no better way of maintaining Cyprian's credit, than telling the world that the bishop's quotation was allegorical, and taken from the 8th verse.

This, I think, would sufficiently prove that Cyprian read 1 John V. 7. in his New Testament.

But it may be said, "You have not yet removed the difficulties which are alleged." For it is with wars carried on upon paper, as with wars carried on in the field: if a man cannot slay his enemy, he tries to throw difficulties and hindrances in his way.—Now, what are the difficulties in our case? These: "How," says an avowed opponent of our passage, "how will you explain the word *confitetur*, found in the following important extract from Fulgentius, unless Cyprian took his '*tres unum sunt*' from the 8th verse, and transformed the spirit, the water, and the blood, into Father, Son, and Holy Ghost? Observe:—Fulgentius says[18]:

"In Patre ergo, et Filio, et Spiritu Sancto, unitatem substantiæ accipimus, personas confundere non audemus. Beatus enim Johannes Apostolus testatur, dicens: Tres sunt, qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus; et tres unum sunt. Quod etiam beatissimus Martyr Cyprianus, in epistola De Unitate Ecclesiæ *confitetur*, dicens: Qui pacem Christi et concordiam rumpit, adversum Christum facit, qui alibi præter ecclesiam colligit, Christi ecclesiam spargit; atque

(18) In his work, *Contra Arianos*.

ut unam ecclesiam unius Dei esse monstraret, hæc confestim testimonia de Scripturis inseruit: Dicit Dominus, Ego et Pater unum sumus; et iterum, de Patre et Filio et Spiritu Sancto scriptum est, Et tres unum sunt."

Now what does our opponent say of this passage? He asks,

"What is here meant by *confitetur?* That John wrote these words, 'Father, Word, and Holy Ghost, and these Three are One?' If they were actually read in the Epistle of St. John, would Fulgentius have said *confitetur?* On the contrary, as the mystical exposition *De Trinitate* was somewhat far-fetched, therefore the authority of such a man as Cyprian was highly serviceable."

I reply: Supposing—though I do not grant it—that the Bishop of Ruspa had thought exactly as the Doctor makes him think: he would then rank, in our controversy, on a line with Facundus; and we should regard the evidence of these two Africans with utter indifference, being convinced of the contrary. But did Fulgentius actually think as his Interpreter would have him think? Let us see. The Doctor assumes, in his Explanatory hypothesis, that Fulgentius did not read 1 John V. 7. in his copy;—that he first became acquainted with this testimony of John by the allegorical quotation in Cyprian. I answer: Had he become acquainted with this testimony of John solely and exclusively by Cyprian's treatise, he would, I imagine, have quoted it as Cyprian did. But his quotation runs quite differently. The expression '*in cœlo*' was not in the allegorized 8th verse, which he is said to have adopted on the authority of Cyprian, as a proof of the Holy Trinity; for Facundus says, expressly, that the

words in that verse were '*in terra.*' The hypothesis, therefore, obscures what it was intended to elucidate. The Doctor is aware of this contrast: and therefore attempts to prop up his tottering surmise by a new fancy. He says, "Fulgentius, to make himself intelligible, subjoins, of his own accord, '*in cœlo*' to the word Father, which refers to the clause '*This is my beloved Son.*' On the other hand, Facundus connects '*in terra*' with the word *spiritus;* because he understood *spiritus* to mean the *aqua, water,* or the baptism of Christ, on which occasion the Father proclaimed with a voice from heaven to *earth,* '*This is my beloved Son.*'"

This, then, is to solve the enigma, why Fulgentius gives '*in cœlo,*' while the allegorized Text reads '*in terra.*' I might expatiate in reply to all this—particularly to the notion, that Facundus understood the *spiritus* of the 8th verse to mean water, or the baptism of Christ. How does this harmonize with his own words, '*In spiritu significans Patrem; in aqua verò, Spiritum Sanctum*'? But, briefly and fairly, how will the Doctor prove that *his* thoughts were also Fulgentius's? The onus of this proof still rests with him. The hypotheses, which he here accumulates, are most extraordinary. The word *Spiritus* stands in the Text, and, according to the testimony of Facundus's authority, is to signify *water:* and this water indicates the baptism of Christ; and this baptism represents the Father, exclaiming from heaven to earth, This is my beloved Son!!! Thus he thrice christens the meaning of the word *spiritus* in the Text, and twice mystifies the first mystical meaning!! Verily, no mystic has ever gone such lengths! And why has

the good Doctor done so? In order to mask the false bearing which he gives the word *confitetur*. Now what is the true one? It is this:

Fulgentius says[19]:

" In Patre ergo, et Filio, et Spiritu Sancto, unitatem substantiæ accipimus, Personas confundere non audemus."

This was the doctrine of Orthodox Christians respecting the Holy Trinity. He proves this doctrine from the testimony of St. John:

" Beatus enim Johannes Apostolus testatur, dicens: 'Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus; et tres unum sunt.' "

Doubtless, therefore, Fulgentius read 1 John V. 7. in his New Testament. He then proceeds:

" Quod etiam." *Which*, (namely, the unanimity of Orthodox Christians in the doctrine of the Trinity, of which he had just spoken,) is confessed by Cyprian also, and on the same grounds[20]:

" Beatissimus Martyr Cyprianus, in epistola De Unitate Ecclesiæ, confitetur, dicens: 'Qui pacem Christi et concordiam rumpit adversus Christum facit; qui alibi præter ecclesiam colligit, Christi ecclesiam spargit.' Atque, ut unam ecclesiam unius Dei monstraret[21], hæc confestim testimonia

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(19) Fulgentius, in his Book *Contra Arianos*, ad fin.

(20) Whoever has read Fulgentius, knows that he is wont to quote, in his Doctrinal theses, the testimony and agreement of the Orthodox Fathers who lived before him. See his Book *Ad Monimum*, and his *Responsiones ad Ferrandum Diaconum;* also the parallel passage lib. II. ad Trasimundum regem, cap. XVI. " Probante Domino, et dicente," &c. &c. very relevant to our subject.

(21) This Unity of the Church rested on the agreement of Christians in the correct doctrine of the Holy Trinity. Cyprian expressly says so, in his Epistle to Jubaianus: " Si *eundem Patrem, eundem Filium*,

de Scripturis inseruit: 'Dicit Dominus, Ego et Pater unum sumus: et iterum, de Patre et Filio et Spiritu Sancto scriptum est, Et tres unum sunt.' "

And now, let us leave the field of battle; and advance a few steps.

Fulgentius quotes the words, "Tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus; et tres unum sunt," as the express words of the Apostle John: consequently they stood in his Latin Version. But may he not also have read them in the Greek, in the Original Text?

It may be replied, "Who can tell that? Did Fulgentius understand Greek?"

I should think he did. He was even extraordinarily proficient in that language. He spoke it with great fluency, purity, and elegance. Nay, it seems to have been his favourite study: for, even when a boy, he had committed the entire of Homer to memory. Is it likely that such a man, disputing against the Arians, and confronting them with passages of Scripture, should never have consulted the Original Text? Could he be guilty of such imprudence as to combat his opponents with Scripture-testimonies, which were not existent in the Original Text? No Council had, as yet, invested any Latin Translation with the authority of the Original Text. Then let us be reasonable, and think of Fulgentius reasonably and fairly, as we are wont to think of Jerome

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lium, eundem Spiritum Sanctum, eandem ecclesiam confitentur nobiscum Patripassiani, Anthropiani, Valentiniani, Appelletiani, Ophitæ, Marcionitæ, et ceteræ hereticorum pestes et gladiis et venenis subvertentes veritatem, *potest illic et baptisma unum* esse, *si est et fides* una."

in similar cases. When Jerome opposes the Heretics with passages of Scripture, no one doubts, for an instant, that they stood in his Greek copy, though he only quotes them in Latin. And why? "Oh!" we are told, "Why ask such a question? The man understood Greek." Be it so: our *Bishop of Ruspa* understood it as well: aye, and better. May not, therefore, the quotation in Fulgentius be justly alleged as a proof that 1 John V. 7. stood in Greek copies of the 5th and 6th centuries? I think it may; not only for the reasons already assigned; but my opinion is further justified by a discovery which I have made in the Works of Fulgentius, of which I shall speak hereafter.

We come to the last struggle of our opponents. It consists of a faint *difficulty*, which they have ransacked from the writings of Augustin:—

"If we allow," say they, "that Cyprian was acquainted with the clause 1 John V. 7. then surely Augustin also must have been acquainted with it: for he had read the very work of his countryman, in which, according to your allegation, this clause is quoted[22]. Now, peruse his writings from beginning to end: no where will you find the smallest trace that Augustin was acquainted with 1 John V. 7."

It may be so! But to what purpose is this remark? Is it that we must thence infer, "Because Augustin has not quoted this text, therefore Cyprian, whom he had read, could not have quoted it?" Woe to poor Cyprian's writings, if this conclusion be legitimate! How many things did Augustin read in Cyprian which he never quoted! Be so good, then, as to prove to us the *necessity* that the bishop of Hippo must have quoted, in

(22) Contra Cresconium Donatistam, lib. II. cap. XXXIII.

his own Works, all the passages of Scripture which he found in those of the bishop of Carthage.

"But this text was obviously advantageous to him, in combating the enemies of the Holy Trinity; Why then did he never use it? He must either have been ignorant of it; or regarded it as suspicious, or even interpolated." —All this may be so; even if he were convinced that Cyprian quoted 1 John V. 7. But it never can follow that Cyprian must have been as ignorant or as suspicious as perhaps Augustin was.

Further, it is asserted, and as of ponderous weight against our opinion: "Augustin, as you must be aware, in his second book against the Arian Maximin, explains 1 John V. 8. mystically, and finds in it the Holy Trinity. Undoubtedly, therefore, he must have been convinced that Cyprian, whom, as you know, he had read, grounds his expressions, 'Et iterum, de Patre et Filio et Spiritu Sancto scriptum est, Et hi tres unum sunt,' on the 8th verse."

What an inference! So, because Augustin allegorizes the 8th verse, it is evident, thence, that he *must* have thought Cyprian to have done the same! How this '*must*' follows, I cannot exactly see. *Possibly* Augustin did think so; but where is the proof that he *actually* thought, or must have thought so? Augustin never notices, for a moment, one syllable of Cyprian's (whose writings on the subject he had read), in the passage where he retails his allegories on the 8th verse. And, inverting the argument, if Augustin had read the works of Cyprian with attention and memory, he never could have stumbled upon this notion; as we

have already proved. And, granting that he had, you surely cannot expect us to follow his errors, in opposition to our own convictions. But let us now change places, and ask you in return:

Is it then already perfectly clear, free from all doubt, and absolutely certain, that Augustin, in all his Works, has never taken any notice of 1 *John* V. 7.?

Of course you have done yourselves what you advised us to do; *i.e.* read through all Augustin. If so, you will recollect a passage[23], 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.*"

"Oh! but," you answer, "this conjecture is only tenable, or even plausible, as long as the passage is viewed separately, and not compared with that already adduced to you from Augustin's polemic treatise against the heretic Maximin. From that, it seems to *us* clear as the sun, that Augustin had the 8th verse in view, when he used the words '*quæ tria unum sunt.*'"

Now *we* think quite the reverse. This very passage, wherein he combats Maximin, confirms us in our opinion, that he took his '*tres unum sunt,*' which he submitted to Marcellus, not from the 8th, but from the 7th verse. And why? Because the meaning

(23) De Civitate Dei ad Marcellum, lib. v. cap. xi. I need not remind you, that the word *Deus* is here used, ὑποστατικως, for Πατηρ.

which he affixes to the words of the 8th verse, '*tres unum sunt*,' in the dispute with Maximin, he announces as a mere problem, in which he leaves every one at liberty to differ from him: he only prohibits heterodoxy[24]. On the contrary, the '*tria unum sunt*,' which he quotes in his *Civitas Dei*, he proposes not as a problem, but as indisputable truth—as a very axiom. Now, could such a man as Augustin, who so strenuously cautioned all Theologians not to confound mere probabilities with ascertained truths[25]—could a man of such prudence so completely forget himself and his principles, as to assert categorically, that these, namely,

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(24) Contra Maximinum Arianum, lib. II. cap. XXII. § 3. Augustin, after proposing his allegories on 1 John V. 8, says: "Si quo autem *alio modo*, tanti sacramenti ista profunditas, quæ in Epistolâ Johannis legitur, *exponi et intelligi* potest secundum catholicam fidem, quæ nec confundit nec separat Trinitatem, nec abnuit tres personas, nec diversas credit esse substantias, nullâ ratione respuendum est. Quod enim ad exercendas mentes fidelium *in scripturis sanctis obscurè ponitur*, gratulandum est, *si multis modis* non tamen insipienter exponitur."

(25) The passage relevant to this point we have already quoted, in Note 2.

To quote the proposition, '*Tria unum sunt*,' in his book *De Civitate Dei*, was contrary to his principles: for he says (Contra Donatistas, vulgò De Unitate Ecclesiæ, § 9), "Sic et illa interim seponenda sunt, quæ obscurè posita et figurarum velaminibus involuta, et secundum nos et secundum illos possunt interpretari. Est quidem acutorum hominum dijudicare atque discernere, quis ea probabilius interpretetur. Sed nolumus in has ingeniorum contentiones in eâ caussâ, quæ populos tenet, nostram disputationem committere."

As the books *Contra Maximinum* were written subsequently to that *De Civitate Dei*, possibly Augustin considered 1 John V. 7. authentic, when he wrote the latter; but altered his opinion afterwards, when he was composing the former. This case reversed was actually Luther's. I shall allude to it hereafter.

the Father, the Word, and the Holy Ghost, are ONE, from an arbitrary allegorical interpretation of a Scripture text, of which interpretation he himself says, that it is merely possible, and a problem?

That is the difficulty—note it well; and understand us no further than we wish to be understood: it only purports to shew you, how improbable is *your* conjecture, and how probable *ours;* namely, "that it cannot be affirmed, *as a positive certainty,* that Augustin, in all his Works, has never taken any notice of 1 John V. 7. and was wholly unacquainted with that text." If his Commentary on the First Epistle of John, still extant, had reached as far as this passage, we could then more certainly determine whether he was acquainted with it; at least at the time he wrote that Exposition.

And now a few words more respecting CYPRIAN.

CYPRIAN understood Greek. He read Homer, Plato, Hermes Trismegistus[26], and Hippocrates[27]. He maintained an Epistolary Correspondence with the Teachers of that Church: nay, he translated into Latin the Greek Epistle written to him by Firmilianus, bishop of Cæsarea. His great Master, whose principles he followed—I mean Tertullian, a man who likewise understood Greek—enjoins us to keep before our eyes the Original Text of the Apostolic Epistles; and himself frequently appeals to the ancient Manuscripts.

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(26) This is evident, from his book *De Idolorum Vanitate.* His Latin style also occasionally Græcizes.

(27) Cypriani. Epistol. LXIX.

Now, could such a man as Cyprian, when proving the elementary truth of Christianity, have quoted, as a text of the Bible, a passage not extant in the original? *Credat Judæus Apella!* It might easily have happened, that, in passages where the Latin had a few Readings varying from the Original Text and of no particular importance, he quoted according to his—what shall I call it?—*Italic*, or *African* Version. Still, there is a great difference between the authenticity of an *entire sentence*, and that of a *few readings* in that sentence: the latter may be easily overlooked by one conversant with the Original Text; the former, never. To illustrate this:—A man skilled in coins may hastily take a ducat as perfect, which wants a few grains in weight: but it is extremely improbable that he could mistake a piece of leaden money for a real ducat, merely because it has the colour and impression of one. Hence I have laid down for myself the following rule: Whenever an ancient Latin Father, who understood Greek and held it to be the language of the Original Text, quotes a passage of the Bible, in Latin, which is wanting in all those Greek Manuscripts yet come to hand, it is in the highest degree probable that he must have formerly read that passage in Manuscripts of the Original Text, now lost[28]. Is it not so?—This, then, is the reason why I con-

(28) That this rule is a safe one, experience teaches. For instance: Fulgentius, of whom I have already spoken, quotes a passage, "Qui solvit Jesum &c." in such a manner, that we know it formerly stood in Greek Manuscripts, although it is wanting in ours:—And where? In 1 John IV. 3. Further: If we are certain that a Translation of the New Testament was made immediately from the Greek, or if we only know that its author (unless he says explicitly that

sider Cyprian's quotation of this passage so important. It proves, that 1 John V. 7. existed in Greek Manuscripts of the 3d century.

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that he follows a Translation) understood the original language, we may infer, with the greatest probability, that even such of its Readings as are not found in the present Greek Manuscripts must formerly have stood in some copies of the Original Text. Experience has confirmed this conjecture of mine, in the case of the Gothic Version. For example: Luke vi. 38. has, "*Mitad* izwis:" therefore Ulphilas read, in his Original, ΜΕΤΡΗΘΗΣΕΤΑΙ *ὑμιν*. Luke ix. 28. has, "*Waurthun* than afar tho waurda:" Ulphilas therefore read ΕΓΕΝΟΝΤΟ *μετα τους λογους*. John xiv. 16. has, "Ei *Sigai* mith izwis:" therefore Ulphilas read, *ἱνα* Η *μεθ' ὑμων*. These three Readings I had vainly sought in Greek Manuscripts, before the year 1756. But in that year when I discovered the *Codices Guelpherbytani* A and B, I then found the two first Readings in Cod. Guelph. A, and the last in Cod. Guelph. B. Both these Codices are about 150 years junior to Ulphilas's Version.—(See my Ulphilas.)

NEW CRITICISMS

UPON SOME

TESTIMONIES OF GREEK FATHERS,

RESPECTING 1 JOHN, V. 7.

JOHN MAUROP.

ONE OF HIS HITHERTO UNPRINTED ORATIONS.

JOHN, surnamed MAUROP, a Metropolitan of Euchania of the 11th century, wrote two panegyrics on Basil the Great, Gregory Nazianzen, and Chrysostom. Transcripts of them are found in various Libraries; and, as far as I can learn, they have never been printed. One begins with the words,

Τρεις με προς τριωνυμον παροτρυνουσι κινησιν &c. &c.[29]

and the beginning of the other is,

Παλιν Ιωαννης ὁ την γλωτταν χρυσους &c. &c.[30]

There is a Manuscript Copy of the latter preserved in the Wolfenbüttle Library; which, considered merely as *Manuscript*, merits particular attention. I shall describe it.

It consists of eighteen leaves in 4to. On the first page of the first leaf is the following Inscription:—

αἴτησαι σωματικὴν τροφήν. αἴτησαι πρὸ ταύτης, καὶ τὴν ἀγγελικὴν, ἐξ οὐρανοῦ καταβαίνουσαν. ἂν τοῦτο ποιήσης, οἰκειώσεις Θεὸν, ἡμερώσεις οὐρανὸν, ἀποδώσεις ὑετὸν, πρώϊμον τε καὶ ὄψιμον.

(29) Acta Sanctor. Junius, T. II. p. 933.

(30) P. Lambecii Comment. de Biblioth. Cæs. lib. v. Cod. CCIV. n. 6. p. 4.

ὁ Κύριος δώσει χρηστότητα, καὶ ἡ γῆ ἡμῶν δώσει τὸν καρπὸν αὐτῆς ἡ κάτωγε, τὸν ἐφήμερον· καὶ ὁ χοῦς ἡμῶν τὸν αἰώνιον, ὃν ταῖς θείαις ληνοῖς ἐναποθησόμεθα διὰ σοῦ. προσάγοντος ἡμᾶς τε καὶ τὰ ἡμέτερα, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

I have transcribed this passage accurately, with all its marks of aspiration, accents, and points: the Iota has always two dots over it. But to what work does this Fragment belong? and who is its author? Answers to questions of this kind are not always easy: nay, they are sometimes utterly impossible. I have been fortunate enough to detect the father of this foundling. Great Patristics would think this little to boast of. Our Fragment contains the conclusion of a Discourse of Gregory Nazianzen, which has this superscription, Εις τον πατερα σιωπωντα δια την πληγην της χαλαζης. In the Cologne Edition of 1690, it is the 15th[31] in T. I.

Immediately under this Fragment, which occupies

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(31) This 15th Discourse of Gregory, from which our Fragment is taken, will be interesting and valuable to those who investigate the antiquity of our modern religious solemnities; an inquiry which, especially in our days, is of great utility, and, if I mistake not, would be very serviceable to the Reformers of our Liturgy. The occasion of the Discourse was as follows:—Arianzum was a small village in Cappadocia Secunda, in the Prefecture of Tiberina. The father of our Gregory possessed an estate there; and the place was within his episcopal diocese. His son, our Gregory, was born there. A hail-storm laid waste the fields at Arianzum. The father, a pious man, but naturally somewhat irritable, kept silence under this calamity, believing it a deserved punishment on the villagers, for their sins. The peasants therefore applied to his son, at that time a Presbyter and assistant to his father, and entreated him to perform a religious service on account of the hail-storm. He did so, and in a manner becoming a son. I mention this, to explain the title of the Discourse: Εις τον πατερα σιωπωντα δια την πληγην της χαλαζης.

nearly half the first page, there stands a *Monocondilion*, which contains a *Date*.

I shall here exhibit all that I have been able to develope with perfect satisfaction, from the confused traces of the mutilated letters: viz.

+ Ετελευώθη διὰ χειρὸς γεωργίου
Ι .. ρ . . . . . του . . . . . .
. . . . . στωκγ' ἐπὶ τῶν
Εὐσεβεστάτων καὶ φιλοχριστῶν
βασιλέων ἡμῶν Ἀνδρονίκου καὶ Παλαιολόγου,
καὶ Εἰρήνης τῆς εὐσεβεστάτης Αὐγούστης,
Μιχαὴλ, καὶ Μαρίας, καὶ Ἀνδρονίκου. +

The Transcriber's name, therefore, was George; and he finished his work in the year of Christ 1315.

I find, in Montfaucon[32], that the Writer of the *Codex Colbertinus*, No. 2493, was also named George: and he likewise says, in his Monocondilion, that he finished his work in the year 1315. He mentions (and very naturally) the same Princes named in ours. If we compare our Manuscript with his hand-writing, which Montfaucon caused to be engraved[33], we perceive, plainly, that the same George who wrote the *Martyrium Demetrii* also copied our Fragment.

Enough of the first page[34].—Turning over the leaf,

(32) Palæograph. p. 68.

(33) Palæograph. lib. IV. cap. IX. p. 324. specim. II.

(34) This first page had been pasted down by the bookbinder, on the inner side of the cover. Some of its letters were visible through the outer surface: I therefore had it detached. I mention this circumstance, in order to suggest to novices in the art of investigating Manuscripts a mode of making discoveries, already announced by the celebrated Professor Bruns, of Helmstadt, in the *Annales Literariæ*, which he edites jointly with the learned Dr. Hencken. In the second page

we find, on the reverse, the Oration of MAUROP: and this also was written by our George. The shape of the letters is exactly the same with that we meet in the concluding Fragment of Gregory's, already quoted.

And now for the Oration itself.—Its title, written in uncial letters with accents, appears thus:

+ ΤΟ̅Υ ΠΑΝΙΕΡΩΤΑ΄ΤΟΥ
ΜΗΤΡΟΠΟΛΙ΄ΤΟΥ ΕΥΧΑΙ΄ΤΩΝ
ΙΩΑ΄ΝΝΟΥ ΛΟ΄ΓΟΣ ᾽ΕΙΣ ΤΟῪΣ
ΘΕΗΓΟ΄ΡΟΥΣ ΚΑῚ ΘΕΟΕΙΔΕ̅ΙΣ ᾽ΙΕΡ +
ΑΡΧῸΥΣ. ΤῸΝ ΒΑΣΙ΄ΛΕΙΟΝ. ΤῸΝ
ΓΡΗΓΟ΄ΡΙΟΝ. ΚΑῚ ΤῸΝ ΧΡΥΣΟ̅ΥΝ
ΙΩΑ΄ΝΝΗΝ. ε̊ύλ:—

On this Title I shall make three remarks:

1st. It runs differently in other Manuscripts[35].

2dly. The abbreviation ε̊ύλ, is *ευλογησον*. We frequently meet it after the titles of Homilies, in Manuscripts of the 13th and 14th centuries[36].

3dly. The sign (:–) *i.e.* two dots vertically with a hyphen, is commonly found in Manuscripts of the 10th, 11th, 12th, and 13th centuries[37].

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page of the Number for January 1782, he says, "Cæterùm, oro rogoque Bibliothecarum Præfectos, et peregrinatores, immo obtestor, ut non solùm codices rescriptos sedulâ excutiant manu, sed etiam tegmina vel involucra librorum manu exaratorum et impressorum attentiùs considerent, immo folia illa quæ tegmini averso glutine affixa sunt."

(35) Lambec. Comment. de Bibl. Cæsariâ, lib. v. p. 4. Cod. CCIV. n. 6. gives this Discourse the following title: *Ιωαννου Μητροπολιτου Ευχαιτων Εγκωμιον εις τους ἁγιους και θεσπεσιους ἡμων πατερας, Βασιλειον τον μεγαν, Γρηγοριον τον θεολογον, και Ιωαννην τον χρυσοστομον.*

(36) Montf. Palæogr. lib. IV. cap. IX. p. 324. Spec. I. II. lib. IV. cap. VI. pp. 303, 304.

(37) Montf. Palæogr. lib. IV. cap. I. p. 271. Specim. IV. cap. VIII. p. 320. Specim. II, III. cap. VI. p. 308. Specim. I. II.

The Oration begins thus:

Πάλιν Ἰωάννης ὁ τὴν γλῶτταν χρυσοῦς, καὶ πάλιν ἡμῖν περιφανὴς ἑορτή. τρίτος μέντοι μὴν οὗτος[38]. ἐξ οὗ τῷ μεγάλῳ λαμπρῶς ἐπανηγυρίσαμεν. ὡς δὲ δυσχεραίνει, τάχα μηδὲν πόῤῥω τεταγμένος τῶν ὁμοτίμων, ἄγχιστα που κακείνους αὐτῷ συνηγάγομεν. τίνας τούτους φημὶ, τοὺς τῆς οἰκουμένης λαμπτῆρας τοὺς δύο τοὺς πάνυ, οὓς οὐ δέχω πῶς ὀνομάσαι βασίλειον. καὶ Γρηγόριον, τὰ σεπτὰ καὶ ἀγγέλοις καὶ ἀνθρώποις ὀνόματα. τούτων γὰρ ἑκατέρων, τοῦ μὲν, ἑορτάσαμεν χθές. τοῦ δὲ πρὸ τῆς χθὲς αὖθις οὖν ἡμῖν ἐπεισῆλθεν, ὁ καὶ φωνὴν καὶ πάντα χρυσοῦς. καὶ τὸ πρᾶγμα, χορεία τις ἡδίστη δοκεῖ. πρὸς ἑαυτὴν εὐρύθμως καὶ τῇ αὐτοῦ θαῤῥοοῦντες ἐγγύῃ, ὑπὲρ τῶν δύο συνεγγυήσασθε. μία μὲν δόξα τοῖς τρισὶν ἡ τριάς. εἷς δὲ σκοπός. ἀρετή. εἷς δὲ ἀγὼν, κλονουμένην στήριξαι. καὶ κατασφαλίσασθαι τὴν εὐσέβειαν. ἓν ἔργον ἄληκτον. ψυχῶν σωτηρία. ἔργοις πᾶσι. καὶ λόγοις καὶ τρόποις. σπουδαζομένῃ. ἐπίσης οἱ τρεῖς τὸν Θεὸν ἐμεγάλυναν. ἐπίσης τὴν πίστιν εἰς τὴν οἰκουμένην ἐκηρύξαν. ἐπίσης τὰς ἐκκλησίας. τὰς συνάξεις. τὰς τῶν μαρτύρων μνήμας ἐκόσμισαν. εἴπωτε δυσωπητικώτερον. ἐπίσης τοὶ γὰρ οὖν, τοὺς εὐεργέτας ἀντιτιμήσωμεν. οὗτος ὁ τοῦ λόγου σκοπός. τοῦτο τῆς προθυμίας ἡμῶν τὸ μυστηρίον. αὐτὴ τῆς παρούσης διαλέξεως ἡ ὑπόθεσις. ἐπεὶ οὖν, &c. &c.

And concludes thus:

Καὶ ταῖς ἐκκλησίαις μὲν, τὴν εἰρήνην, ἣν αὐταῖς κατελίπετε, συντηρεῖτε μέχρι παντὸς ἡμῖν δὲ, βραβεύοιτε τὴν τῶν ἐλπίδων ἐπιτυχίαν. ἐντεῦθεν μὲν ταῖς χρηστοῖς ὑποθήκαις ἀπανιστῶντες, αὐτόθεν δὲ χεῖρα ταῖς πρεσβείαις ὀρέγοντες. καὶ πρὸς ἑαυτοὺς

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(38) The 13th of November, among the Greeks, was, and still is, sacred to bishop Chrysostom. This Discourse, as I shall hereafter shew, was delivered on 30th January. According to the Ἡμερολογιον, the 1st January is dedicated to Basil; the 25th to Gregory; the 27th to Chrysostom; and on the 30th is celebrated the Commemoration of these three saints jointly.

εὐχερέστερον ἕλκοντες, ἵνα καὶ αὐτοὶ δι' ὑμᾶς τε καὶ σὺν ὑμῖν, αὐγασθῶμεν· ἐγγύτερον καὶ τρανότερον, τῷ φωτὶ τῆς ἁγίας καὶ πανυμνήτου. τοῦ τρίαδος. ὑπὲρ οὗ πᾶς λόγος ὑμῖν καὶ ἅπαν ἔργον καὶ σπούδασμα. ὅτι αὐτῷ πρέπει πᾶσα δόξα εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν. +

Such is the beginning and close of the Discourse, with all its marks of punctuation and accent, just as they stand in the Manuscript. The υ and ι have always two dots over them; but the *Iota subscriptum* never occurs.

On the verso of the first leaf, under the text, is written

+ φυλλ. ἰζ. +

and the leaves following amount to exactly seventeen.

I now come to the contents of the Oration.

JOHN MAUROP (that is, *Blackfoot*) was a Monk, Professor, and afterwards Metropolitan of Euchania, a city belonging to the province of Heleno-Pontus, in Asia Minor. He lived in the 11th century; and in his time, it is said, an event occurred which gave occasion to the festival on which he delivered this Oration. Let us hear the printed MENÆA* on the subject[39].

"The occasion of this festival," say they, "was as

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* ["MENÆUM, (Μηναῖον seu Μηνιαῖον.) The title of a Work containing the prayers and hymns to be repeated in the choir, divided into XII volumes, according to the months of the year, for the use of the Greek Church. Each month occupies a volume; and for each day is prescribed the office, or religious service, proper to the saint or saints commemorated on that day." HOFFMAN *Lex.* in voc.—(TRANS.)]

(39) Acta Sanctorum Junius, T. II. p. 934.

follows. During the reign of Alexius, who swayed the Imperial sceptre after Botoniates, there arose at Constantinople a schism between persons of rank and respectability. Some preferred Basil the Great, before all others. 'He speaks,' said they, 'with sublimity, probes the very inmost recesses of nature, almost surpasses the angels in virtue, or at least is scarcely their inferior. His demeanour is striking, and has nothing earthly about it.' On the other hand, they depreciated the godlike Chrysostom, pretending that he was the reverse of all this, and that men soon became disgusted with him. Others, on the contrary, extolled this Chrysostom, as one whose instructions were much better adapted to human-nature, who by the plainness of his address attracted every one, and called men to repentance: nay, they ranked him, in consequence of his acute understanding, above the great Basil and Gregory. Others again favoured Gregory the Theologian; as one who, in ornament and variety, in charm of eloquence and flowery language, far surpassed all the Greek Literati of any repute, as well as our own: these, therefore, gave the palm to Gregory, as did the former to Basil and Chrysostom. And thence it came to pass, that the people split into parties; and some were called Joannites; others, Basilians; others, again, Gregorians.

"Now, while they were disputing with each other under these appellations, these great men appeared, first one after the other, then altogether—(it was no dream)—to John, bishop of Euchania (a man of station and renown, who possessed no small knowledge of Greek literature, as his writings evince, but attained a still higher

eminence in virtue), and said to him with one accord: 'We *are*, as thou seest, *one in God*, and no dissension exists between us; but each of us, in our day, moved by the Holy Ghost, have confirmed the doctrines of the Salvation of Mankind by our writings, and published our religious instructions. None of us is first: none of us is second. If thou invokest one of us, the other two immediately accompany him. Wherefore, arise, and command the people not to quarrel on our account: for our wish is, that there be peace between the living and us who have already departed life; and that concord be finally established. Assemble them on some day: consecrate to us a festival, as behoveth thee: shew them, thereupon, that *we are one* in God. But we will not the less labour, with our combined energies, for the welfare of those who celebrate our joint Commemoration: for we believe that we possess some influence with God.' After these words, they seemed to soar to heaven, encircled with a glorious light; and each called to the other by name.

"Now this godlike man, John of Euchania, did what those saints enjoined him. After he had pacified the multitude and the parties, (for he was regarded as a man of acknowledged integrity,) he commanded this festival to be solemnized in the Church, to the glory of God. And now let the reader observe the wisdom of this man. When he found that each of the three saints had his festival in the month of January—Basil the Great on the 1st, St. Gregory on the 25th, St. Chrysostom on the 27th—he appointed another festival for all three jointly, on the 30th; and graced it, as became

these saints, with hymns, antiphonies, and panegyrics; which (being delivered, I believe, with their approbation) omitted nothing conducive to their renown, and surpassed every thing of that kind ever written before, or that will be written hereafter."

Thus far the MENÆA.

Maurop says nothing of the apparition of the three saints, in this Discourse. Possibly the other, which I have quoted above, contains something to that effect. It appears, from the Menæan account, that Maurop was already a bishop, and advanced in years, when he delivered the panegyric: for the feast was established after the year of Christ 1081; and therefore the copy of this Discourse, which is preserved in the Wolfenbüttle Library, is above 234 years junior to the original. Now, as our three saints were known to the world as zealous champions of the doctrine of the Trinity[40], so the expression, '*We are one in God*[41],' which occurs twice in the Menæan narrative, seems to be an allusion to 1 John V. 7: particularly, because it is here used of Three Persons, whom Maurop himself calls, in his Discourse, a Τριας. This, however, is only a cursory remark. Maurop, as we may readily suppose, quotes different passages of Holy Scripture, but seldom accurately and at full length: he commonly interweaves their substance into his context, or makes allusions to them[42].

(40) This appears from their writings, and also from the beginning of Maurop's Discourse.

(41) The first time it is, Ἡμεις ἐν εσμεν, ὡς ὁρας, παρα τῳ Θεῳ. The second time, Ἡμεις ἐν εσμεν τῳ Θεῳ.

(42) I shall give several instances of this in the Appendix (A.)

And now to come nearer the goal: now for the *interesting passage.* It runs thus:

Θεὸς μὲν ἀγέννητος ὁ Πατήρ· Θεὸς δὲ γεννήτος ὁ Υἱός· καὶ Θεὸς ἐκπορευτὸς τὸ Πνεῦμα τὸ Ἅγιον. ΟΙ ΑΥΤΟΙ ΤΡΕΙΣ ΚΑΙ ΕΙΣ. τὸ παραδοξότατον καὶ πᾶσι, πλὴν τοῖς γνησίοις λατρευταῖς τῶν τριῶν, ἀσαφές τε καὶ ἄγνωστον. τρεῖς μὲν χαρακτῆρες, οὐχί, Θεοί· εἷς δὲ Θεός. ὅτι μία Θεότης καὶ ἡ αὐτή. οὔτε τὰς ὑποστάσεις ἑνοῦσα τῷ ἑαυτῆς ἐνιαίῳ[43], οὔτε πάλιν ἐκείναις συμπληθυνομένη διὰ τὸ πλῆθος· ἀλλ' οἷον ἀκτίνας, ὁμοίας προβαλλομένη ἐξ ἡλίου τε προϊούσας ἑνὸς, καὶ τηρούσας ἑνα τον ἥλιον. οὐδὲν ἐχούσας διάφορον, πλὴν ἢ μόνον ἑκάστην τὴν ἰδιότητα, οὐδὲν περιττὸν, ἢ ἐλλεῖπον· ἀλλὰ καὶ φύσει καὶ δόξῃ, καὶ δυνάμει καὶ ἀγαθότητι, λίαν ἀκριβῶς ἀποσωζούσας τὸ ἴσον μᾶλλον δὲ τὸ ταυτὸν, καί ἰδίως ἀλλήλαις συνούσας καὶ συνεσομένας, εἰς τὸ ἀπέραντον. αὐτὴ τοῦ παντὸς δημιουργὸς ἡ τριάς. οὗτος ὁ Θεὸς ὁ ἡμέτερος· οὐ λογισθήσεται ἕτερος πρὸς αὐτόν· οὐδ' ἑτέρως ἢ οὕτως περὶ αὐτοῦ τις λογίσαιτο τῶν φρονούντων ὀρθῶς. ἐξεῦρε πᾶσαν ὁδὸν ἐπιστήμης, προφητικὴ λεγέτω φωνὴ[44], Καὶ δέδωκεν αὐτὴν πάλαι μὲν, Ἰακὼβ τῷ παιδὶ αὐτοῦ, καὶ Ἰσραὴλ τῷ ἠγαπημένῳ ὑπ' αὐτοῦ. μετὰ ταῦτα δὲ τοῖς τρισὶν αὐτοῦ τούτοις λατρευταῖς καὶ προσκυνηταῖς. ἔδει γὰρ πάντως τὴν δι' ἧς τὰ πάντα γέγονεν ἁγίαν τριάδα, ἰσαρίθμους ἑαυτῇ θεραπευτὰς ὑποστῆσαι· καὶ μετὰ τῆς πρὸς ἑαυτὴν συμβουλῆς, ποιῆσαι πάλιν ἀνθρώπους κατὰ τὴν ἰδίαν εἰκόνα τὲ καὶ ὁμοίωσιν, πολὺ τῆς προτέρας ἀκριβεστέραν καὶ σαφεστέραν.

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(43) Ἐνιαιος is an exceedingly rare word. Maurop uses it as an adjective, in one of his εξαποστειλαρια*. Ἡ ἑνιαια Θεοτης, Πατηρ, Υἱος, και το Πνευμα; ταις Βασιλειου πρεσβειαις, Γρηγοριου και Ιωαννου, και της ἁγνης Θεοτοκου μη χαρισθω της σης δοξης.

* [" εξαποστειλαρια vocantur Cantica quædam quæ erant αναστασιμα, των αγγελων, του προδρομου, του σταυρου, των αποστολων, ut patet ex Horologio. Typicum Sabæ cap. II. p. 4. το αναστασιμονεξαποστειλαριον· και το θεοτοκιον. Undecim numero fuerunt αναστασιμα. Vide Gl. Meussii."—*Suicer. Thesaur. in voc.* (Trans.)]

(44) Baruch iii. 36, 37.

καὶ τὰ τρία τοὺς τρεῖς, ὅτι τε τοσοῦτοι, καὶ ὅτι τὰ πάντα Θεοειδεῖς, ΚΑΙ ΤΡΙΤΟΝ, ΚΑΤΑ ΤΗΝ ΣΥΜΠΝΟΙΑΝ. τὸ δὲ μεῖζον καὶ τέταρτον, καὶ τῆς ἐμφερείας συνέκτικον κατὰ τὴν ὑπὲρ τῆς ἡμετέρας σωτηρίας σπουδήν· ἧς οὐδενὶ τῶν πάντων τοσοῦτον, ὅσον Θεῷ τε κακείνοις ἐμέλησε. Τὰ μὲν οὖν, κ. τ. λ.

Which may be thus rendered:

"God Unbegotten, is the Father; but God Begotten, is the Son; and God Proceeding, is the Holy Ghost. THE SAME THREE ALSO ARE ONE. A most wonderful thing, and to all, save the true worshippers of the Three, a thing unintelligible and obscure! Three Persons; not Gods, but ONE God: because the Godhead also is One and the same; neither uniting the Substances in its Singleness; nor, again, multiplied with them because of the Plurality; but beaming forth equal rays, like those which proceed from the sun, yet constitute but one identical sun; having no distinction, except each his own individuality; no pre-eminence; no inferiority; but, in essence, glory, power, and goodness, preserving the most perfect equality, nay, rather identity; and individually co-existent with each other, and to co-exist to all eternity. This Trinity is the Creator of the Universe: this is our God; and there is none to be compared with Him; neither let any Orthodox Believer think otherwise than thus of Him. As saith the Prophet (*Baruch* iii. 36, 37): "He hath found out all the way of knowledge, and hath given it (formerly, indeed) unto Jacob his servant, and to Israel his beloved:" but afterwards, to these Three, his worshippers and adorers. For it altogether behoved the Holy Trinity, by whom all things were made, to be personated by a co-equal number of

worshippers; and, according to its counsel, again to create men after its own image and likeness, (a much more accurate and striking one than the first); and the Trinity (Τριαα) created the Three Saints (Τρεῖς), that they might be like unto God, 1st, in number; 2dly, in godliness; THIRDLY, *in unanimity.* Nay more, Fourthly, and to complete the similitude, in zeal for our salvation; which none whatever has had so much at heart as God and they:" &c. &c.

In this passage there are two paragraphs in which the allusion to 1 John V. 7. is remarkable.

The first is this: "God Unbegotten, is the Father; God Begotten, is the Son; and God Proceeding, is the Holy Ghost. *The same Three also are One.*" In the words "The same Three also are One," we are immediately reminded of the Scripture Text, "These Three are One."

"Yes," it may be said, "if the expression were, 'The same three also are One, in the neuter' (ἕν), we might imagine the allusion; but it is, 'The same Three also are One,' in the masculine (εἷς)."

I answer: The ONE (εἷς) evidently refers to God (Θεος), which word occurs immediately before and after. The Fathers, who expressly quote 1 John V. 7, use the same mode of diction. I shall give examples below[45].

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(45) An ancient Scholium of Origen says, Και τα τρια εἷς Θεος.

In Cassiodorus' *Complex. Canonic. Epistol.* it is said: "Cui rei testificantur in terrâ tria mysteria, aqua, sanguis, et Spiritus, quæ in passione Domine leguntur impleta: in cœlo autem Pater, Filius, et Spiritus Sanctus; *et hi tres unus est Deus.*"

Likewise in the *Caroli M. ad Leonem* III. *Epistola ad Holsteniam,* we find: "Hieronymus quoque de hâc ipsâ Spiritus Sancti processione in symboli expositione inter cætera ait: Spiritus qui a Patre et Filio procedit

The second paragraph is this: "The Holy Trinity," says Maurop, "by creating the Three Saints, has produced also a *Triad*, resembling itself, and chiefly in unanimity." The obvious meaning of which can be nothing else than this: "Just as the *Three*, the Father, the Word, and the Holy Ghost, agree in one, so also do these Three Saints." But we find no text in the Bible which *literally* supports this on the part of God, except 1 John V. 7: therefore, we have every reason to conjecture, here is an allusion to this clause. "But is that conjecture to turn the scale?" Have a little patience, Reader. Let me first introduce an episode; and then I will shew its preponderance more fully.

But, previously, a few words on Maurop's panegyric. In this Oration, Maurop quotes no one text of the Bible in *express* terms, to prove the doctrine of the Holy Trinity. This, therefore, removes the suspicion, that, as the bishop probably quoted Scriptural proofs, and yet omitted 1 John V. 7, he must have been unacquainted with that text, and consequently made no allusion to it. Finally, the bishop was an *Orthodox Greek*[46], and lived at a time when his Church was at variance with the Latin,

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procedit, Patri Filioque coæternus, et per omnia æqualis est. Hæc est Sacra Trinitas; *i.e.* Pater, Filius, et Spiritus Sanctus, una est Deitas, et potentia una, et essentia; *i.e.* Pater qui genuit, Filiusque genitus, et Spiritus Sanctus qui ex Patre Filioque procedit, *hæc tria unus Deus est.*"

(46) We perceive, even in his Hymns, the cautious orthodox of his Church. He ties down the expression the instant its meaning seems too equivocal. For instance, in his 186th Hymn.

Ὁ Λογος ην εν αρχῃ προς τον Πατερα συναρχος. τῳ λογῳ Πνευμα συνην ΑΛΛ' ΕΚ ΤΟΥ ΓΕΝΝΗΤΟΡΟΣ.

in many particulars. I entreat my Readers to bear this circumstance in mind, whenever they are assailed by the fashionable objection, "*Perhaps Maurop latinizes* in this allusion."

II.

GREGORY NAZIANZEN.

SOME PASSAGES FROM HIS WORKS, HITHERTO OVERLOOKED, AND NOT EMPLOYED IN THE CONTROVERSY ON 1 JOHN V. 7.

Now for the promised Episode!

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, a renowned Teacher of the 4th century—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[47].

(47) See Wetstein's New Testament, T. II. p. 722. It would be worth while carefully to revise the Fathers there cited by him; in order to see, partly, whether they are really silent on the passages quoted; partly, whether their silence is authority, and admissible as evidence. Upon the latter point, our modern Reformers conceive themselves at liberty to take very little trouble. I have censured this impropriety, in my *Beyträgen zur Critik über Johannes Offenbarung*, (Contributions to Criticism upon the Apocalypse of St. John,) pp. 13, 14; viz. "Whosoever wishes to argue fairly from the silence which authors observe respecting matters ascribed to their times, must do more than quote their mere silence. He must prove that his silent witnesses would certainly have spoken of them, if they had really occurred in their

In this his 37th Discourse, which treats of the Holy Ghost, he says, at the beginning of page 598 (Cologne Edition, 1690): ΈΝ ΤΑ ΤΡΙΑ Θεοτητι, και ΤΟ ΈΝ ΤΡΙΑ ταις ιδιοτησι. Further, in his 51st Discourse, which has the superscription Κατα Απολιναριου προς Κληδονιον Πρεσβυτερον επιστολη α'. He says, in the middle of page 739: ΈΝ γαρ ΤΑ ΤΡΙΑ, και τάυτον τῃ Θεοτητι. Finally, in his 12th Discourse, entitled Ειρηνικος α'. επι τῃ ενωσει των μοναζοντων μετα την σιωπην παρουσιᾳ του Πατρος αυτου, at

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their time. But, to apply a proof of this kind, I must neither give the ancients *my* world, nor transpose myself, with my modes of thinking, into *theirs*: that is dreaming, not criticising, and converting History into Fable. The problem for Historical Criticism is properly this: To find out, from the known sentiments of an author, and the nature of the world in which he lived, and with which he was conversant, the relation which his silence bears to matters ascribed to his times;—I mean, whether his silence upon the subject originated in wisdom, cunning, flattery, fear, neglect, or ignorance; or whether the cause of his silence lay *not* in himself, but in the subject, which had no existence in his times."—A celebrated author, whom I hold in high respect for his erudition and philology, in his "New Investigations into the Apocalypse," in which he attempts to confute my "Beyträgen," assails the principle which I have advanced, as thus: "With such precepts," (namely, how to estimate the authority of silence,) "Protestants could have reflected but little historical light against the assertions of the Papists respecting the antiquity of the Mass and Transubstantiation; or the genuineness of many Works which were certainly spurious, *e.g.* the high antiquity of the symbol 'Quicunque' &c. of the Apostolic Constitutions; the 'Dionysius Areop.' &c. &c. But I will very briefly give my opinion, that there are no general rules as to the application of such a precept or problem." And in this tone the refutation proceeds. Refutations resting on such principles, I shall never reply to. For whoever asserts, that the truth of a critical maxim must only be judged of by the interests of the Protestant Church, he . . . . . And such is the conduct of this man, who certainly cannot himself be accused of having the interests of the Lutheran Church . . . . . .

page 204, he says, Και 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 Ορηνος περι των της αυτου ψυχης παθων, in the 113th verse, he says, Αλλα ΠΑΤΕΡ, Πατρος τε ΛΟΓΟΣ, και ΠΝΕΥΜΑ φαεινον. And in the 42d Discourse, Εις το ἅγιον πασχα, towards the end, Ω ΠΑΤΕΡ, και ΛΟΓΕ, και ΠΝΕΥΜΑ ΤΟ 'ΑΓΙΟΝ. And in the 25th Discourse, Προς Αρειανους και εις αυτον, he says, at page 442, Ου ψευσομαι σε ΠΑΤΕΡ αναρχε, ου ψευσομαι σε μονογενες ΛΟΓΕ, ου ψευσομαι σε το ΠΝΕΥΜΑ ΤΟ 'ΑΓΙΟΝ.

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?

"No!" we are told, "not at all." And pray why not?—"Because, in the Discourses referred to, the bishop was vindicating the doctrine of the Trinity: yet neither here, nor any where else, does he quote the clause 1 John V. 7. among his Scripture proofs. In one of these Discourses, indeed, he quotes the 8th verse:—a striking and indisputable proof that he knew nothing of the 7th verse: that, on the other hand, he discovered the Holy Trinity, mystically, in the 8th verse; and therefore borrowed from it his 'ΕΝ ΤΑ ΤΡΙΑ, and his ΤΑ ΤΡΙΑ 'ΕΝ."

Is all this, so dictatorially announced to the world, perfectly true?—Is it true, I ask?

I strongly doubt that the man who affirms it has read Gregory with attention: or, if he has, that he

understands him rightly. At least, I may be allowed to say how *I* understand Gregory in this passage.

"How, then?"

What if I should prove the three following Propositions out of his writings?

PROPOSITION I.

There had arisen a keen dispute between Gregory and some Heretics of his day, concerning the exposition, as well as the authenticity, of 1 John V. 7.

PROP. II.

The venerable Greek Father never harboured the idea of finding the Holy Trinity in the 8th verse of the 5th chapter of St. John's First Epistle.

PROP. III.

Gregory quotes 1 John V. 7. more than once, as a text of Holy Scripture.

Now for my proofs.

Gregory says, in his 37th Discourse[48], "THE Persons in the Godhead are ONE; not only as regards that wherewith they are conjoined, but also as regards themselves, because of the Oneness of Essence and Power: in short, they are *ὁμοουσιοι*." Now this *Unity*, maintained by the Orthodox, was assailed by their opponents, who attempted to prove an *absurdity* and *inconsistency* in the Orthodox doctrine of the Trinity. And what gave

(48) Περι του Αγιου Πνευματος, p. 602. Το εν εκαστον αυτων εχει προς το συγκειμενον ουχ ἡττον, η προς εαυτο, τῳ ταυτῳ της ουσιας και της δυναμεως. In order to illustrate this somewhat obscure passage, read what he says upon the same Proposition, in his 41st Discourse, Εις το ἁγιον βαπτισμα, p. 668; viz. Ταυτην διδωμι παντος, κ. τ. λ.

occasion to this attack? I answer, 'The clause, *Three are one*—ΤΡΙΑ 'ΕΝ.' "You cannot deny," said the adversaries, "that you understand by the 'ΕΝ, in this passage, a perfect equality of the whole Divine Essence[49]. You maintain further, that each Person of the Godhead is not a Quality, a mere relative denomination, but is actually self-existent; and is, therefore, a separate Substance.—Now see the absurd consequences of this!" How so? "Thus. By the *Three* (ΤΑ ΤΡΙΑ), the Divine Persons are here συναριθμουμενοι, that is, *connumerated*."—This was undeniable. But then they assumed an axiom, to this effect: "Things only can be connumerated which are of the same essence (τα ὁμοουσια[50]): those, on the contrary, which are not of the same essence (τα μη ὁμοουσια) cannot be connumerated." And, thence, they argued thus: "As, in the passage '*Three are one*,' the Persons of the Godhead are connumerated; you must, *nolentes volentes*, in virtue of our axiom and this passage, grant the *existence of Three Gods*.—What absurdity!"

Gregory commences his refutation by controverting the axiom on which the objection of his adversaries was founded.

"You say," said he, "if things are to be *connumerated*,

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(49) This is evident from the connection with what immediately follows: for they built their whole objection on the connumerating of the Persons in the Godhead; on the *Three* (ΤΑ ΤΡΙΑ); and on the idea of the *One* (ΤΟ 'ΕΝ). I have therefore unravelled the intricate argument of the opponents, for greater perspicuity's sake.

(50) The adversaries seem here to have taken the word 'ΟΜΟΟΥΣΙΟΣ in the erroneous sense, which was rejected by the Church in the year 273, at the Councils of Antioch; according to which, there was no difference of the Persons.

they must be of the same essence; and therefore there must be no difference between them. What absurdity! Know ye not, that Numerals are merely competent to express the *quantity*, and not the *nature*, of the things whose sum they designate? I call things Three, which are that many in number, though they are different in Essence: likewise, I call *One* and *One* and *One*, so many *Units*, namely, *Three*, when they have the same essence. For I look not, herein, to their *essence;* but to their *quantity*, which constitutes the number that I affix to them[51]."

Now, though this was clear as the sun, and perfectly sufficient to confute the opponent's axiom, still Gregory strikes into another path: and it is *very interesting*, very remarkable.—"Well, what is it?"—This.

"Since you," says the bishop, "adhere so strictly to the *letter* of Scripture in this instance; namely, to the word '*Three;*' though you generally controvert it; I therefore will also adduce proof from the same source (εκειθεν); namely, the letter of Holy Scripture[52], which

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(51) We see, therefore, that the whole dispute originated in the connumerating of the Persons in the Godhead; which occurs only once in the Bible, and that in 1 John V. 7.

(52) Orat. XXXVII. p. 603. Επει δε λιαν περιεχης του γραμματος, και τοι γε πολεμων τω γραμματι, ΕΚΕΙΘΕΝ μοι λαβε τας αποδειξεις. Τρια εν ταις παροιμιαις εστιν, κ. τ. λ. That I have rightly translated Γραμμα, by "Letter of Holy Scripture," will be seen by perusing the passage in p. 606 of this same Discourse. Justin Martyr uses Γραμμα in the very same sense. He says, in his *Expositio Fidei:* Αλλ' ουδε του Πατρος εξουσιας ελαττουσθαι τον Υἱον και το Πνευμα παρα της Θειας γραφης μεμαθηκαμεν. Και πως; Ακουε του ΓΡΑΜΜΑΤΟΣ, ὁ δε Θεος ἡμων, φησι, εν τῳ ουρανῳ, και επι της γης, παντα, ὁσα ηθελησεν, εποιησε. And moreover, this possible signification is rendered necessary, that is real, in this passage,

demonstrates the proposition, 'Things also can be connumerated which have not the same essence, but are different:' "—and accordingly he quotes passages of Scripture, in which things of different kinds are numbered together; *e. g.* Prov. xxx. 29—31. Exod. xxxvii. 7. Matt. vi. 24.

"Good bishop," replied his opponents, "thou still understandest not all that we charge upon the clause '*Three are one.*' It is absurd; and therefore cannot possibly be derived from the discourse of the Apostle John. For, of things, we can only say, 'they are connumerated, and of like essence,' when the names proper to them (*i. e.* those resulting from the identity of their essence) are expressly stated in their sums total. For instance, Three *men*, Three *Gods;* not merely indefinite *Three.* No sensible man thinks, speaks, or writes otherwise. Away then with the fancy, that the clause '*Three are one,*' originated with the Apostle!"

After Gregory had, in his own way, exposed the absurdity of this new principle also, he attacks the consequence which the Heretics had inferred from this axiom, against the authenticity of the clause. "*What,*" says he, "*What!—the Apostle John?*—shall he *not* be the author of this text, because in your opinion it involves an absurdity[53].—Listen!—I will lay before you another passage of St. John, whose authenticity you do not

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passage, not only by the ΕΚΕΙΘΕΝ (which, as the sequel proves, evidently refers to expressions of Scripture), but also by the proposition, that the adversaries elsewhere contested the ΤΟ ΓΡΑΜΜΑ.

(53) I cannot otherwise conceive why he hurls, with such marked and energetic vivacity, his ΤΙ ΔΑΙ 'Ο ΙΩΑΝΝΗΣ; against his adversaries.

Solomon,

deny, which is conceived in the very same manner; namely, 1 John V. 8.[54] '*There are three that bear record, the spirit, the water, and the blood.*' What say you to that? Has the Apostle expressed himself absurdly here; in the first place, because he combines things which are different in essence? (For who will maintain, that spirit, water, and blood, are things of one and the same essence?) Secondly, because he construes ungrammatically; inasmuch as he says of three things which are of the *neuter gender*, that they are *three* (τρεῖς) in the masculine[55]?"

Now what rational man, under such circumstances, will assert, that Gregory wished to prove the existence of the Trinity from 1 John V. 8? It is therefore clear as the sun that *the bishop was ignorant of the mystical meaning of the 8th verse.* Nay, I know not one of the

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Solomon, Moses, and Christ, whose mode of expression the bishop had already quoted in vindication of the clause, were held by his adversaries in equally great estimation with St. John; Christ, indeed, in greater. Whence then the ΤΙ ΔΑΙ 'Ο ΙΩΑΝΝΗΣ; if what I have just said was not the bishop's intention?

(54) It is notorious that the Arians—to which class Gregory's opponents belonged—acknowledged the authenticity of 1 John V. 7. August. contra Maximinum Arianum, lib. II. cap. XXII.

(55) The passage, Orat. XXXVII. p. 603. runs thus: ΤΙ ΔΑΙ 'Ο ΙΩΑΝΝΗΣ; Τρεις ειναι τους μαρτυρουντας, λεγων εν ταις καθολικαις, το πνευμα, το ὑδωρ, το αἷμα, αρα σοι λερειν φαινεται; Πρωτον μεν, ὁτι τα μη ὁμοουσια συναριθμησαι τετολμηκεν, ὁ τοις ὁμοουσιοις συ διδως. Τις γαρ αν ειποι ταυτα μιας ουσιας; Δευτερον δε, ὁτι μη καταλληλως εχων απηντησεν, αλλα, το τρεις αρρενικως προθεις, τα τρια ουδετερως επηνεγκε παρα τους πους και της γραμματικης ὁρους και νομους. Και τοι τι διαφερει, η τρεις προθεντα, ἑν και ἑν και ἑν επενεγκειν, η ἑνα και ἑνα και ἑνα λεγοντα, μη τρεις αλλα τρια προσαγορευειν, ὁπερ αυτος απαξιοις επι της Θεοτητος. I shall avail myself in Appendix (B.) of the last part of this quotation, from Δευτερον to the end.

Greek Fathers, though I have anxiously perused them, who discovered *Father, Son, and Holy Ghost*, in the 8th verse of 1 John V. I am therefore convinced, by experience, of what honest Mill says: "*No Greek understood the 8th verse mystically of the Holy Trinity:*"—an important maxim in criticising our disputed clause! 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. Augustin, of whom I have spoken above, is unquestionably the *first* who metamorphosed the meaning of the 8th verse.

Origen[56], Ambrose, Cassiodore, Pope Leo the Great, Bede, and others, explain it quite differently; and much more naturally.

It is therefore beyond all doubt, that Gregory did not take his ΈΝ ΤΑ ΤΡΙΑ, his ΤΑ ΤΡΙΑ ΈΝ, (which he vindicates so sharply, as expressions of St. John,) from the 8th verse. Nay, in citing this verse, he never once quotes the words, *Και οἱ τρεις εις το ἑν εισι. Now, would he have omitted words of such importance to him*, if he had grounded his ΈΝ ΤΑ ΤΡΙΑ upon them? Assuredly not! Perhaps, indeed, they were not in his copy; and this would justify, or at least excuse, *the celebrated Note of*

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(56) Origen is the first among the Greeks, to my knowledge, who quotes 1 John V. 8. In his Commentary on the Gospel of 1 John, he says, on the words John I. 27, 28. (p. 133. Cologne Edit. 1685.) *Οὑτως ὁ αυτος εστι βαπτισμα ὑδατος και πνευματος δε και αἱματος. Περι δε του τελευταιου βαπτισματος, ὡς τινες φησιν εν τῳ· Βαπτισμα δ' εχω βαπτισθηναι, και πως συνεχομαι ἑως ὁ του τελεσθη. Τουτω δε συμφωνος εν τῃ επιστολῃ μαθητης Ιωαννης,* ΤΟ ΠΝΕΥΜΑ ΚΑΙ ΤΟ ΎΔΩΡ ΚΑΙ ΤΟ ΆΙΜΑ, *ανεγραψε* ΤΑ ΤΡΙΑ ΕΙΣ ΈΝ ΓΙΝΟΜΕΝΑ.

*St. Thomas Aquinas**, on 1 John V. 8. If it be said that Gregory did not consider them to be the words of the Apostle, there is only this alternative: Either the bishop *himself first invented* this clause, or *borrowed it elsewhere.* That he was not the *inventor*, is, I think, palpably evident; because the phrase ΈΝ ΤΑ ΤΡΙΑ, long before the middle of the 4th century, was a solemn form of expression, and generally known, among the Greek Christians, to designate the Holy Trinity. I appeal to the author of the *Didascomenus*, of whose testimony I shall speak more circumstantially hereafter. The Latins used the same expression in the 2d and 3d centuries. '*Tres unum sunt*,' says Tertullian. '*Tres unum sunt*,' says Cyprian. Now, as it plainly appears, as well from the *Didascomenus* as from Cyprian, that they took this phrase from Scripture, and indeed from 1 John V. 7, there remains no doubt that Gregory derived his ΤΑ ΤΡΙΑ ΈΝ from the same source—1 John V. 7.

The expression was by no means merely *technical*, in Gregory's estimation: for he vindicates his ΤΑ ΤΡΙΑ ΈΝ very zealously and firmly; which he never does in the case of technical terms. In the latter, he is very indulgent; nay, he shuns all controversies of the kind, and holds them to be useless and ridiculous. I refer my reader to the Note[57].

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* [Aquinas's words are, "Et in quibusdam libris additur (scil. to the 8th verse), '*Et hi tres unum sunt.*' Sed hoc in veris exemplaribus non habetur sed dicitur esse appositum ab Hereticis Arianis, ad pervertendum intellectum sanum auctoritatis præmissæ de Unitate Essentiæ trium Personarum." (See Horne's Crit. Introd. Vol. IV. p. 466. Ed. VI.)—TRANS.]

(57) Orat. XXI. ad finem, p. 395. Της γαρ μιας ουσιας και &c.—Further, Orat. XLIV. p. 710. Συνβωμεν αλληλοις &c.

We now proceed to prove our IIId Proposition; viz. *That Gregory actually quotes* 1 *John* V. 7. *as a passage of Holy Scripture.*

After Gregory, in his 37th Discourse, had terminated the dispute which we have just noticed, concerning the words '*Three are one;*' and subjoined a few observations on the diction of Holy Scripture; he then produces, what he conceives, an express proof of the Divinity of the Holy Ghost, derived from the divine names, works, and attributes, applied to him in Holy Scripture.

"I tremble," says he[58], "when I consider the multitude of titles, which must cover with shame all who rebel against the Holy Ghost. He is called the Spirit of God; the Spirit of Christ; the Mind of Christ; the Spirit of the Lord; the Lord himself; the Spirit of Adoption, of Truth, of Liberty; the Spirit of Wisdom, of Counsel, of Understanding, of Might, of Knowledge, of Piety; of the Fear of God, that is, as one who worketh this; who filleth all things with his Essence; upholdeth all together; who has power to pervade all earth with his Essence, yet whose Might the world cannot conceive; the Good, the Upright, the Guide; not by grace, but by nature; who sanctifieth, not is sanctified; who measureth, not is measured; who divideth, not is divided; who filleth, not is filled; who upholdeth, not is upheld; who inheriteth; is glorified, and ΣΥΝΑΡΙΘΜΟΥΜΕΝΟΝ."

Gregory concludes his Biblical Catalogue of names of

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(58) Orat. XXXVII. p. 610. Εγω μεν φριττω τον πλουτον εννομων των κλησεων &c. to κληρονομον, δοξαζομενον, συναριθμουμενον.

the Holy Spirit with these words[59]: "Thus great, thus impressive, are the titles of the Holy Ghost! What need that I should lay before you, *verbatim*, the passages in proof thereof?"

We see, therefore, that all the functions, all the attributes, all the denominations, of the Holy Ghost, which occur in the foregoing extract, the bishop has taken from passages of Holy Scripture.

Two questions arise:

1. What is meant by "The Holy Ghost is ΣΥΝΑΡΙΘΜΟΥΜΕΝΟΝ?"

2. From what passage of Scripture did Gregory derive the assertion, "The Holy Ghost is ΣΥΝΑΡΙΘΜΟΥΜΕΝΟΝ?"

To the first question I reply: "It is true, the word *συναριθμεομαι* has frequently, in Gregory[60] and others, only this signification: '*I put some one in a series, in a class of certain persons, without enumerating the persons who compose that series.* But, in the passage before us, the signification of the word is wholly different." And why? Because the adversaries, whom Gregory combats in this 37th Discourse, restricted the vague signification of the word ΣΥΝΑΡΙΘΜΕΟΜΑΙ by a precise definition. They said, "ΣΥΝΑΡΙΘΜΗΣΙΣ means, The combining together certain things in one number[61]; i.e. *connume-*

(59) Orat. XXXVII. p. 611. Αἱ μεν ουν κλησεις τοσαυται και ουτως εμψυχοι. Τι γαρ δει σοι τας επι των ῥηματων μαρτυριας παρατιθεσθαι;

(60) Orat. XXIV. p. 431. Μετα Παυλου θεολογησον, του προς τριτον ουρανον αναχθεντος ποτε μεν συναριθμουντος τας τρεις ὑποστασεις.

(61) Orat. XXXVII. p. 602. Τα ὁμοουσια συναριθμηται φης ΣΥΝΑΡΙΘΜΗΣΙΝ, λεγων την εις αριθμον ἑνα συναιρησιν. I have already noticed this.

rating them." Gregory admitted this definition[62]; and, as we have just shewn, took considerable pains to obviate its false application. Consequently the expression, "The Holy Ghost is ΣΥΝΑΡΙΘΜΟΥΜΕΝΟΝ," must necessarily be taken here in the signification which his adversaries maintained; and which Gregory did not only admit, but also controverted its application in a sophistical axiom, and likewise purified the idea of the word itself: that is, we must translate it, "The Holy Ghost is placed in a class, and *connumerated* with the Father and the Son."

That this is the actual signification of the word *συναριθμουμενον*, in the present instance, will become clearer still, from the 44th Discourse of Gregory; in which he vindicates the Deity of the Holy Ghost against the same Heretics, and likewise refers his hearers to his 37th Discourse. He there says[63], "The Holy Ghost always was, and always is, and always will be: He has never had a beginning, and will never have an end; but is always with the Father and the Son ΣΥΝΤΕΤΑΓΜΕΝΟΝ and ΣΥΝΑΡΙΘΜΟΥΜΕΝΟΝ." Here these two words must either differ in signification; or Gregory falls into a palpable tautology, which he never does in any other instance. But how do they differ, being generally synonymous? I answer, *Συντεταγμενον* means, "The Holy

(62) In Orat. XXXVII. p. 603. he says of St. John, *Τα μη δμοουσια συναριθμησαι τετολμηκεν.* And p. 604. *Ει γαρ μητε τα δμοουσια παντως συναριθμηται* &c.

(63) Orat. XLIV. p. 711. *Το Πνευμά το ἅγιον ην μεν αει και εστι και εσται· ουτε αρξαμενον, ουτε παυσομενον, αλλ' αει Πατρι και Υἱῳ συντεταγμενον, και συναριθμουμενον.*

Ghost is ranked or classed with the Father and the Son." I appeal (for he occurs to me this moment) to Photius; nay, even to Gregory himself[64]. Συναριθμουμενον, among its meanings, has none other whereby it is distinguished from those of συντεταγμενον, except that which the Heretics selected, and Gregory admitted; namely, *connumerated*, as I have already shewn. And therefore Gregory intends to say, "*The Holy Ghost is, in Scripture, classed, and also connumerated, with the Father and the Son.*"

Now the latter—I mean, "That the Holy Ghost is connumerated with the Divine Persons"—in what passage of Scripture does that occur? The verse, "There are three that bear record on earth, the spirit, the water, and the blood," cannot be the proof-passage, to which the bishop alludes: for he did not understand this text of the Holy Trinity. Now, as we find no other place, throughout the whole Scriptures, wherein the Holy Ghost is connumerated with the Divine Persons, except *that* which the Latin Version has preserved, and a few ancient authors have quoted; viz. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" the bishop, therefore in the passage alleged, must have taken his ΣΥΝΑΡΙΘΜΟΥΜΕΝΟΝ from 1 John V. 7. and have read it in his Greek New Testament.

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(64) Photius, Epist. I. He says of the Holy Ghost, Πως συνταττεται Πατρι και Υἱῳ; πορευθεντες γαρ, αυτος φησιν ὁ Υἱος, μαθητευσατε, κ.τ.λ.

Gregory also uses the word συνταξις in this sense. Orat. XLIV. p. 712. Και παρ' ων μονων γινωσκεται μια συνταξις.

This conclusion is further justified by three passages, which I have discovered in the Works of Gregory, and which are as follows :—

The *First.*—Gregory says, in this 37th Discourse[65], "The phrase ΈΝ ΤΑ ΤΡΙΑ is of such a nature, that neither the ΈΝ supports the opinion of Sabellius, nor the ΤΡΙΑ the notion of those who falsely separate those Divine Persons." We see, then, from this passage, that the phrase ΈΝ ΤΑ ΤΡΙΑ interested the Orthodox and the Heretics; both wishing to discover their opinions in it[66]. 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[67]. Consequently, it is manifest, from the passage just quoted,

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(65) Orat. XXXVII. p. 598. ΈΝ ΤΑ ΤΡΙΑ *Θεοτητι, και το ἑν τρια ταις ιδιοτησιν, ἱνα μητε το* ΈΝ *Σαβελλιον, η μητε τα* ΤΡΙΑ *της πονηρας νυν διαιρεσεως.*

(66) This is clear, from the following passage. Bishop Theodorite, in his First Dialogue against Macedonius (a Heretic belonging to this class), makes one of his followers say, *Παλιν* ΤΑ ΤΡΙΑ ΈΝ *λεγω.* (Therefore this phrase greatly interested the Heterodox.) To which the Orthodox replies, *Ταις ὑποστασεσιν ουχ ἑν, αλλα τρια.*

(67) For instance: "Cyrillus Alex. in Epist. quâdam ad Johannem Antiochenum in Actis Synod. Ephesinæ: *Οἱ απο πασης αἱρεσεως εκ της θεοπνευστου γραφης τας της ἑαυτων πλανης συλλεγουσιν αφορμας. τα δια του Ἁγιου Πνευματος ορθως ειρημενα ταις ἑαυτων κακονοιαις παραφθειροντες.*" I might here adduce testimonies in abundance: but, to convince ourselves, even from Gregory, let us read his 36th Discourse, entitled *Περι Υἱου λογος δευτερος.* I have spoken of this subject before. The Arian Maximin says to Augustin: "Si quid de divinis scripturis protuleris, quod commune est cum omnibus, necesse est ut audiamus. Eæ vero voces, quæ extra scripturam sunt, nullo casu a nobis suscipiuntur."

"*that the* 'EN TA TPIA, THREE ARE ONE, *was a phrase which stood in the Bible. Now, as Gregory and all the other Greeks did not understand* 1 *John* V. 8. *of the Trinity, he must therefore have taken his* ἐν τα τρια *from the* 7*th verse.*"—The validity of this reasoning may be easily perceived and felt. For instance: If I say, "The Father of Jesus Christ is greater than He;" and add, "This word '*greater*' does not support the opinion of Arius;" it will be immediately inferred that the clause, "The Father of Jesus Christ is greater than He," is taken from Scripture [68]. Will it not?

The *Second* passage from the Works of Gregory is taken from his *Poems.* In his Hymns, which bear the name of "Mysteries," (TA ΑΠΟΡΗΤΑ,) Hymn III. l. 80, 81, 82: he says—

> Ευτε τριων τινα μνηστιν εχη λογος, ὡς το μεν ειη
> Των τρισσων φαεων σεπτον κηρυγμα βροτοισι,
> Τῳ δε μονοκρατιην εριλαμπεα κυδαινωμεν."

These three Hexameters I understand thus:

"Whereas Holy Scripture *makes a certain mention of Three,* in order that men should venerate what is announced by these three Divine Persons: but that we might at the same time extol the all-glorious Singleness of the Supreme.

I know not any passage of Holy Scripture which *makes a certain mention of three,* to the intent here stated; except it be, "There are Three that bear record in heaven,

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(68) Gregory frequently uses this mode of quoting Biblical phrases. *e.g.* Orat. xxxv. p. 572. Των δε λεγοντων ἡμων, ὁτι τῳ αιτιῳ ΜΕΙΖΩΝ 'Ο ΠΑΤΗΡ, κ. τ. λ.

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. Now this is the witness of God, which he hath testified of his Son" &c. to ver. 13.

And now for the *Third* passage.—In his 51st Discourse, Gregory maintains the following proposition against Nestorius; viz. "In the Trinity there is no ΑΛΛΟ."[69] And how does he prove this assertion? Thus: "*For*," says he, "*three are one!*" And whence did he get this proof? From reason? Assuredly not. From a Canon of a Council? I answer, first, that cannot be proved: next, mere edicts of Councils, without proofs from Scripture, availed nothing in those days with the Orthodox, the followers of the great Athanasius, to whom Gregory unquestionably belonged[70]. Consequently, and beyond all dispute, he got his proof, '*Three are one*,' from Holy Scripture.

Doubtless, therefore, he got his ΤΑ ΤΡΙΑ 'ΕΝ, his 'ΕΝ ΤΑ ΤΡΙΑ, his combined ΠΑΤΗΡ, ΛΟΓΟΣ, ΚΑΙ ΠΝΕΥΜΑ ΤΟ 'ΑΓΙΟΝ, from 1 John V. 7; and therefore he quoted this text.

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(69) He says: Εκει (namely, επι της Τριαδος) μεν γαρ αλλος και αλλος, ἱνα μη τας ὑποστασεις συγχεωμεν, ουκ αλλο δε και αλλο· 'ΕΝ γαρ ΤΑ ΤΡΙΑ και ταυτον τῃ Θεοτητι.

(70) Athanasius de Synodis Ariminensi et Seleuciensi: Ματην περιτρεχοντες προφασιζονται δια πιστιν ηξιωκεναι γενεσθαι τας συνοδους. Εστι μεν γαρ ἱκανωτερα παντων ἡ Θεια γραφη.

In the controversies of those days, and especially respecting the doctrine of the Trinity, particular stress was laid upon Scriptural proof. Basil the Great says to those who accused Christians of adoring three Gods (Epist. LXXX.): Ουκουν ἡ θεοπνευστος ἡμιν διαιτητατω γραφη, και παρ' οἷς αν ευρεθῃ τα δογματα συνωδα τοις θειοις λογοις, επι τουτοις ἡξει παντων της αληθειας ἡ ψηφος.

And thus ends my Episode.—But what is its promised application? It is this:—Maurop had read the Works of Gregory, especially those in which he explains and proves the doctrine of the Holy Trinity; and coincided in sentiment with him on that point. Doubtless, therefore, his two expressions; viz. "*The same three are also one;*" and, "The Holy Trinity created a Triad, resembling itself in Unanimity;" are both, I say, obvious allusions to, and therefore tacit quotations of, the text 1 John V. 7.

And now, but three remarks more.

The *First.*—It is frequently said, by those who would dispute the authenticity of this text, "*No Greek Author quotes* 1 *John* V. 7."

How any one can affirm this, I am at a loss to conceive. The following testimonies to the contrary lie open to all the world.

I.

FROM THE 15th CENTURY.

The Greek Monk, JOHN DE BRYENNE, who lived in the 14th and 15th centuries, quotes 1 John V. 7. He was no partisan, but an opposer of the Latin Church: for he disputed the tenets respecting which the latter seceded from the Greek Church. He died previous to the Council of Ferrara;—a circumstance particularly to be noted.

He was a Critic; and consulted Codices. He asserted expressly, that "nothing was more reasonable than to revise and correct the Latin Versions of the New Tes-

tament by the Original Greek Text." He must therefore, in the 14th and 15th centuries, have seen Manuscripts which read 1 John V. 7; Manuscripts, I say, which had weight and authority with him.

"But yet he quotes a few phrases, which vary from our Greek copies, and follow the Vulgate."

I reply. "Does it thence certainly follow, that because our Greek Codices read differently, his Greek Manuscript should have read so too? He also quotes texts which follow the Greek accurately, where the Latin Translations vary. Nay, occasionally, he has new readings: therefore I should think his copy of the New Testament, from which he quotes, could not have been a re-model of the Greek from the Latin."

II.

14th CENTURY.

MANUEL CALECAS, who lived in the middle of this century, quotes 1 John V. 7.

III.

13th CENTURY.

In the Acts of the 4th General Council of the Lateran, held at Rome in 1215, 1 John V. 7. is quoted.

"Indeed? But a Council, to which the Latins gave the tone, is not worth a straw!"

"Why so?"

"Because, doubtless, in that Council they metamorphosed the Original Text, according to the Vulgate."

"That is a groundless suspicion; not only incapable of proof; but, as far as evidence goes, false. This I will demonstrate. In the very same Capitulum of this

Council, which cites 1 John V. 7, another clause also, viz. John X. 29, is quoted verbatim. The Latin Text cites it after the Vulgate: thus, 'Pater, quod dedit mihi, *majus* est omnibus.' On the contrary, the Greek quotes it accurately, according to the Original, Πατηρ, ὁς δεδωκε μοι, μειζων παντων εστι.—People should read Ancient Authors more carefully, before they pronounce sentence of condemnation upon them."

IV.

12th CENTURY.

The Constantinopolitan Monk, EUTHYMIUS ZIGABENUS, was acquainted with 1 John V. 7.

V.

11th CENTURY.

I think I have proved that MAUROP alluded to 1 John V. 7, and did not question the authenticity of that passage.

VI.

8th CENTURY.

The author of the Greek Nomocanon, who must have lived at least in the 8th century, says,

> Αυτα τα τρια, Πατηρ και Υίος και
> το Ἁγιον Πνευμα, ἑν ταυτα τα τρια.

VII.

7th CENTURY.

MAXIMUS, the Confessor, author of the Nicene Disputation, falsely ascribed to Athanasius, says, in that work, Προς δε τουτοις πασι και Ιωαννης φασκε· και οἱ τρεις το ἑν εισι.

Now, as Maximus has never been suspected of mysti-

cizing the 8th verse, in any part of his writings; and as we know from experience that the Greeks universally never understood 1 John V. 8. of the Holy Trinity; it is clear that he took these words from 1 John V. 7. Besides, if he had the first passage (*i.e.* ver. 8.) in view, he would and must have said, Εις το ἑν εισι.

VIII.

5th CENTURY.

Bishop THEODORITE, in his First Dialogue against Macedonius, makes a partisan of that Heretic say, Παλιν ΤΑ ΤΡΙΑ 'ΕΝ λεγω.

The Orthodox replies: Τοις ὑποστασεσιν ουχ ἑν, αλλα τρια.

The Heterodox therefore used this phrase, as well as the Orthodox. The only question was, How were the ΤΡΙΑ and the 'ΕΝ to be explained?

We know, that some ascribed this Dialogue to Athanasius. It is also usually printed in the Editions of Athanasius's Works.

IX. X.

4th CENTURY.

GREGORY NAZIANZEN, as I have proved, held 1 John V. 7. to be authentic. But so did another author of this century: I mean the author of the Dialogue entitled *Philopatris*, or *Didascomenus*[71]. A passage in this Dialogue plainly betrays that he was acquainted with

(71) Though Lucian may not have been the author of the *Philopatris*, yet it is certain that this work must have been written at least in the beginning of the 4th century.

1 John V. 7. CAVE, and others, made the same remark, long ago.—Permit me to offer my sentiments on the subject.

The passage is as follows:

The Pagan, who personates Critias, and endeavours, in this Dialogue, to turn Christianity into ridicule, puts a question to Triphon, who represents the Christian: *Και τινα επομοσωμαι γε;*

Triphon replies:

Ὑψιμεδοντα Θεον, μεγαν, ἀμβροτον, ουρανιωνα, Υἱον Πατρος, Πνευμα εκ Πατρος εκπορευομενον, ἘΝ ΕΚ ΤΡΙΩΝ, *και* ΕΞ' ἘΝΟΣ ΤΡΙΑ, *ταυτα νομιζε ζηνα, τον δ' ηγου Θεον.*

Critias rejoins:

Αριδμεειν με διδασκεις, και ὁρκος η αριθμητικη. Και γαρ αριδμεεις ὡς Νικομαχος ὁ Γερασηνος. Ουκ οιδα γαρ τι λεγεις ἘΝ ΤΡΙΑ, ΤΡΙΑ ἘΝ [72].

The *Ἑν εκ τριων*, Εξ *ἑνος τρια*, Εν *τρια*, Τρια *ἑν*, must therefore have been well-known and solemn forms of expression among Greek Christians in the 4th century. Now, whence may the reviler have derived them? I think the most natural answer is, "Undoubtedly from the same source whence he derived the immediately preceding, Υἱος Πατρος, Πνευμα εκ Πατρος εκπορευομενον; that is, from passages of the New Testament." Now, we do not discover, in the Writings of the Greeks, the

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(72) ἘΝ ΤΡΙΑ, ΤΡΙΑ ἘΝ, exactly like Gregory Nazianzen and Theodorite.

The Author of the Twenty Questions, falsely ascribed to Athanasius, says, in Quæst. IV. *Ὁ Πατηρ και ὁ Υἱος και το Πνευμα το ἁγιον* ἘΝ ΕΣΤΙ ΚΑΙ ΤΡΙΑ.

faintest indication that they understood 1 John V. 8. of the Holy Trinity. Consequently, nothing remains but that the phrases above-mentioned are borrowed from 1 John V. 7. Besides, Triphon elsewhere uses words and sentiments of Holy Scripture without noticing the author, or the passage from which they are taken. He says of God, "It is He who *ουρανον ὡς δερρὶν εξηπλωσε, γην δε εφ' ὑδατος επηξεν.*" The first is evidently taken from Psalm civ. 2: the second, from Psalm xxiv. 2.

Among the Latins also, in the 4th century, this expression '*Three are one,*' was familiar as a sacred phrase. Ausonius, in his Poem bearing the name of "Gryphus," says,

"*Tris* numerus super omnia, *Tris Deus unus.*"

XI.

3d CENTURY.

ORIGEN, in his Scholium on Psalm cxxii. 3. says, *Τα δε τρια Κυριος ὁ Θεος ἡμων εστι, οἱ γαρ τρεις το ἑν εισι.*

I am aware that Wetstein, and a certain Doctor of Upper Saxony, doubt the authenticity of this Scholium. But, as they assign no reason for their doubts, their assertions go for nothing. In criticism, we acknowledge no Pope. I see no reason why I should follow them.

Now, it is remarkable that Origen here says, *Το ἑν εισι.* He certainly does not mean the 8th verse; for in that he read, *εις το ἑν.* And, moreover, he did not explain the 8th verse, as indicating the Holy Trinity, but the triple kind of Baptism. (See Note 56.) The Confessor Maximus also, in the 7th century; whose

testimony I have already adduced, expresses himself exactly like Origen; i. e. TO ΈΝ.

The *Second remark;* viz. "No Greek Codex, it is said, contains the words EN THι ΓΗι, in the text 1 John V. 8."

I answer, "That is false."—Richard Simon says,[73] that the Greek Codex *2247*, in the Royal Library of Paris[74], reads,

Ὅτι τρεις εισιν οἱ μαρτυρουντες EN THι ΓΗι, *το πνευμα και το ὑδωρ και το αἷμα, και οἱ τρεις εις το ἑν εισι.*

The *Third remark*, "That there were persons who mutilated the First Epistle of St. John, and expunged passages from it which contradicted their favourite tenets," is proved by *Socrates*[75], in the 5th century; *Hinkmar*, in the 9th[76]; and *Fulbert*, bishop of Chartres,

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(73) Histoire Critique du Texte du Nouveau Testament, chap. XVIII. p. m. 204. "Par exemple, dans l'exemplaire du Roi, côté 2247. à l'opposite de ces mots: *Ὅτι τρεις εισιν* EN TH. ΓΗ., *το πνευμα και το ὑδωρ και το αἷμα* &c."* Luther also inserted the EN THι ΓΗι in the last edition of his German Versions of the Bible. Doubtless he had seen Greek Manuscripts which had these words: for he says himself, that he had omitted 1 John V. 7. because it was wanting in the Greek Manuscripts.

* [Simon, however, was mistaken. See the *fac-simile* in Bishop Burgess's Letter to the Clergy of the Diocese of St. David's. TRANS.]

(74) Neither Mill, nor Wetstein, nor Michaëlis, mention this Codex.

(75) Historia Ecclesiastica, lib. VII. cap. XXXII. *Ηγνοησεν* (namely, Nestorius) *ὁτι εν τῃ καθολικῃ Ἰωαννου γεγραπται εν τοις παλαιοις αντιγραφοις, ὁτι παν πνευμα, ὁ λυει τον Ιησουν, απο του Θεου ουκ εστιν. Ταυτην γαρ την διανοιαν εκ των παλαιων αντιγραφων περιειλον, οἱ χωριζειν απο του της οικονομιας ανθρωπου βουλομενοι την θεοτητα. Διο δε οἱ παλαιοι ἑρμηνεις αυτο τουτο επισημηναντο, ὡς τινες ειεν ῥαδιουργησαντες την επιστολην λυειν απο του Θεου τον ανθρωπον θελοντες.*

(76) Quidam autem ex eisdem scripturis quædam eraserunt, de quibus revinci timebant, sicut constat Arianos de Evangelio erasisse, quod

in the 11th century[77]. Therefore it was not the mere hatred of Heretics which induced Epiphanius to suspect that the *Alogi*[78], who rejected the Gospel and Apocalypse of St. John, because opposed to their theories, may also have rejected his *Epistles*.

To the same effect is the celebrated "*Prologue to the Catholic Epistles*," which is ascribed to Jerom. I shall investigate its testimony hereafter, when treating of Manuscripts.

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quod Salvator ait: quia Deus spiritus est: quoniam credere nolebant quòd Spiritus sanctus Deus esset omnipotens. *Quidam etiam de Epistolâ Johannis eraserunt:* "Et omnis spiritus, qui solvit Jesum, ex Deo non est." Ne scilicet per auctoritatem beati Johannis revincerentur.

(77) Et de Epistolâ eraserunt: "Et omnis spiritus, qui solvit Jesum, ex Deo non est, sicut Nestorius."

(78) Epiphan. Hæres. LI.

in the 14th century. Therefore it was not the mere hatred of Islamism which induced Epiphanius to anathematize the Alogi, who rejected the Gospel and Apocalypse of St. John, Jerome opposed to their blasphemy [illegible] the Christian.

The [illegible] effect is the celebrated "Dialogue against the Luciferians," which is [illegible] to [illegible]. Rufinus investigates his testimony [illegible] from trusting to [illegible].

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(77) [illegible]

(78) [illegible]

GREEK AND LATIN

MANUSCRIPTS DISCOVERED,

WHICH SUPPORT 1 JOHN V. 7.

THE FIRST GREEK MANUSCRIPT.

In the Grand Ducal Library at Wolfenbüttle is preserved a Greek Codex (MS. XVI. 7) which contains the Acts of the Apostles, and all the Epistles of the New Testament[79]. I shall call it *Guelpherbytanus* C, for the reasons assigned below[80]. In the Appendix (B.) I have given a minute account of its contents, and all its various readings; some of which merit the particular attention of Critics: *e.g.* Acts i. 18. ελακισε: besides, it omits ὡς κακοποιων in 1 Pet. iii. 16.

Three Questions here occur; viz.

1. "How old is this Codex?"
2. "Who wrote it?"
3. "Is it peculiarly interesting as regards 1 John V. 7?"

To the first, I reply: In this Codex there are prefixed to the Acts of the Apostles, and the several Epistles, those Prefaces which we meet in "*the Commentary of Œcumenius.*" Therefore it is posterior to the 10th century; and, judging by the shape of the letters, anterior to the 13th.

(79) I have already announced it, in my *Beyträgen zur Kritik über Johannes Offenbarung*, pp. 38—92.

(80) Having designated the two very ancient Greek Fragments of the Four Evangelists (which I revised in my Ulphilas) by the names "Guelpherbytanus A. & B." I thought it adviseable to call this Codex, "Guelpherbytanus C."

As to the second question, "By whom was it written?" all that I have been able to ascertain is this—At the end of the Manuscript stands the following *Acrostichon;* viz.

Γ λυκεις φυτητας[81] ιυ̅ του πραεως
Ε ρων εξοχως, και στεργων εκ καρδιας,
Ω κιστα πραξεις των δε τας ἡδυτατους[82]
Ρ ηματων θειων επιστολας ενθεους
Γ εγραφα δελτω γεωργιος αχρειος,
Ι αμα ταυτας ψυχικων αλγηματων
Ο ιονει φερων και βλεπων ασπασιως
Υ ψιστου νομου σαφως ὡς πεφυκυιας,
Μ ονοι γαρ οὑτοι εναργους θεοπτιας
Ο ικειωσεως του χυ̅ και δεσποτου
Ν ομω κρειττωνι ηξιωνται προ παντων.
Α γαπητους γαρ τουτους καλει και φιλους
Χ ς̅ η χαρα των αυτῳ πεποιθοτων
Ο υς γε και πρεσβεις προς αυτον προσκαλουμαι
Υ ψους δεξιας του τυχειν κληρουχιας.

From these Iambics, we perceive that the writer understood Greek, and that his name was George. By putting together the initial letters of each line, we form the words ΓΕΩΡΓΙΟΥ ΜΟΝΑΧΟΥ.

George, therefore, was a Monk. The age, as well as the hand-writing, clearly distinguish him from the George whom I have already mentioned in page 43.

Lastly; to the question, "Is this Codex peculiarly interesting as respects 1 John V. 7?" I reply, *Yes!* and for the following reasons:

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(81) It should be, φοιτητας.
(82) Instead of ἡδυταταs.

In this Codex, the same hand which has written the text, has also noted in the margin, opposite those passages of Scripture which are read in the public worship of the Greek Church, the day on which they severally occur. Codices of this kind deserve the attention of Critics in many respects [83]. But what chiefly attracted my notice to this Codex was, that we know, from the *Apostolus* [84], that, in the Greek Church, the latter part of the First Epistle of John (*i. e.* from the 20th verse of the 4th chapter to the end of the Epistle) was read on the Thursday in the thirty-fifth week after Easter. Now, the modern Apostolus, in this *Lectio*, reads 1 John V. 7. exactly as we have it in our printed Greek Testaments. If the Apostolus had remained, from its origin, without any alteration whatever, it would have been a witness to the authenticity of this celebrated text, of more than one thousand years standing. But no one can assert that it has so remained. Still, it would be labour well bestowed, to collate several ancient Manuscripts of the Apostolus, for the sake of this clause.

At the 20th verse of 1 John IV. this Wolfenbüttle *Apostolized* Codex has a marginal note in red letters; viz.

Τῇ ε′ τῆς λε′ εβδ.

Eager to ascertain whether it read exactly as the

(83) This was already perceived by Richard Simon: Histoire Critique du Texte du Nouveau Testament, Part I. cap. XXXIII. p. 249; viz. "J'ajouterai seulement icy" &c. &c.

(84) Such is the title of the Greek Liturgy; wherein are prescribed the several Περικοπαι, or Lessons, out of the Acts and Epistles, which were then, and still continue to be, read in public worship, on stated days.

modern Apostolus does, I carefully perused the *Lectio.* But!—it wants 1 John V. 7. That clause is written in the margin, and by a much more recent hand.

In another respect, however, this Codex richly rewarded my industry ; for it reads thus :

Καὶ τὸ πνεῦμα ἐστὶ τὸ μαρτυροῦν. ὅτι τὸ πνεῦμα ἐστὶν ἡ ἀλήθεια, ὅτι οἱ τρεῖς εἰσὶν οἱ μαρτυροῦντες. τὸ πνεῦμα. τὸ ὕδωρ. καὶ τὸ αἷμα. καὶ οἱ τρεῖς, εἰς τὸ ἕν εἰσιν. εἰ τὴν μαρτυρίαν τῶν. κ. τ. λ.[85]

Hence it appears :

First. This Codex augments the list of those which omit 1 John V. 7. At the same time I must observe, that the copyist frequently omits passages of the text of 1 John, but in such a manner as evinces both his negligence and haste ; *e. g.* 1 John XI. 22. wants the last words of the verse τον Πατερα και τον Υἱον : in like manner, the πας, with which verse 23 begins, is wanting. Again, verse 27 wants the conclusion, μενειτε εν αυτῳ : verse 28 wants the beginning, και νυν τεκνια : 1 John IV. 16. wants the conclusion, και ὁ Θεος εν αυτῳ. From these examples, we perceive that the copyist's omission of certain passages of the text may have been occasioned, not always by the various readings of Codices, but also by words of similar sound. Therefore *he is not a perfectly safe witness in this matter.*

But further, to our *Second* point. This Codex has a new reading; one which, as far as I can learn, is hitherto wholly unknown; namely, OI τρεις εισιν οἱ μαρτυρουντες. The OI in this passage occurs in no other Codex:

(85) I have retained the accents and points exactly as they are in the Manuscript.

and therefore it is probable, that the Codex, from which this was transcribed, contained 1 John V. 7; for otherwise the existence of this OI is inexplicable. The careless eye of the copyist overlooked the former part of the 7th verse, caught the concluding words, (reading them 'OTI instead of Οὗτοι[86] οἱ τρεις,) hurried thence to the following verse (8th), and read in it ΕΙΣΙΝ ΟΙ ΜΑΡΤΥΡΟΥΝΤΕΣ &c. &c. The instances of his negligence which I have already adduced, justify this conjecture.

While in the act of writing this, I am put in possession of the learned Archbishop EUGENIUS's Criticisms on 1 John V. 7; which add fresh importance to the reading I have discovered; viz. OI τρεις. It is a voucher, that the Codex, from which this was transcribed, had the 1 John V. 7. Brevity compels me to refer my readers to the Appendix (C.)

Thirdly. This Codex omits the και which generally precedes το ὑδωρ. The Codex *Basileensis* (called in Weststein, Cod. 4.) omits it likewise. I shall add a third witness to this reading; namely, the Greek Monk, JOHN DE BRYENNE, as early as the Codex Basileensis just quoted. The oldest testimony therefore for these variations, as yet discovered, is the Codex *Guelpherbytanus* C.

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(86) It is perfectly possible that the similarity of sound may have led the transcribers to read ὅτι, instead of οὗτοι. But there is a further reason. In all Manuscripts written in Uncial characters, small letters are occasionally interposed between the larger ones, where the width of the line is insufficient for the latter. Thus, for instance, *Cod. Guelph.* A. Matt. i. 11. BABYΛωNos. (See my Ulphilas, cap. IV. §. 124.) Consequently, if οὗτοι were written thus, ΟΥΤοΙ, it was easy to read ὅτι instead of οὗτοι.

THE SECOND GREEK MANUSCRIPT.

In the Wolfenbüttle Library, there is a Greek Manuscript containing the First Epistle of St. John. This Manuscript is curious, and may be regarded in two points of view.

In the first, it would seem entitled to no attention; for, 1st, It was written in the 17th century. 2dly, The text is divided into our ordinary chapters and verses. 3dly, The Various Readings of the *Vulgate* and *Syriac* Versions[87], and of Vatablus', Castalio's, Erasmus', and Beza's Latin Translations, are noted underneath the lines of the text, which stand unusually distant from each other. It was therefore the writer's intention to compare those several Versions with the Greek Text.—What induced him to do so? Verily, I cannot guess. But the circumstance is remarkable.

The Readings of the Greek Text are of no material importance. My readers may consult them below[88].

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(87) It quotes the Syriac in Latin.

(88) Variations, according to the Text of Mill:

Cap. I. 9. *τας ἁμαρτιας * πιστος* [* — *ἡμων*

II. 6. *ὁ λεγων * αυτῳ* [* — *εν*

7. *αδελφοι * μου* [* + *μου*

8. *ὁτι * σκοτια* [* — *ἡ*

23. *εχει * ὁ ὁμολογων τον Υἱον και τον Πατερα εχει* [* + *ὁ ὁμολογων τον Υἱον και τον Πατερα εχει.*

III. 19. *καρδιας * ὑμων* [* loco *ἡμων*

20. *καρδιας * ὑμων* [* loco *ἡμων*

IV. 17. *αγαπη μεθ' * ὑμων* [* loco *ἡμων*

V. 14. *ακου * ὑμων* [* loco *ἡμων*

But in the other point of view, this Manuscript becomes worth attention. For, 1st. The text reaches only to the 19th verse of the 5th chapter. Immediately after the verse it adds,

Ιωαννου επιστολη καθολικη πρωτη εγραφη στιχοις σογ'.

It therefore determines the number of the στιχοι to be the same with those of the *Codex Montfortianus* and the *Codices Stephani.*

2dly, This Manuscript transposes the 12th and 13th verses of the 2d chapter; thus:

Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἄρχης. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. Γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα.

Now I have not found this transposition in any other Codex.

3dly, This Codex has ὑμων, where all the rest have ἡμων.

But to the main point: *This Codex has* 1 *John* V. 7. *exactly as we read that verse in our printed Editions.*

I shall here exhibit it in its complete Manuscript form[89]:

Ὅτι	τρεῖς	εἰσιν	οἱ	μαρτυροῦντες	ἐν
Quoniam	tres	sunt	qui	testantur	in
∴	∴	∴	∴	∴	∴
Quoniam	—	—	—	testimonium dant	in
—	—	—	—	—	—
—	—	—	—	—	∴
—	—	—	—	testificantur	in

(89) The sign (∴) denotes *omission;* and (—) *agreement* with the Latin Versions which precede.

τῷ οὐρανῷ,	ὁ Πατὴρ,	ὁ Λόγος,	καὶ
cœlo,	Pater,	Sermo,	et
∴	∴	∴	∴
—	—	Verbum	—
—	—	—	—
∴	∴	∴	∴
—	—	Sermo	—

τὸ Ἅγιον	Πνεῦμα·	καὶ	οὗτοι	οἱ
Sanctus	Spiritus:	et	hi	
∴	∴	∴	∴	
—	—	—	—	
—	—	—	—	
∴	∴	∴	∴	
—	—	—	—	

τρεῖς	ἕν	εἰσι.
tres	unum	sunt.
∴	∴	∴
—	—	—
—	—	—
∴	∴	∴
—	—	—
∴	∴	∴

But to explain the Latin Variations, I must here subjoin the first lines of the 1st verse of this Epistle; viz.

	Ὃ	ἦν ἀπ' ἀρχῆς,		ὃ	ἀκηκόαμεν.
Cast.	Quod	fuit a principio,		quod	audivimus.
Syr.	—	erat —	—	—	—
Vulg.	—	fuit ab initio		—	—
Erasm.	—	erat —	—	—	—
Vat.	—	— —	—	—	—
Beza I.	—	— a principio		—	—

This Codex may be called *Guelpherbytanus* D. True, its testimony, as far as hitherto known, is of very little weight; but still it contains something remarkable, and deserving further attention.

THE THIRD GREEK MANUSCRIPT.

Our great Luther wrote two Commentaries in Latin, on the First Epistle of St. John. One of them was first published at Leipsic, in 1708, by Dr. Joh. George Neumann[90]. Jacob Sprenger (also called *Probst*) resided at Wittenberg, from 1522 to 1524; and wrote it down from Lectures which he heard Luther deliver. It shews that Luther at that time rejected 1 John V. 7. as spurious; for he says[91],

"V. 7. *There are Three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.*"

"These words are not found in the Greek Bibles. But it seems as if that verse was interpolated by the Orthodox, on account of the Arians; and very improperly, because John does not speak here, or elsewhere, of the witnesses in heaven, but of the witnesses on earth."

Luther therefore, at that time, knew no other Greek Manuscripts than such as wanted 1 John V. 7. For the ground on which he admitted any text of the New Testament to be authentic, was its existence in Greek Manuscripts[92]. We see therefore, in the words quoted,

(90) See the Preface (p. 18.) to the IXth Vol. of Luther's Entire Works: Walch's Edition.

(91) l. c. p. 1059.

(92) In this Commentary, and at the 6th verse of Chapter V. ("*And it is the Spirit that beareth witness, because the Spirit is truth*")

the reason why this cautious man omitted this text in his German Translation of the Bible.

The other Commentary, and which is here the most worthy of note, was rendered into German, from an *Autograph Latin Manuscript* of Luther's, by the late Rambach, when he was Deacon of the High-Church at Halle. It was inserted, for the first time, in Vol. IX. of Walch's Edition of the Entire Works of Dr. Luther. Perhaps the great and venerable Consistorial Counsellor, Walch of Göttingen, who is so well versed in Ecclesiastical History, possesses more accurate information respecting this Commentary.

It is perfectly evident that Luther prepared this Commentary according to the Original Text [93]. It bears internal evidence that it is junior to the one written down by Jacob Sprenger [94]; and also, that Luther composed it shortly before his death [95].

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truth") he says, § 24: "In the Vulgate it reads thus, "*Et Spiritus est qui testificatur quod Christus est veritas.*" Here, then, the texts vary from each other; and it is possible, that, in the old Version, the word '*Christus*' was substituted for '*Spiritus.*' Christ, indeed, cometh by blood and water; but yet it must be added, that though this Gospel be preached, still no man receiveth the same, unless the Spirit accompany it. Therefore said John, "*It is the Spirit that beareth witness in our hearts, that the Spirit is truth.*"

(93) See Cap. I. § 5. § 13. Cap. II. § 8. Cap. III. § 23. § 36; but chiefly 1 John V. 6, "*And the Spirit beareth witness; the Spirit is truth.*" §§ 41, 42, 43.

(94) I ground this assertion on the following words of Luther; viz. p. 1147. he says, "Mr. Winkler, Preacher at Halle, has been strangled. This also is a *piaculum;* the earth being not as yet purified." But this murder took place in 1527. Luther also quotes, in this second Commentary, his War Sermon against the Turks, (p. 1182,) which was printed at Wittenberg in 1532.

(95) This appears from the following words: viz. In p. 1139, Luther

This Commentary then, I assert, *plainly shews that Luther had altered his opinion of* 1 *John* V. 7. *shortly before his death, and acknowledged that text to be valid and authentic.*

For, on V. 7, "*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one;*" he says, § 23. "This is the testimony in heaven, which is afforded by three witnesses—is in heaven, and remaineth in heaven. This order is to be carefully noted; namely, that the witness who is last among the witnesses in heaven, is first among the witnesses on earth, and very properly."

And on the 6th verse of the Vth chapter he says, §. 15. "This passage is certainly difficult and obscure. John here adduces a testimony that Jesus is the Christ. His theme therefore, or main topic, is, the testimony that Jesus is the Christ; or wherewith is it proved that he is the MESSIAH or CHRIST. For this purpose he (*i.e.* John) *appeals to a twofold testimony:* the one is in heaven, the other on earth. Both also have three wit-

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Luther says, "Peter admonishes us, 'Let none of you suffer as a thief or a murderer; but if he suffer as a Christian, let him glorify God on this behalf.' 1 Pet. iv. 15, 16. It is quite notorious, that the Elector of Saxony never acted dishonourably; and yet, because he confesses Christ, he is rejected, and exposed to great danger." What Luther here observes of the Elector of Saxony, best suits the times after 1544, when many charges, complaints, and accusations were lodged against the Elector, and they would fain have assaulted him with an armed force. One passage more, p. 1247: "We see that Satan is not idle. By the revolt of the peasants, he put every thing in commotion (in the year 1525). Then he sent the Turks (1542): and now we are overwhelmed by the dissensions between numerous princes, republics, and cities," (after 1544.)

nesses; because, 'in the mouth of two or three witnesses, truth is established.' "

"§ 16. John therefore adduces a testimony wherewith he intends to prove that Jesus is the Christ. Now, this testimony is a testimony of God, and not of man: for the Father testifieth of his Son. If we receive the witness of men, (saith John, ver. 9.) the witness of God is greater, which he hath testified of his Son. But this divine testimony is twofold. It is given partly in heaven, partly on earth:—that given in heaven has three witnesses, the Father, Son, and Holy Ghost: the other, given on earth, has also three witnesses; namely, the spirit, the water, and the blood."

Unquestionably then, Luther, shortly before his death, acknowledged the clause 1 *John* V. 7. *to be the words of the Apostle John. Consequently he must, at that time, have discovered Greek Manuscripts which contained it.* For he rejected it in his first Commentary, as we have already shewn; solely, to use his own words, "because he did not find it in the Greek Bibles." And now I may reasonably ask, "Is it then so great a crime to have inserted 1 John V. 7. in Luther's Translation of the Bible, after his death?" Posterity has done nothing but what Luther himself would have done, had his life been spared.

Further: It is known that the clause 1 John V. 7. is found in the *Codex Montfortianus*, in the *Codex Ravianus*, and in the *Complutensian*. I must here refer such of my readers as wish to satisfy themselves that those three sources deserve the utmost attention, to Mill; and

more particularly to two *Classical* Authorities in this department; namely, the Rev. JOHN MELCHIOR GOEZEN, of Hamburgh [96]; and the Chevalier MICHAELIS [97], [98].

I had almost forgotten our ancient champion, the PROLOGUS of Jerome; of whose assistance our fore-

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(96) Goezen's Works on this subject are: 1. *Vertheidigung der Complutensischen Bibel, insonderheit des Neuen Testament*, (Defence of the Complutensian Bible, especially the New Testament,) Hamburgh, 1765. 2. *Ausführlichere Vertheidigung des Complutensischen Griechischen Neuen Testaments*, (Enlarged Defence of the Complutensian Greek New Testament,) Hamburgh, 1766. 3. *Fortsetzung des Ausführlicheren Vertheidigung* &c. &c. (Continuation of the Enlarged Defence &c. &c.) Hamburgh, 1769.

(97) See the Ist Vol. of his Introduction to the Holy Scriptures of the New Testament, 3d. Edit. § 106. p. 670—682; also § 95. p. 538—540. & pp. 544—560.

(98) According to the '*Specimen Characteris*' of the Dublin Manuscript of 1 John V. 7. which the learned Irish Bishop, William Newcome, sent to our celebrated Professor Bruns of Holmstadt, the text of that clause runs thus:

Καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι ·· ὁ Χριστός ἐστιν ἀλήθεια· ὅτι ·· τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ, Πατὴρ, Λόγος, καὶ Πνεῦμα ἅγιον, καὶ οὗτοι οἱ τρεῖς, ἕν εἰσι ·.· Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, πνεῦμα, ὕδωρ, καὶ αἷμα, εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστὶν, ὅτι ·· αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ὅτι ·· μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. May not these two dots (··) before and after the words ὁ Χριστός ἐστιν ἀλήθεια· ὅτι, be intended as a critical mark that the Transcriber had something to notice about them—perhaps the word Χριστός? I take this observation from Vol. III. of the *Repertorium für Biblische und Morgenländische Literatur*, (Repertory for Biblical and Oriental Literature,) pp. 358—360*.

* [If the "Transcriber" alluded to is intended for the Writer of the Codex *Montfortianus*, Knittel's conjecture respecting "the two dots" is erroneous. They are merely the ordinary signature over the ἰῶτα, especially in the word ὅτι. That word occurs seventy-three times in the First Epistle of John (Cod. Montfort); and in seventy-two of these the ἰῶτα is double-dotted. I examined the Codex myself. (See also the Fac-simile in Bishop Burgess's Selection of Tracts on 1 John V. 7. p. 122., and the observations on the dotted ι and υ in p. 124, 125.—TRANS.]

fathers were so proud, and waxed so valiant, when they fought for 1 John V. 7.

"But surely!—such a palpable Monkish fiction!—and at the close of this enlightened 18th century!—What gross ignorance of Modern Criticism!"

Unfashionable enough, I confess; but before you pass sentence on me and my authority, be so tolerant as at least to hear what we have to say. Here is our apology.

None will deny, that the celebrated '*Prologus in Epistolas Canonicas*' (Preface to the Canonical Epistles) was already known, as an anonymous work, so early as the 7th century. It was not announced to be a production of Jerome's until after-ages.

The author of this Preface testifies, 'that the Greek Manuscripts read 1 John V. 7.' Such an assertion cannot possibly be regarded as an absolute falsehood, in every point of view [99]. For we have already remarked, that MAXIMUS the Confessor, in the 7th century, and other ancient Greek Authors, quoted 1 John V. 7. And therefore, if we would judge fairly, that is, by the scale of probability (which I conceive we should always do), then it must at least be inferred as certain, from this Preface, that *those Greek Manuscripts with which its author was acquainted, read* 1 *John* V. 7. We readily admit that the good man erred, when he argued from the Manuscripts with which he was acquainted, that all other Manuscripts read so likewise. We admit that he was mistaken, when he accused the Latin Heretics of

(99) Neither is it untrue what he asserts of the order of the Canonical Epistles among the Greeks and Latins. He does not err in his facts, but only in his inferences; and of these we make no use.

having robbed us of that clause. But we contend, that it appears credible from his testimony that 1 John V. 7. existed in more than one Greek Manuscript, in the time of the Author of the Preface.

And that we may examine the correctness of this reasoning more steadily, let us apply it to subjects which we and our antagonists regard with greater indifference. I allude to the *Acta Sanctorum*. These *Acta*, notwithstanding they sometimes deal in notorious falsehoods, are not, on that account, absolutely destitute of all truth. On the contrary, they continue to this day to be, occasionally, authentic and valuable sources of History. But when? When they record occurrences of the times of their Authors: when these occurrences are *not unusual;* nay, *are related also by other writers.* It is just so with the Author of the Preface, as regards 1 John V. 7. His testimony also evinces that there were many Latin Manuscripts in which that clause did not exist: and this, nobody will question.

LATIN MANUSCRIPTS.

I HAVE collated Twenty-four Latin Codices in the Wolfenbüttle Library, on 1 John V. 7. The result of my labours I shall now briefly state.

All these Codices, except one, of which I shall treat last, are posterior to the 9th century, and all contain 1 John V. 7.

TEN of them place the witnesses on earth before the heavenly witnesses.

THREE of them have the clause 1 John V. 7., not in the text, but inserted either over or under it, or in the margin. It is written however, not by a strange hand, but by the same that wrote the text; and its place is marked by two small strokes („) in the text, after the witnesses on earth.

ONE Codex reads thus:

"Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt. Et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis. Quidam habent hic 'Et tres unum sunt,' sed non est in glossis. Si testimonium hominis accipimus, testimonium Dei majus est."

Here the Latin Transcriber has thrust the marginal gloss into the text. The Greeks occasionally did the same with the Original. Witness the *Codex Corsendoncensis,* in which 2 Cor. viii. 4, 5, reads thus:

Δεξασθαι ἡμας, εν πολλοις των αντιγραφων οὑτως εὑρηται, και ου καθως ηλπισαμεν.

FIFTEEN of them want the words, "*Et hi tres unum sunt,*" in the witnesses on earth. Two have these words, with a line drawn through them. ONE has them written in the margin, by a different hand.

ONE has "*Filius,*" instead of "*Verbum.*" In this Codex it is stated, that "it was written in the year 1315, by a *Monachus Cœnobii Eberacensis,* named SIGFRIDUS VITULUS." It also contains a picture, representing a calf seated at a table, and writing. In Manuscripts we occasionally find paintings executed by the copyists, which are frequently allusions to their own names. I thought this observation might prove not unacceptable to novices, in the investigation of Manuscripts.

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 per sanguinem Jesus Christus, non in aqua solum, 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 tres sunt, Pater, 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. Consequently it is false to assert that 1 John V. 7. is not extant in any Latin Codex, hitherto discovered, anterior to the days of Charlemagne.

It is also worthy of remark, that this Codex reads "*Spiritus est veritas,*" instead of "*Christus est veritas.*" Therefore it cannot be said that the reading "*Christus est veritas*" is peculiar to, and uniformly found in, the

Latin Version[100]. This Codex also omits "*in terra.*" The "*sicut et*[101]," and the "*in cœlum,*" as well as the omission of the words "*qui testimonium dant,*" in the heavenly witnesses, deserve the attention of Critics. Is the "*in cœlum*" a fragment of some antique and semibarbarous Version?

Meantime, it is evident that, in the days of Charlemagne, there were two *recensions* (if I may use that expression) of the First Epistle of St. John[102].

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(100) At the same time, if we would judge impartially, (as we ought to do when criticizing,) possibly the reading "*Et Spiritus est veritas*" originated in an omission, and owing to the word '*est.*' The text perhaps was "*Et Spiritus est qui testificatur quoniam Christus est veritas,*" and the hasty Transcriber may have overlooked the intermediate words; "*qui testificatur quoniam Christus est.*"

(101) Two Codices at Ulm, written in the 19th century, have nearly the same reading as above. One has, "*sicut in cœlo tres sunt, Pater, Verbum, et Spiritus, et tres unum sunt.*" The other has, "*sic in cœlo tres sunt, Pater, Verbum, et Spiritus, et tres unum sunt.*"

Joseph Blanchini gives an engraving of a clause, (Evang. T. I. Vol. II. ad p. DLIX.) from a Codex belonging to Cardinal Passionei, which reads thus: "Quoniam tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et tres unum sunt: sicut tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et tres unum sunt."

(102) There is a passage relevant to this point in the learned Professor Adler's (of Copenhagen) *Biblische-Critischen Reise nach Rom.* (Biblico-Critical Journey to Rome): at p. 162, he says, "The Vauxcelles Library of the Philippine Monks (*a S. Maria in Vallicella*) affects to possess the Original, or at least a Copy, of Alcuin's Bible. This Manuscript (marked B. VI.) is written on parchment, in cursive or running-hand, and has a long postscript: the most important passages of which are: viz.

'Codicis istius quod sint in corpore sancto
Depictæ formis litterulæ variis,
Mercedes habeat Christo donante per ævum
Tot Carolus Rex, qui scribere jussit eum.'
(*In Capit. Carol.* lib. VI. art. 227.)

'Pro

'Pro me quisque legas versus orare memento
Alchuine dicor ego, tu sine fine vale!' "

It omits the celebrated clause 1 John V. 7, which Alcuin's Recension is said to have recognised: " *& Sps est qui testificatur qu Sps est veritas, qu tres sunt qui testimonium dant sps, aqua, et sanguis, et tres unu sunt.*" The omission " *in terra*" is supplied in the margin by another hand, which has also written, close to the " *unum sunt,*" "*sicut tres sunt* q. *testimoniu dant in cœlo, Pater, Verbum, et Sps, et hi tres unum sunt.*"

In the Library of the Benedictines of Casino, (*a S. Calisto in Trastevere,*) there is another Manuscript which perfectly accords with this Bible in all the passages we have quoted, and even in the size and configuration of the letters; except that it is ornamented with miniature paintings. It is actually superscribed, " *Biblia ad Recensionem S. Hieronymi.*" In this also 1 John V. 7. is wanting, both in the text and margin. It is subscribed with the name " *Carolus,*" and is reputed to be of the times of *Carolus Calvus.*

SUMMARY AND CORROBORATION

OF THE

WHOLE EVIDENCE

IN FAVOUR OF 1 JOHN V. 7.

WITH A FEW PASTORAL OBSERVATIONS RELEVANT TO THE SUBJECT.

SUMMARY &c.

REVEREND BRETHREN,

LET us now collect into one series, and in their natural order, as they mutually assist each other, the several statements which we have already adduced and discussed. We shall thus be enabled to discern the whole force of the argument steadily, and at one view.

'*Three are one.*'

Thus speaketh, of the Deity whom Christians adore,—among

THE LATINS,

TERTULLIAN, in the 2d century; CYPRIAN, in the 3d; PHÆBADIUS, and AUSONIUS, in the 4th. Thus speak numerous Latin Fathers of the Church, ever since the 5th century.

'*Three are one.*'

Thus speaketh, of the Deity whom Christians adore,—among

THE GREEKS,

ORIGEN, in the 3d century; The Author of the *Didascomenus*, and GREGORY NAZIANZEN, in the 4th; THEODORITE, in the 5th; ANDREAS CRETENSIS, in the 6th; MAXIMUS the Confessor, in the 7th; the Greek *Nomocanon*, in the 8th; MAUROP, in the 11th; EUTHYMIUS ZIGABENUS[103], in the 12th; the Council of the Lateran, in the 13th; CALECAS, in the 14th; and JOHN DE BRYENNE, in the 15th century.

(103) See his *Panoplia Dogmatica*. See the learned Professor Christ. Fried. Matthæi's edition of the *Seven Catholic Epistles*, p. 141, et seq.

In short, Latins and Greeks, in Africa, Asia, and Europe, from the earliest ages, speak of the Deity thus:

'*Three are one.*'

"Whence then, (and the question seems to me as natural as it is important,) whence this uniformity of expression, *Three are one?*"

This question can only be answered from History. Well! Let History be heard on the point. And first, for the Latins.

CYPRIAN says, that this expression, '*Three are one,*' was employed in the Holy Scriptures, and immediately of the Father, Son, and Holy Ghost. And Cyprian knew, valued, and studied, the Original Text.

The same is attested by many Latin Fathers, his successors; among whom, also, are men who understood Greek perfectly well.

And now, more especially, what say the Greeks of this *Three are one?*

The Author of the *Didascomenus* introduces these words, in the course of expressions which he manifestly borrowed from the Bible, without intending any allegory whatever.

GREGORY NAZIANZEN used the same words, '*Three are one,*' and as the very words of Holy Scripture! "In this sentence," says he, "the Holy Ghost is connumerated with the Father and the Son." Neither he, nor any other Greek, discovered any Person of the Godhead in the 8th verse of Chapter V. of St. John's First Epistle; that is to say, Gregory was acquainted with

1 John V. 7. MAXIMUS says, that these words are the words of St. John.

The same is certified by EUTHYMIUS ZIGABENUS; is positively asserted by the Lateran Council; and likewise by JOHN DE BRYENNE, Chaplain to the Court of Constantinople. It is further attested by the *Apostolus*, or Book of Common Prayer, adopted by the Greek Church universally.

This assertion of the Fathers is corroborated by Greek Manuscripts of the New Testament, now in our possession. Considered indeed as Copies, they certainly are modern; but still they indicate that the Original, from which they were transcribed, was ancient. They have 1 John V. 7. in their text.

The *Complutensian* Edition, also, whose origin from ancient Greek Manuscripts cannot be questioned, contains that clause.

We find it in many ancient Manuscripts of the Latin Vulgate; and from the 10th century forward, it is wanting in very few.

Besides this, some Greek Manuscripts, in which it is wanting, have such additions to the 8th verse[104] as betray an omission in the preceding verse.

Nay, even the grammatical structure of the 8th verse is such, as to be inexplicable without the 7th verse[105].

As early as the 8th century, it was currently reported in writing, that 1 John V. 7. had been expunged from the Sacred Text.

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(104) e. g. *Cod. Reg.* 2247. *Guelpherbyt.* C., and the Syriac Version. See Note 71.

(105) See Appendix (C.)

Such are the grounds for the authenticity of 1 John V. 7.

As to the *Difficulty;* viz. that the clause is wanting in all Manuscripts, except those mentioned; it does not invalidate the testimonies adduced from the Fathers of the Church, that it formerly existed in other ancient Manuscripts. For the inference, that "because 1 John V. 7. is wanting in all the Greek Manuscripts extant, except three, therefore the assertion of a few Greek Fathers, that they had read that clause in their Manuscripts of the New Testament, is false,"—such an inference, I say, is as lame as can possibly be. Remember what I have stated in Notes 12 and 13 (pp. 16, 17.) and also respecting the weight of *mere* Difficulties in pp. 12—17.

The other *Difficulty;* viz. that the Greek and Latin Fathers seldom quote this clause, is equally unimportant. And yet, in reality, these two Difficulties constitute the principal reasons why our antagonists expel this ΌΜΟΛΟΓΗΜΑ of so many Ancient Fathers of the Church from the text of Holy Scripture.

Consequently, whoever wishes to annihilate the authority of this clause, must attack its *affirmative* witnesses; *i. e.* he must prove, to demonstration, that the Fathers, to whom we appeal, were either in error, or stated deliberate falsehoods; or else, that the passages in their works, to which we refer, are spurious and surreptitious; or finally, that we misinterpret their meaning.

He must further allege something more than juniority, or a few readings hitherto peculiar to the Vulgate,

against the Greek Manuscripts above mentioned; and something more than bare suspicions, unsupported by History, against the Complutensian; if he desires to render both of no weight whatever, in deciding our controversy.

This I should imagine the most natural, and consequently the surest way for our antagonists to take, if they would thoroughly convince me, and all who side with me in opinion, that we are in the wrong.

And, now, one observation more—an important one, which should never be lost sight of in this controversy.

Supposing all that I have urged in favour of this clause were conceded to us by our opponents, we should still have secured nothing more than barely *a position;* I mean we should have only gained,

FIRST:

That the clause 1 John V. 7. formerly stood in ancient Manuscripts, both Greek and Latin, which are at present unknown. But we must likewise concede to our opponents, what they assert of the absence of this clause in Manuscripts of the Original Text now extant.

SECONDLY:

That the Fathers who quoted it, believed it to be *the Word of God:* but whether others, who do not quote it, were acquainted with it, or, if they were, doubted its authenticity, and rejected it altogether, is what neither we nor our adversaries know.

Therefore, having gained this victory, we should still be in the predicament in which we find ourselves, when about to pronounce judgment upon a Reading which stands in some Greek

and many Latin Manuscripts; or, vice versa, is wanting in many Greek and some Latin Manuscripts.

Now as every citation of 1 John V. 7. in the Greek Fathers must be considered as indicating that there was a Greek Codex which contained that clause; and if we add to these twelve testimonies, that of TERTULLIAN, of CYPRIAN, and of FULGENTIUS, (which we are bound to do, because those three Fathers understood Greek); and finally, if we include the *Codex Britannicus*, the *Codex Ravianus*, and the *Codex Guelpherbytanus* D; then the clause 1 John V. 7. is a passage of Holy Scripture, whose existence, as a part of the Original Text, is certified by EIGHTEEN Manuscripts; *one* of which is of the 2d century, *two* of the 3d, *two* of the 4th, and *one* of the 5th century *.

Moreover, as the style and matter of this clause perfectly accord with the diction, turn of thought, and train of doctrine of the Apostle John, to whom it is ascribed; as it suits the context of the Epistle in which it is inserted; and as the heterodox either controverted it or abused it to cloke their erroneous tenets, or, according to a current report, expunged it from several Manu-

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* [Knittel, like many others, confounds the *Codex Montfortianus* with the *Codex Britannicus* of Erasmus. That they are not identical, is proved by internal evidence. I have alluded to this in the Preface.

The Codex *Ottobonianus* (298 in the Vatican Library), discovered by Professor Scholz, containing the Acts and Apostolical Epistles, has the disputed clause thus:

1 John V. 7. Οτι τρεις εισιν οἱ μαρτυρουντες απο του ουρανου, Πατηρ, Λογος, και Πνευμα ἅγιον, και οἱ τρεις εις το ἑν εισι.

8. Και τρεις εισιν οἱ μαρτυρουντες απο της γης, το πνευμα &c.

It is stated to have been written in the 14th century. (See Scholz's *Biblische-Kritische Reise*, p. 105.)—TRANS.]

scripts; while, on the contrary, it was held in high estimation by the orthodox, from the earliest ages; I beseech you, Reverend Brethren, to ponder all these circumstances, and then *decide, whether* 1 *John* V. 7. *ought to be expelled from, or retained in, the text of the New Testament.*

But perhaps I shall be admonished:

'Dicta juvent alios, varians quæ lectio mutat;
Atque alii melius membranas verme peresas
Incudi criticæ reddant; in codicis annos
Inquirant; prodant scribarum signa manumque;
Inque palimpsestis dudum deleta reponant:
Tu JESU pavisse greges, oviumque magistrum,
Qua fuget arte lupos rabidos, docuisse memento.
Hæ tibi erunt artes.'

And therefore, away from Critical researches on this text! And now to its Pastoral Application.

"Shall we then (it may be not unreasonably asked), Shall we, in our sermons and catechizings, employ this vehemently-disputed clause, as a proof of the existence of the Holy Trinity; or shall we not?"

My answer is, 'I do employ it, because I am convinced of its authenticity; and I presume that every one who thinks with me, will employ it likewise. On the contrary, whoever questions its authenticity, or the exposition affixed to it, and not under the influence of fashion or vanity, but after the conscientious exertion of his best faculties, is bound to select other passages of Scripture in its stead. For no man should act against his conviction.'

But we are further told, that men of the newest and most refined taste in the *Pastoral science* lay it down as a

general rule of prudence, that "*no Preacher should bring forward passages of Scripture in public worship, whose authenticity or interpretation are considered dubious, or even objectionable.*" May I ask, By whom considered so? Is it by the Clergyman himself, who performs divine worship? In this case, I have already stated my opinion. But suppose it is not the officiating Minister, but others, persons of distinction and influence, who give the tone to the age in which we live; whom the hearer, being a literary man knows (aye, and as stars of the first magnitude), through the means of his circulating library;—passages whose value is depreciated by such connoisseurs are to him destitute of effect; he smiles when he hears them from the pulpit; secretly laments his good Pastor's ignorance of modern literature; takes a pinch of snuff; and, not to appear idle, turns over the leaves of his Hymn-book!

So then, this is the reason why the Preacher must suppress Scriptural proofs against his own conviction; and neglect them in his public discourses, the moment he happens to hear that men of celebrity have questioned, or actually rejected them! An admirable principle, forsooth! I should but insult your understanding, my Reverend Brethren, were I to utter another syllable in confutation of such a principle. Blessed be God! I know (and so do you) many distinguished individuals, but who are also real scholars and honest men (for celebrity too has its rabble)—men I say, who, though differing in opinion with me, and many of my Brother Clergymen, as regards this and some other passages of the Bible, would most sincerely, and as Christians, regret

that we should suffer their celebrity to render us blind and faithless to our own convictions. But these are not the influential persons whom the Pastoralist, I allude to, intends. No; his are Gentlemen of a different calibre. Had this teacher of prudence been kind enough to name the parties whom he idolizes, we should more clearly understand what the good man properly means towards us poor Clergymen! His "distinguished individuals" would soon stop our mouths, on all the truths peculiar to Christianity; because they are unwilling to discover that faith which we confess, in any passage of Scripture; but are skilful enough, either to reject all such passages as spurious, or interpret them as suits their own views. But in short, if ever a Clergyman suffers himself to be influenced by the spirit of the age, I see no further need he has of the Bible, conscience, learning, or common sense! No! Brethren, No! If we seek *merely* to please men, then are we not the servants of Christ!

It is with Public Worship as with Schools. An eminent character has observed, that "a school constituted according to the prevailing taste of the day, obtains pupils and applause; but one which improves that taste, is meritorious—and opposed."

And now for one of the newest-fashioned pastoral maxims on this subject; viz.

"*But—bless us!—The doctrine of the Trinity!!—Is it then actually indispensable in practical Christianity, especially as concerns the multitude? Alas! how many painful disputes, how many quarrels, schisms, and persecutions; nay, how much bloodshed, would the Church have avoided, if that*

mystery, too sublime for man, had been reverently allowed to repose in the Apostolic pages; and our pulpits and Professors' chairs been wholly silent on the topic[106]*!* In a word; Cannot one be a Christian, and love God and man as a Christian, without even knowing that He, whom we love, worship, and obey as Christians, is TRIUNE?'

It is thus the *Ursacians* and *Valentines** of the 18th century endeavour at least to disparage a truth of Christianity which they are unable to disprove;—an old *Sirmian* stratagem†, known and practised by the Arians in the 4th century.

But the *Pastoralists* to whom I allude, neither deny, nor question, at least publickly, the doctrine of the Trinity. They only ask, as persons usually do who wish to make the answer in the affirmative appear a matter of course, "*What! Cannot one be a real Christian without knowing or believing that God is Triune?*"

I answer, No!—absolutely, No!

"But why so vehemently No?"

For the following reasons; viz.

1st, To honour and adore God, as He has revealed himself to us Christians in his word, seems to me a matter indispensable in practical Christianity. Now, if

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(106) The good Apostles, it seems, have sadly transgressed this sage rule of our Teacher of Toleration. Had they only permitted the mystery of our Redemption by Jesus Christ quietly to repose within their own breasts, we should have escaped some hundred persecutions!

* [Ursacius and Valens were Arian Bishops of the 4th century.—TRANS.]

† [At the Council of *Sirmium* (A.D. 350.), in which Photinus was condemned, the Bishops who assembled were almost all Arians. (Jortin's Remarks on Eccles. Hist. Vol. II. p. 193.)—TRANS.]

God has revealed himself in Scripture, as *Father*, *Son*, and *Holy Ghost*, it must be an imperative obligation upon Christians, to adore and honour him *as* Father, Son, and Holy Ghost. And therefore the doctrine of the Holy Trinity thus exercises a material influence on our practical Christianity. Does it not?

2dly, To appease my conscience in the practice of those duties which God enjoins on me as a Christian, and also to strengthen my resolutions, are essential parts of my practical Christianity. God, who commands me so strictly to "*have no other gods beside Him;*" God, who so distinctly tells me, both by reason and Scripture, that to remove the guilt and punishment of sin is not the work of a *mere creature;* even the same God has commanded me, in the strictest sense of the word, to *adore* Jesus Christ; even the same God assures me, that *the man Christ Jesus* has offered himself a sacrifice for the redemption of the world; and that I must believe on Him, in order to obtain the forgiveness of my sins. Now is it possible to appease my conscience, and to strengthen my resolutions, in the duties thus imposed, without knowing that there is in the Divine Essence, a SON who took upon him human-nature, and became my Redeemer? I say, it is just as impossible, as to obey two contradictory commandments at one and the same moment, with a full sense of their being both obligatory. It was therefore to remove all inconsistency from the commands which God enjoined me as a Christian, that he revealed his TRIUNITY.

In a word: I can no more fear, or love, or confide

in God above all things, without knowing his attributes, than I can submit to be baptized in the name of the Father, Son, and Holy Ghost, without knowing that the God who commanded me to do so, is TRIUNE.

Therefore, the Trinity in the Godhead is, to the duties pertaining to the economy of salvation by Christ, what the attributes of God are to the duties inculcated by the light of nature. The acknowledgment of the Holy Trinity includes the judgment, the motive, and the sedative of conscience, in every thing enjoined on us as Christians. How then can it be dispensed with in practical Christianity?

As long as it was sufficient for men to navigate merely along the shores of the sea, they required neither the aid of astronomy nor the mariner's compass. But when they had to traverse the ocean, the knowledge of the magnet and the stars became indispensable.

Let us never, then, my Brethren, let us never, I say, propound the doctrine of the Holy Trinity in our pulpits, or in our catechetical instructions, without earnestly impressing on the hearts of Christ's people, its influence on practical Christianity; *i. e.* on our hopes and virtues.

But let us also carefully avoid the fruitless and essentially unprofitable, nay, even seductive efforts, to push our researches into this doctrine beyond the limits of Revelation; and whenever we feel this tendency, let us remember the salutary aphorism of the great Scaliger:

> "Nescire velle quæ Magister Optimus
> *Docere non vult*, ERUDITA INSCITIA est."

But let us also use it in the inverted sense; as thus:

> "Nescire velle, quæ Magister Optimus
> *Docere nos vult*, PERTINAX INSCITIA est."

Finally: Let us devote our entire attention to the passages from which we purpose to deduce the existence of the Holy Trinity, in order to satisfy ourselves fully that they actually treat of that mystery. It is frequently with Theologians as with Natural Philosophers. How many of the latter fancy that they discover electricity in nature, where none exists! and how many of the former find the doctrine of the Trinity in the Bible, where the passage relates to something wholly different! He who discovers this doctrine *no-where* in the Scriptures, and he who discovers it *every-where*, alike betray that passion has blinded their judgment.

And now, Brethren, let me subjoin a few *principles on the nature of Mysteries*, which I have destined for your Synod. You know what a confused uproar, and what a blind alarm, has been excited, especially by our *Cunninghame* (indeed I might almost say, continues still to be sounded in our ears), against the mysteries of Holy Scripture. I present you, therefore, with "a brief philosophy of what are called Mysteries."

"But to what purpose?" you may ask. I answer thus: Distinct ideas of the bearing of any truth frequently effect, with those who impugn or defend it, what a clear day does with those who combat sword in hand. If we strike in the day-time, we seldomer beat the air than if we smote by night. Many a blow given by one's enemy in the dark is avoided on the approach of light.

The relative forces of the contending parties are then better adjusted, and more discernible.

Then, too, the man who, during the darkness, was only a hearer of the strife between the combatants, is enabled to decide upon their respective strength or weakness.

I therefore present for your acceptance just *five-and-twenty Propositions* to that effect. After taking all pains to write with brevity and condensation, I find it impossible to reduce that number.

PROPOSITION I.

No rational man, I presume, can doubt that *things exist, whose intrinsic possibility we cannot discern, for want of knowing their connection. Therefore there are* MYSTERIES[107].

PROP. II.

Every thing that exists, must have intrinsic possibility: which, therefore, considered in itself, may be apprehended, and conceived. And, consequently, *there are no objective mysteries: all mysteries are subjective.*

PROP. III.

Therefore, to the intelligence which God possesses, there can be no mystery.

PROP. IV.

Therefore, that which constitutes a mystery, *quasi* a mystery, is not founded on the thing itself, but on the relation which our intelligence bears towards it.

PROP. V.

The said relation of our intelligence consists of an *invincible ignorance.*

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(107) What the acute Dr. Less says on this subject, in § 40 of his beautiful work on the Truth of Christianity, is exceedingly deserving of attention.

PROP. VI.

That my ignorance of any subject is invincible, I experience partly by attempts made to dispel it; partly, and most certainly, by the testimony of HIM who is most perfectly acquainted with the intrinsic possibility of all things, and the extent of the energies of all created spirits.

PROP. VII.

Therefore, in mysteries there are *two things* which must be severally discriminated; viz. the notion of their existence; and, the notion of their intrinsic possibility.

PROP. VIII.

There may be mysteries, whose existence is not known to us: and these may be called *Occult Mysteries.*

PROP. IX.

As to *Occult Mysteries,* there is also a *twofold* ignorance; viz. one as regards their existence; another, as regards their intrinsic possibility.

PROP. X.

The invincibility of my ignorance in mysteries (see PROP. V.) is grounded either solely on a certain state of my intellectual faculties, or upon the essential limitations of those faculties. Consequently, there may be *Temporary Mysteries,* but there may also be *Eternal Mysteries.*

PROP. XI.

Therefore, that which was a mystery to me during this life, may cease to be such, as soon as I pass through death into another life, in which the obstacles which impeded my perceptions here on earth shall be removed.

PROP. XII.

That which is an eternal mystery to us human-creatures, may be no mystery whatever to Spirits of a higher order.

PROP. XIII.

But there may also be mysteries eternal, to all created Spirits.

PROP. XIV.

Mysteries whose existence is made known to us, are called *Revealed Mysteries;* because nothing further than its bare existence can be revealed to us, respecting any mystery, so long as it continues to be a mystery.

PROP. XV.

Therefore, *Revealed Mysteries* have a *clear* and a *dark* side. The *clear* side is the knowledge we have attained of their existence; for we must have a distinct idea of whatever is made known to us. The *dark* side is the notion of their intrinsic possibility.

PROP. XVI.

In revealed mysteries, we know their existence either through the medium of our senses, and therefore by experience; or we know them only *symbolically*, i.e. by evidences.

PROP. XVII.

God is an essential object of religious knowledge. But what is God, and what are his attributes, to our intelligence? True mysteries! are they not? Consequently, all true perceptions of Religion must contain mysteries; and therefore mysteries are also an essential part of Natural Religion.

PROP. XVIII.

The existence of the mysteries which present themselves in Natural Theology is made known to us by

experience, by contemplating the works of creation. But as creation, however immense, is still but a *finite* mirror of God and his works, so there may be vastly much in God, and his works, the existence of which we cannot learn from this source of knowledge. Therefore, God may reveal to us mysteries respecting himself, independent of creation.

PROP. XIX.

The knowledge of the existence of such mysteries as are peculiar to the Christian Religion rests on the testimony of Holy Scripture, and is therefore *symbolical.*

PROP. XX.

Therefore, the testimony of Holy Scriptures constitutes the entire notion which we have of the existence of Christian religious-mysteries. We are therefore bound to subtract nothing therefrom, nor add any thing thereto.

PROP. XXI.

As nothing can exist which is self-contradictory, so also there must be no contradiction in that which Holy Scripture has revealed to us concerning the existence of mysteries. In short, they must not be contrary to reason. And therefore, objections which pretend to establish such a contradiction must be confuted, solely and exclusively, from the testimony of Holy Scripture; for we have no other source of knowledge upon the subject.

PROP. XXII.

All true mysteries, and therefore also the Christian mysteries, are *above our reason.*

PROP. XXIII.

Consequently, it is vain, and, strictly speaking, *unreasonable*, to attempt to illustrate the intrinsic possibility of mysteries by comparisons. For it is impossible for me to illustrate to another person, by any comparison, a notion of which I myself am destitute.

PROP. XXIV.

Now, as all the knowledge which we have concerning God, is, in the strictest sense of the word, *analogical*[108], so must our knowledge of the mysteries of the Christian Religion be also analogical; and, consequently, the testimony of Holy Scripture pertaining thereto must be interpreted, understood, and treated according to that peculiarity;—an important principle, which restricts the inquirer, and curbs the assailant.

PROP. XXV.

Of two objects *analogically described*, one may have a greater affinity to my sentiments than the other. Consequently, the analogical perception of the existence of one mystery may be *clearer* to me than the analogical perception of the existence of another. For example: *God is omnipresent: God is Triune.* Both are mysteries. But my perception of the existence of the first, *i.e.* that *God is omnipresent*, is clearer than my perception of the existence of the second, *i.e.* that *God is Triune.* Now it was this, I incline to think, which probably deceived our *Cunninghame*, and betrayed him into the irrational belief that there are no mysteries in our perceptions of Natural Religion.

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(108) Alexand. Gottlieb Baumgarten's "*Metaphysica*," Part IV. cap. 1. sect. 1. § 826.

And now, as we are landed on the shores of Analogical Knowledge, the *Hermeneute* (or Scriptural Expositor), and the *Logician*, invite us to their schools. Both, indeed, deserve to be heard, as well by the Orthodox, as their Antipodes, the Heterodox.

BUT DO THOU, O SHEPHERD AND BISHOP OF ALL SOULS! SANCTIFY US: SANCTIFY ALL THY FLOCKS: SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH. AMEN!

FRANCIS ANTONY KNITTEL.

Wolfenbüttel,
Jan. 7, 1784.

APPENDIX (A.)

(*See page* 49.)

I HAVE stated that Maurop interweaves some passages of Holy Scripture into his Discourses. Here follow my proofs.

2 Tim. iv. 7.

Αγωνα καλον αγωνισασθε προς αλληλους ανδρες ὁμου και γυναικες.

1 Cor. ix. 22. 19.

Οἱ παντες, τους πασι τα παντα γινομενους, ἱνα κερδανωσι παντας η πλειονας.

James i. 17.

Ὁθεν ἁπαν δωρημα τελειον ανωθεν εστι καταβαινον εκ του των φωτων Πατρος.

John i. 9.

Φωτιζει μεν το φως το αληθινον παντα ανθρωπον δ' ερχομενον εις τον κοσμον.

1 Cor. xv. 31.

Τον θανατον, ὁν μετα Παυλου δια το κηρυγμα καθ' ἡμεραν απεθνησκον.

Rom. x. 18.

Εις πασαν την γην εξηλθεν ὁ φθογγος αυτων, και εις τα περατα της οικουμενης τα ῥηματα αυτων.

1 Cor. i. 21.

Επει γαρ ὁ κοσμος ουκ εγνω τον Θεον δια της σοφιας, ὁ φησι Παυλος, ευδοκησεν ὁ Θεος δια της μωριας του κηρυγματος σωσαι τους πιστευοντας.

Philip. ii. 10, 11.

Ἵνα εν τῳ ονοματι Ιησου Χριστου παν γονυ καμψῃ επουρανιων και επιγειων και καταχθονιων, και πασα γλωσσα ὁμοιως Ἑλληνις τε και Βαρβαρος εξομολογησηται ὁτι Κυριος Ιησους Χριστος, εις δοξαν Θεου Πατρος.

John x. 14.

Γινωσκων τα ιδια και γινωσκομενος ὑπο των ιδιων.

John x. 16.

Και γενηται μια ποιμνη, εις ποιμην.

APPENDIX (B.)

(*See page* 82.)

VARIOUS READINGS, ERRATA,

AND

CORRECTIONS

OF THE

CODEX GUELPHERBYTANUS (C.)

PRELIMINARY NOTICES

TO

APPENDIX (B.)

THE Collation of the Text is made after Mill's Edition.

The Sign ♂ denotes Grammatical alterations in the Text.

— denotes omission of certain words or passages.

♀ denotes the transposition of words &c.

+ denotes additions to the Text.

The word *Lect.* signifies the usual additions from the *Lectionarium* to the Περικοπαι or Lessons read in Divine Service. In the Codex they are written in red ink, to distinguish them from the Text.

ACT. APOST. Cap. I. & II.

Cap. I. 4. *συναλιζομενος παρηγγε*λλεν αυτοις [* — ι. + λ.

8. *και* * *παση* [* — *εν* recent. superscripsit.

11. *εις τον ουρανον,* * *ουτως ελευσεται* [* — *ουτος ὁ Ιησους αναληφθεις αφ' ὑμων εις τον ουρανον.* Recent. in marg. adjecit.

13. Ιακωβος, * Ιωαννης [* — *και.*

16. *γραφην* * *ἣν* [* — *ταυτην.*

17. *ην εν ἡμιν* [* ȣ pro *συν.*

18. *γενομενος ελακισε μεσος,* [* ȣ loco *ελακησε.* Recent. in marg. adscrips.

23. *καλουμενον Βαρσαββαν, ὁς* [* + *β.*

24. *αναδειξον* * *ὁν εξελεξω εκ τουτων των δυο ἑνα.* fin. [* ♀ pro *ἐκ τουτων τῶν δυο ἕνα ὃν ἐξελεξω.*

II. 1. *ησαν* *παντες ὁμοθυμαδον* [* — *ἁ.*

ὁμοθυμαδον * fin. [* — *επι το αυτο.*

7. *ιδου* *ἁπαντες ουτοι* [* + *ἁ*

13. *δε διαχλευαζοντες ελεγον.* [* + *δια.*

μεμεστωμενοι εισιν fin. [* + *ν.*

13, 14. finem inter v. 13. et init. v. 14. *αρ. εν ταις ἡ μερ. εκειν.* Lect.

δε ὁ Πετρος [* + *ὁ.*

17. *ὑμων ενυπνιοις ενυπνιαθησονται.* [* ȣ *οις* loco *α.*

21. *ὁς εαν επικαλ.* &c. [* + *ε.*

22. init. *εν ταις ἡμεραις εκειναις, ειπε Πετρος προς τον λαον, Ἀνδρες.* Lect.

ανδρα αποδεδειγμενον απο του Θεου εις. [* ♀ pro *απο του Θεου αποδεδειγμενον εις.*

δυναμεσι * *και σημειοις* [* — *και τερασι.* Recent. in marg. adscrips.

27. *εις ᾅδην, ουτε* [* ȣ *ην* loco *ου*; *τ* loco *δ.*

30. *Χριστον και καθισαι* [* + *και.*

31. init. *προειδως περι της αναστασεως του Χριστου ελαλησεν ὁτι ουκ εγκατελειφθη ἡ* &c. [* + *ε* et ♀.

ACT. APOST. Cap. II. & III.

II. 31. *εις ᾅδην, ουτε ἡ* [* ♂ pro *ᾅδου*, et * pro *ουδε*.

33. *του Πνευματος του ἁγιου λαβων* [* ♀ pro *του ἁγιου Πνευματος λαβων*.

36. *πᾶς οικως Ισραὴλ*, [* Recent. ω punctis notavit, et *ο* superscript.

ὁτι και Κυριον αυτον και Χριστον ὁ Θεος [* ♀ pro *ὁτι Κυριον και Χριστον αυτον ὁ Θεος*.

38. *προς αυτους. εν ταις ἡμεραις εκειν.* &c. *ειπε* Πετρος *προς τον λαον*, &c. Lect.

ὑμων εν τῳ [* ♂ *εν* loco *επι*.

ονοματι του Κυριου Ιησου Χριστου εις [* + *του* Κυριου.

40. *πλειοσι διεμαρτυρατο, και.* Recent. *α* notavit, et *ε* superscrips.

παρεκαλει αυτους λεγων [* + *αυτους*.

44. *οἱ πιστευσαντες ησαν* [* ♂ pro *πιστευοντες*.

46. *προσκαρτερουντες * εν τῳ ἱερῳ ὁμοθυμαδον κλωντες.* [* ♀ pro *ομοθυμαδον εν τῳ* &c.

47. *τῃ εκκλησιᾳ επι το αυτο* fin. [* + *επι το αυτο*.

III. 1. *εν ταις ἡμεραις εκειναις.* Lect.

init. * Πετρος *δε* [* — *επι το αυτο*, hic omissum, quia præcedentibus adject.

2. *προς την πυλην του ἱερου* [* ♂ *πυλην* loco *θυραν*.

5. *τι * λαβειν* [* — *παρ' αυτων*.

7. *εστερεωθησαν αἱ βασεις αυτου και* [* ♀ pro *εστερεωθησαν αυτου αἱ βασεις και*.

11. *κρατουντος δε αυτου τον Πετρον* [* ♂ *αυτου* loco *του ιαθεντος χωλου*.

και τον Ιωαννην [* + *τον*.

13. *ὑμεις μεν παρεδωκατε* [* + *μεν*.

*ηρνησασθε * κατα* [* — *αυτον*.

18. *προφητων * παθειν* [* — *αυτου*.

επληρωσεν ουτως fin. [* ♂ pro *ουτω*.

ACT. APOST. Cap. III. & IV.

III. 19. init. εν ταις ἡμεραις εκειναις ειπε Πετρος προς τον λαον. Lect.

20. τον προκε*χειρισμενον ὑμιν [* ♂ loco προκεκηρυγμενον.

21. παντων των ἁγιων απ' *αιωνος αὑτου προφητων fin. [* ♀ απ' αιωνος.

22. init. Μω*ϋσης μεν [* + υ.

γαρ *ειπε προς τους πατερας [* + ειπε.

24. ελαλησαν * προκατηγγειλαν [* — και.

25. εστε *οἱ Υἱοι [* + οἱ.

πατερας *ὑμων λεγων. [Recent. * ὑμων correxit ἡμων.

και *εν τῳ [* + εν.

26. πονηριων *αὑτου fin. [* ♂ αὑτου pro ὑμων.

IV. 1. init. εν ταις ἡμεραις εκειναις. Lect.

λαλουντων δε αυτων [Superscriptum est minio : των αποστολων.

2. διδασκειν *τον λαον αυτους και [* ♀ pro αυτους τον λαον.

5. και *τους πρεσβυτερους [* + τους.

και *τους γραμματεις [* + τους.

γραμματεις *εν Ἱερουσαλημ [* ♂ εν loco εις.

11. των οικοδομ*ων, ὁ [* Recent. lineâ subductâ notavit termination. μων, et superscrips. μουντων.

12. σωτηρια· *ουδε γαρ [* ♂ δ pro τ.

ονομα *ἑτερον εστιν ὑπο [* ♀ pro ονομα εστιν ἑτερον ὑπο.

13. init. εν ταις ἡμεραις εκειναις. Lect.

θεωρουντες huic voci minio superscript. nexus Lect. οἱ Ιουδαιοι.

14. τον *τε ανθρωπον [* ♂ pro δε.

ανθρωπον *συν αυτοις βλεποντες ἑστωτα. [* ♀ pro ανθρωπον βλεποντες συν αυτοις ἑστωτα.

16. δυναμεθα *αρνειθαι fin. [* loco ♂ αρνησασθαι.

17. απειλη απειλησο*μεθα αυτοις [* pro ὡμεθα.

ACT. APOST. Cap. IV. & V.

IV. 19. αποκριθεντες * ειπον προς αυτους· [* ♀ pro αποκριθεντες προς αυτους ειπον.

21. πως * κολασονται αυτους. [* Recent. ω superscripsit.

22. ην πλειωτων * τεσσαρακοντα [* Rec. terminationem ωτων linea delevit, et ονων superscripsit.

23. init. εν ταις ἡμεραις εκειναις. Lect. απολυθεντες δε ηλθον ob nexum Lect. superscript. οἱ Αποστολοι.

24. συ * ει ὁ Θεος [* + ει.

32. καρδια * μια και ἡ ψυχη· και [* ♀ pro καρδια και ἡ ψυχη μια· και.

33. Ιησου Χριστου * χαρις [* + Χριστου.

34. τις * ην εν [* ♂ ην loco ὑπηρχεν.

35. ἑκαστω * καθο αν [* Recent. καθο correxit superscripto τι.

37. ὑπαρχοντος αυτου * αγρου, [* ♂ αυτου loco αυτῳ.

V. 3. δε * ὁ Πετρος [* + ὁ.

8. δε προς * αυτην ὁ Πετρος [* ♂ προς αυτην pro αυτη.

9. Πετρος * προς [* — ειπε.

12. init. εν ταις ἡμεραις εκειναις. Lect. Αποστολων * εγινετο σημεια [* ♂ pro εγενετο. τερατα * πολλα εν τῳ λαῳ. [* ♀ pro τερατα εν τῳ λαῳ πολλα.

15. ὥστε και * εις τας πλατειας [* ♂ και εις loco κατα. επι * κλινἀριων και [* ♂ loco κλινων.

17. ὁ Αρχιερευς * και [* — υ recent. superscrips.

19. δια * νυκτος [* — της alius hoc superscrips.

21. ακουσαντες δε * εν ταις ἡμεραις εκειναις [* Lect. εισηλθον, * οἱ Αποστολοι, ὑπο [* ob nexum Lect. seq. οἱ Αποστολοι.

22. δε παραγενομενοι * ὑπηρεται, ουχ [* ♀ pro δε ὑπηρεται παραγενομενοι ουχ.

ACT. APOST. Cap. V. VI. VII.

V. 23. φυλακας * ἑστωτας [* — εξω.

24. τε * στρατηγος [* — ἱερευς και ὁ.

25. εν * φυλακῃ [* — τῃ recent.

29. δε * Πετρος [* — ὁ.

32. εν αυτῳ * εσμεν [* Recent. linea subducta notavit εν αυτῳ, et superscripsit αυτου.

Πνευμα * το [* — δε.

33. οἱ δε εν * τις ἡμεραις εκειναις. Lect. ακουοντες * διεπριοντο [* ♂ loco ακουσαντες.

34. βραχυ * τους [* — τι

36. ἑαυτον μεγαν, * ᾧ [* + μεγαν.

ᾧ προσεκολλιθησαν * ανδρων αριθμος ὡς τετρακ. &c. [* ♀ pro ᾧ προσεκολληθη αριθμος ανδρων ὡσει τετρακ. &c.

39. ου δυνησεσθε καταλυσαι. [* ♂ loco δυνασθε.

41. ὁτι κατηξιωθησαν ὑπερ του ονοματος του Ιησου ατιμ. &c. [* ♀ pro ὁτι ὑπερ του ονοματος αυτου et + Ιησου.

42. ευαγγελιζομενοι τον Χριστον Ιησουν. [* ♀ pro ευαγγελιζομενοι Ιησουν τον Χριστον.

VI. 8. init. εν ταις ἡμεραις εκειναις. Lect. πληρης χαριτος * και [* loco πιστεως.

13. παυεται λαλων * ῥηματα βλασφημα κατα [* ♀ pro παυεται ῥηματα βλασφημα λαλων κατα.

VII. 2. ακουσατε μου * ·Ο [* Recent. subducta linea notavit μου, et in margine adscripsit: *abundat.*

4. ἡν νυν * ὑμεις [* ♀ pro ὑμεις νυν.

5. δουναι αυτην εις κατασχεσιν * αυτῳ, και [* ♀ pro δουναι εις κατασχεσιν αυτην, και.

10. και εφ' * ὁλον. [* + εφ'.

14. μετεκαλεσατο Ιακωβ * τον πατερα αὑτου, και [* ♀ pro μετεκαλεσατο τον πατερα αὑτου Ιακωβ και.

ἑβδομηκοντα * πεντε ψυχαις fin. [* ♀ pro ψυχαις ἑβδομηκοντα πεντε fin.

ACT. APOST. Cap. VII.

VII. 15. init. *και κατεβη* [* + *και*.

* Ιακωβ [* — *δε*.

16. *μνηματι, ᾧ ωνησατο* [* Recent. *ᾧ* delevit, et *ὁ* superscripsit.

Εμμορ *εν* Συχεμ [* ♂ *εν* loco *του*.

17. *δε ηγγιζεν ὁ χρονος* [* ♂ *ζ* pro *σ*.

18. *ἕτερος επ' Αιγυπτον, ὁς* [* + *επ' Αιγυπτον*.

20. *εγεννηθη Μωϋσης, και* [* ♂ pro *Μωσης*.

22. *και * εργοις αὑτου* [* — *εν*.

26. *και συνηλλασεν αυτους* [* Recent. *συνηλασεν* superscrips.

*αδελφοι εστε * ἱνατι* [* — *ὑμεις*.

30. *Κυριου εν πυρι φλογος βατου* fin. [* ♀ *Κυριου εν φλογι πυρος βατου* fin.

31. *Κυριου· * Εγω* [* — *προς αυτον·*

34. *δευρο, αποστειλω σε* [* Recent. linea subducta *στειλω* notavit, et *στελω* superscrips.

35. *δικαστην εφ' ἡμας τουτον* [* + *εφ' ἡμας*.

λυτρωτην απεσταλκεν εν [* Recent. in marg. notav. Al. *απεστειλεν*.

36. *ποιησας σημεια και τερατα εν* [* ♀ pro *ποιησας τερατα και σημεια εν*.

37. *εστι * Μωϋσης* [* — *ν* et *ὁ*. Recent. *ν* et *ὁ* superscrips.

40. *γαρ Μωϋσης οὑτος* [* ♂ *Μωϋσης* loco *Μωσης*.

τι εγενετο αυτῳ [* ♂ pro *γεγονεν*.

42. *μοι εν τῃ ερημῳ ετη τεσσαρακοντα, οικος* [* ♀ pro *μοι ετη τεσσαρακοντα εν τῃ ερημῳ, οικος*.

44. *τῳ Μωϋσῃ, ποιησαι* [* + *υ*.

ὁν ἑωρακεν fin. Recent. terminationem *εν* linea subducta notavit, et *κει* subscripsit.

55. *πληρης πιστεως και Πνευματος.* [* + *πιστεως και*.

ACT. APOST. Cap. VIII. & IX.

VIII. 2. εποιησαν* κοπετον [* — το, alius hoc superscripsit.

5. init. εν ταις ἡμεραις εκειναις. Lect.

6. ὑπο * Φιλιππου [* — του.

7. βοωντα φωνῃ μεγαλῃ [* ♀ pro βοωντα μεγαλῃ φωνῃ.

εξηρχ*οντο πολλοι [* ♂ pro εξηρχετο.

8. εγενετο δε* χαρα [* + δε.

12. ονοματος * Ιησου [* — του recent. in marg. adscrips.

14. αυτους * Πετρον [* — τον recent. in marg. adscrips.

16. ου δε* πω γαρ [* + δε.

17. τοτε επετι*θεσαν τας [* ♂ loco επετιθουν.

18. init. εν ταις ἡμεραις εκειναις. Lect.

ιδ*ων δε [* ♂ pro θεασαμενος.

21. ευθεια ενα*ντιον του [* ♂ loco ενωπιον.

25. εις Ἱεροσ*ολυμα, πολλας [* ♂ pro Ἱερουσαλημ.

τε κ*ομας των [* Recent. ο delevit, et ω superscrips.

26. init. εν ταις ἡμεραις εκειναις. Lect.

28. αὑτου, * ανεγινωσκε [* — και.

30. αναγινωσκοντος Ἡσ*αϊαν τον προφητην, [* ♀ pro αναγινωσκοντος τον προφητην Ἡσαϊαν.

34. ὁ προφητης τ*ουτο λεγει; περι [* ♀ pro ὁ προφητης λεγει τουτο; περι

37. ειπε δε αυ*τῳ, Εἰ [* ♂ αυτῳ loco ὁ Φιλιππος.

της καρδιας σ*ου, εξεστιν [* + σου.

ειναι * Ιησουν [* — τον recent. superscrips.

39. αυτου χαιρ*ον fin. [* Recent. ο delevit. et ω superscrips.

40. init. εν ταις ἡμεραις εκειναις. Lect.

IX. 2. ὁδου * ανδρας [* — οντας. Recent. in marg. adscripsit, Al. add. ὁντας.

ACT. APOST. Cap. IX.

IX. 3. Δαμασκῳ· εξαιφνης τε αυτον περιηστραψεν φως εκ του ουρανου, fin. [* ♀ pro Δαμασκῳ· και εξαιφνης περιηστραψεν αυτον φως απο του ουρανου, fin. ♂ τε et εκ pro και et απο.

4. ηκουσε φωνης λεγουσης αὐτῳ. [* Recent. in φωνης delevit ς, et ν superscr. λεγουσης vero terminationem σης linea subducta notavit, et αν superscr.

5. ὁ δε * εγω [* — Κυριος ειπεν.

5, 6. διωκεις αλλ' αναστηθι [* — σκληρον σοι προς κεντρα λακτιζειν· τρεμων τε και θαμβων ειπε· Κυριε, τι με θελεις ποιησαι; Και ὁ Κυριος προς αυτον. + αλλ'

6. σοι ὁτι σε [* Recent. ὁτι linea subducta notavit, et in margine adscripsit. (Rect. τι.)

10. προς αυτον εν ὁραματι ὁ Κυριος· Ανανια. [* ♀ pro προς αυτον ὁ Κυριος εν ὁραματι· Ανανια.

12. ανδρα Ανανιαν ονοματι εισελθοντα, [* ♀ pro ανδρα ονοματι Ανανιαν εισελθοντα.

αὐτῳ χειρας, ὁπως [* ♂ pro χειρα.

13. δε * Ανανιας [* — ὁ recent. superscrips.

15. εκλογης εστι μοι ὁυτος [* ♀ pro εκλογης μοι εστιν ὁυτος.

19. ενισχυσεν. εν ταις ἡμεραις εκειναις, εγενετο [* Lect. δε * μετα [* — ὁ Σαυλος.

20. εκηρυσσε τον Ιησουν, ὁτι [* ♂ Ιησουν loco Χριστον.

21. αυτους απαγαγῃ επι [* ♂ pro αγαγῃ.

22. και συνεχεσε τους. [* Recent. συνεχεσε linea subducta notav. et συνεχυνε superscripsit.

24. παρετηρουν τὸ δε και τας πυλας [* Recent. ο punctis notav. et ε superscripsit.

25. δε οἱ μαθηται νυκτος, δια του τειχους καθηκαν αυτον, χαλασαντες [* ♀ pro δε αυτον οἱ μαθηται νυκτος, καθηκαν δια του τειχους, χαλασαντες.

ACT. APOST. Cap. IX. & X.

IX. 28. του Κυριου * ελαλει [* — Ιησου.

29. επεχειρουν ανελειν αυτον fin. [* ♀ pro επεχειρουν αυτον ανελειν.

32. init. εν ταις ἡμεραις εκειναις. Lect.

33. ανθρωπον * ονοματι Αινεαν, εξ [* — τινα. et ♀

37. εν τῳ * ὑπερωῳ [* + τῳ.

39. αναστας δε ὁ * Πετρος [* + ὁ.

40. ὁ Πετρος, και * θεις [* + και.

42. και επιστευσαν * πολλοι επι [* ♀

43. εγενετο δε αυτον * ἡμερας ἱκανας μειναι εν [* ♀ pro εγενετο δε ἡμερας ἱκανας μειναι αυτον εν.

X. 1. init. εν ταις ἡμεραις εκειναις. Lect.

3. φανερως ὡς περι * ὡραν [* ♂ ὡς περι loco ὡσει.

4. μνημοσυνον εμπροσθεν * του Θεου [* ♂ loco ενωπιον.

5. πεμψον ανδρας * εις Ιοππην, και [* ♀ pro πεμψον εις Ιοππην ανδρας, και.

Σιμωνα τινα * ὁς [* + τινα.

6. θαλασσαν * fin. [* — οὑτος λαλησει σοι τι σε δει ποιειν fin.

7. λαλων αυτῳ *, φωνησας [* ♂ pro τῳ Κορνηλιῳ.

9. ὁδοιπορουντων αυτων *, και [* ♂ pro εκεινων.

10. δε αυτων εγενετο * επ' αυτον [* ♂ αυτων εγενετο, loco εκεινων επεπεσεν.

11. καταβαινον * σκευος [* — επ' αυτον.

12. τετραποδα, * και τα ἑρπετα της γης, και [* — και τα θηρια. ♀

14. Κυριε· * ουδεποτε [* — ὁτι.

16. ανεληφθη ἁπαντα * εις [* ♂ loco το σκευος.

17. ὁ ειδε, * ἰδου [* — και.

απεσταλμενοι υπο * του [* ♂ pro απο.

την οικειαν * του [* Recent. ε delevit.

19. Πετρου τι * ενθυμουμενου [* + τι.

ACT. APOST. Cap. X.

X. 20. διακρινομενος ὁτι* εγω [* pro διοτι.

21. init. εν ταις ἡμεραις εκειναις. Lect.

δε ὁ* Πετρος [* + ὁ.

ανδρας * ειπε [* — τους απεσταλμενους απο του Κορνηλιου προς αυτον ειπεν.

22. ακουσαι ῥημα* παρα σου. [* Recent. ῥημα linea subducta notavit, et in marg. ῥηματα adscripsit.

23. επαυριον ανασταs* ὁ Πετρος [* + αναστας.

τινες * αδελφων [* — των recent. hoc superscrips.

απο * Ιοππης [* — της.

24. τῃ δε* επαυριον [* + δε.

25. ποδας αυτους* προσεκυνησεν [* + αυτους.

26. Πετρος ηγειρεν* αυτον λεγων· [* ♀ pro Πετρος αυτον ηγειρε λεγων.

αναστηθι, και γαρ* εγω αυτος [* + γαρ ♂ κἀγω.

28. αλλοφυλω· κἀμοι* εδειξεν ὁ Θεος μηδενα [* ♀ pro αλλοφυλω· και εμοι ὁ Θεος εδειξε μηδενα.

29. μεταπεμφ*εις. πυνθανομαι [* — θ. recent. hoc superscrips.

30. εστη εναντιον* μου [* ♂ loco ενωπιον.

32. και μεταπεμψαι* Σιμωνα [* ♂ pro μετακαλεσαι.

Σιμωνος τινος* βυρσεως [* + τινος.

33. σοι ὑπο του Κυριου* fin. [* ♂ pro Θεου.

34. init. εν ταις ἡμεραις εκειναις. Lect.

στομα αυτου*, ειπεν [* + αυτου.

39. ἡμεις * μαρτυρες [* — εσμεν.

εν * τῃ χωρᾳ [* — τε.

ὁν και* ανειλον [* + και.

44. ετι, εν* ταις ἡμεραις εκειναις [* Lect.

47. ὑδωρ δυναται* τις κωλυσαι, του μη [* ♀ pro ὑδωρ κωλυσαι δυναται τις του μη.

ελαβον ὡς* και ἡμεις fin. [* ♂ loco καθως.

ACT. APOST. Cap. X. XI. XII.

X. 48. ονοματι Ιησου *Χριστου· τοτε. [* ♂ Ιησου Χριστου pro του Κυριου.

XI. 3. ότι εισ*ηλθες προς ανδρας ακροβυστιαν εχοντας, και [* ♀ pro ότι προς ανδρας ακροβυστιαν εχοντας εισηλθες και.

7. ηκουσα δε *και φωνης [* + και.

8. ότι * κοινον τι ή [* — παν. + τι.

10. και ανεσ*πασθη παλιν άπαντα [* ♀ pro και παλιν ανεσπασθη άπαντα.

12. μηδεν διακρι*ναντα ηλθον [* ♂ loco διακρινομενον.

13. αγγελον του *Θεου εν [* + του Θεου.

Ιοππην *, και [* — ανδρας.

16. ελεγεν· ό*τι Ιωαννης [* + ότι.

17. εγω * τις [* — δε.

18. και εδοξ*ασαν τον Θεον [* Recent. terminationem σαν linea subducta notavit, et in marg. ζον adscrips.

19. ουν, εν ταις ήμεραις εκειναις. Lect.

διασπαρεντες *απο της [* ob nexum lect. οί Αποστολοι superscrips.

20. τινες ελθ*οντες εις [* Recent. ελθοντες linea subducta notavit, et in mar. εισελθοντες adscrips.

ελαλουν *και προς [* + και.

21. μετ' αυτων· του ι*ασθαι αυτους πολυς [* + του ιασθαι αυτους.

25. Ταρσον * αναζητησαι [* — ό Βαρναβας.

ευρων *[1], ηγαγεν *[2] εις [*[1] — αυτον. *[2] — αυτον.

28. μεγαν * εσεσθαι [* — μελλειν.

XII. 3. ιδων *δε ότι [* ♂ δε pro και. ♀ pro και ιδων.

5. τον Θεον *περι αυτου [* ♂ loco ύπερ.

6. δε εμ*ελλε ** προαγαγειν αυτον ό 'Ηρωδης

[* ♀ pro δε εμελλεν αυτον προαγειν ό 'Ηρωδης.

** ♂ pro προαγειν.

ACT. APOST. Cap. XII. & XIII.

XII. 8. δε ο*ὑτως. και [* ♂ pro ούτω.

10. δε τ*ην πρωτην [* + την.

ήτις αυτο*ματι ηνοιχθη [* ♂ pro αυτοματη.

11. Πετρος, ε*ν εαυτῳ γενομενος, ειπε [* ♀ pro Πετρος, γενομενος εν εαυτῳ, ειπε.

12. init. εν ταις ήμεραις εκειναις. Lect.

συνιδων τε ὁ Πε*τρος ηλθεν [* ὁ Πετρος ob nexum Lect.

συνηθροισμενοι αδε*λφοι και [* + αδελφοι.

17. διηγησατο * πως [* — αυτοις.

ειπε δε αυ*τοις· Απαγγειλατε [* + αυτοις.

19. εις * Καισαρειαν [* — την.

20. αυτων * απο [* — την χωραν.

21. ήμερᾳ * Ἡρωδης [* — ὁ.

25. init. εν ταις ήμεραις εκειναις. Lect.

Ἱερουσαλημ εις Αν*τιοχειαν πληρωσαντες [* + εις Αντιοχειαν.

XIII. 1. δε * εν [* — τινες.

2. και * Σαυλον [* — τον.

4. init. αυ*τοι μεν [* αυτοι recent. linea subducta notavit, et in marg. ούτοι adscripsit.

ὑπο του ἁ*γιου Πνευματος, κατηλθον [* ♀ pro ὑπο του Πνευματος του ἁγιου, κατηλθον.

εις * Σελευκειαν, [* — την.

εις * Κυπρον [* — την.

6. δε ὁ*λην την νησον [* + ὁλην.

εὑρον ανδ*ρα τινα [* + ανδρα.

7. λογον του Κυ*ριου, fin. [♂ loco Θεου.

8. ὁ μαγος, ου*τως γαρ [* ♂ pro ούτω.

12. επιστευσεν, εκπλη*ττομενος επι [* ♂ loco εκπλησσομενος.

13. init. εν ταις ήμεραις εκειναις. Lect.

περι * Παυλον [* — τον.

ACT. APOST. Cap. XIII. & XIV.

XIII. 15. απεστειλαν *προς αυτους οἱ αρχισυναγωγοι, λεγοντες· [* ♀ pro απεστειλαν οἱ αρχισυναγωγοι προς αυτους, λεγοντες.

15. ει *τις εστιν εν ὑμιν λογος παρακλησεως [* ♀ pro ει εστι λογος εν ὑμιν παρακλησεως. + τις.

25. init. εν ταις ἡμεραις εκειναις. Lect. ποδων *αυτου λυσαι [* + αυτου.

26. ταυτης εξ*απεσταλη fin. [* ♂ pro απεσταλη.

29. ετελεσαν *παντα τα [* — ά.

31. οἱτινες *νυν εισιν αυτου μαρτυρες προς [* ♀ pro οἱτινες εισι μαρτυρες αυτου προς. + νυν.

33. ψαλμῳ γεγρ*απται τῳ δευτερῳ· Υἱος [* ♀ pro ψαλμῳ τῳ δευτερῳ γεγραπται· Υἱος.

39. νομῳ Μ*ωυσεως δικαιωθηναι, [* ♂ pro Μωσεως.

41. θαυμασατε, και επι*βλεψατε, και [* + και επιβλεψατε.

42. δε *αυτων **, παρεκαλουν *** εις [* + αυτων. ** — εκ της συναγωγης των Ιουδαιων· *** — τα εθνη.

43. αυτους *προσμενειν τῃ [* ♂ pro επιμενειν.

44. τῳ * ερχομενῳ [* — δε.
λογον του Κ*υριου fin. [* ♂ pro Θεου.

45. λεγομενοις * βλασφημουντες [* — αντιλεγοντες και.

47. ειναι * εις [* — σε.

49. init. και διεφερετο * ὁ λογος [* — δε. + και.
Κυριου κ*αθ' ὁλης [* ♂ pro δι'.

50. και * Βαρναβαν [* — τον.

51. ποδων * επ' αυτους [* — αυτων.

XIV. 1. Ιουδαιων * τε [* — και λαλησαι οὑτως ὡστε πιστευσαι Ιουδαιων. Recent. hæc in marg. adscrips.
Ἑλληνων πλ*ηθος πολυ, fin. [* ♀ pro Ἑλληνων πολυ πληθος. fin.

2. δε απειθ*ησαντες Ιουδαιοι. [* ♂ loco απειθουντες.

ACT. APOST. Cap. XIV.

XIV. 4. πληθος * · και [* — της πολεως.

6. συνιδοντες, εν ταις ἡμεραις εκειναις. Lect.

κατεφυγον οἱ Απ*οστολοι εις [* + οἱ Αποστολοι, ob nexum Lect.

8. αὑτου *ων, ὁς [* ♂ loco ὑπαρχων.

ουδεποτε περιεπατησεν fin. [* ♂ pro περιεπεπατηκει.

9. ὁυτος ηκο*υσε του [* ♂ pro ηκουε.

ὁτι εχει *πιστιν του [♀ pro ὁτι πιστιν εχει του.

10. φωνῃ, Σοι λεγω εν τῳ ονοματι του Κυριου Ιησου Χριστου, Ανασθητι [* + Σοι λεγω εν τῳ ονοματι του Κυριου Ιησου Χριστου.

13. πολεως *, ταυρους [* — αυτων.

14. αυτων, εξεπη*δησαν εις [* ♂ pro εισεπηδησαν.

15. Θεον * ζοντα [* — τον.

17. αφηκεν, αγαθ*ουργων, ουρανοθεν [* ♂ pro αγαθοποιων.

ἡμιν δι*δους ὑετους και [* ♀ pro ἡμιν ὑετους διδους και.

19. init. διατριβοντων δε αυτων και διδασκοντων, επηλθον απο Αντιοχειας και Ικονιου Ιουδαιοι, και διαλεγομενων αυτων παρῥησιᾳ ανεπισαν τους οχλους αποστηναι απ' αυτων, λεγοντες ὁτι ουδεν αληθες λεγουσιν αλλα παντα ψευδονται, και λιθασαντες αυτον τεθνηκεναι, fin. + διατριβ. &c. ad fin.

20. επαυριον, εν* ταις ἡμεραις εκειναις. [* Lect.

εξηλθεν, ὁ* Παυλος, συν [* + ὁ Παυλος ob nexum Lect.

21. και εἰς* Ικονιον [* + εις.

και εἰς* Αντιοχειαν [* + εις.

22. μαθητων κα*ι παρακαλουντες [* + και.

23. αυτοις κα*τα εκκλησιαν πρεσβυτερους προσευξαμ. &c. [* ♀ pro αυτοις πρεσβυτερους κατ' εκκλησιαν προσευξαμενοι.

μετα νηστ*ειας παρεθεντο [* ♂ pro νηστειων.

ACT. APOST. XIV. & XV.

XIV. 27. ὁσα * ὁ Θεος εποιησε μετ' αυτων, [* ♀ pro ὁσα εποιησεν ὁ Θεος μετ' αυτων.

XV. 2. γενομενης * δε στασεως [* ♂ pro ουν.

4. μετ' αυτων· * και ὁτι ηνοιξε τοις εθνεσι θυραν πιστεως fin. [* + και ὁτι ηνοιξε τοις εθνεσι θυραν πιστεως fin.

5. init. εν ταις ἡμεραις εκειναις. Lect.

7. δε ζητησεως * γενομενης, [* ♂ loco συζητησεως.

αρχαιων * εν ὑμιν εξελεξατο ὁ Θεος δια [* ♀ pro αρχαιων ὁ Θεος εν ἡμιν εξελεξατο δια.

12. εσιγησαν * δε το πληθος ἁπαν, και [* ♀ pro εσιγησε δε παν το πληθος, και ♂

17. ὁπως * εκζητησωσιν [* — αν.

18. init. * ἁ εστι γνωστα ** αυτῳ απ' αιωνος *** fin. [* + ἁ ** + αυτῳ *** — τῳ Θεῳ παντα τα εργα αυτου. et +

20. αλλ' επιστειλαι [♂ pro αλλα.

των ειδωλων, * και του αἱματος, και του πνικτου, και της πορνειας, [♀ pro των ειδωλων, και της πορνειας, και του πνικτου, και του αἱματος,

* και ὁσα αν μη θελωσιν αυτοις γινεσθαι, ἑτεροις μη ποιειν, fin. [* + και usque ad finem.

25. ὁμοθυμαδον, εκλεξ * αμενοις ανδρας [* ♂ pro εκλεξαμενους.

26. τας ἑαυ * των ψυχας αὑτων ὑπερ [* ♀ pro τας ψυχας αὑτων ὑπερ.

28. μηδεν πλε * ιον επιτιθεσθαι [* ♂ loco πλεον.

πλην του * των των επαναγκες fin. [* ♀ pro πλην των επαναγκες τουτων fin.

29. απεχεσθαι ειδωλο * θυτου, και [* ♂ pro ειδωλοθυτων.

πορνειας. Post hanc vocem add. και ὁσα μη θελετε ἑαυτοις γινεσθαι, ἑτεροις μη ποιειν· εξ ὡν.

30. απολυθεντες κατ' * ηλθον εις [* ♂ κατ'ηλθον pro ηλθον.

33. προς τους αποστει * λαντας αυτους fin. [* ♂ loco προς τους Αποστολους fin.

ACT. APOST. Cap. XV. & XVI.

XV. 34. επιμειναι αυτοθι fin. [* ♂ pro αυτου.

35. init. εν ταις ἡμεραις εκειναις. Lect.

36. αδελφους * κατα πασαν [* — ἡμων.

37. δε εβ*ουλετο [* ♂ pro εβουλευσατο.

συμπαραλαβειν * Ιωαννην [* — τον.

38. μη συμπαρα*λαμβανειν τουτον [* ♂ pro συμπαραλαβειν.

XVI. 1. γυναικος * Ιουδαιας [* — τινος.

3. ἁπαντες *ὁτι Ἑλλην ὁ πατηρ αυτου ὑπηρχεν, fin. [* — et + pro ἁπαντες τον πατερα αυτου ὁτι Ἑλλην ὑπηρχεν fin.

4. παρεδιδουν αυτ*αις φυλασσειν [* ♂ pro αυτοις.

5. και επερισ*σευοντο τῳ [* ♂ pro επερισσευον.

7. επειραζον εἰ*ς την [* ♂ pro κατα.

πορευεσθαι * fin. [* — και ουκ ειασεν αυτους το Πνευμα fin.

9. τ*ις Μακεδων ην ἑστως, και παρακαλων [* ♀ pro τις ην Μακεδων ἑστως, παρακαλων.

10. εις * Μακεδονιαν [* — την.

ὁ Θ*εος ευαγγελισασθαι [* ♂ loco Κυριος.

12. κακειθεν * εις [* — τε. ♂ κακειθεν pro εκειθεν.

μεριδος * Μακεδονιας [* — της.

13. της πυ*λης παρα [* ♂ pro πολεως.

14. Θεον, ηκου*σεν· ἡς [* ♂ loco ηκουεν.

15. και π*ας ὁ οικος [* + πας.

αυτης, παρε*καλει, λεγουσα· [* ♂ pro παρεκαλεσε.

16. init. εν ταις ἡμεραις εκειναις. Lect.

17. καταγγελλουσιν ὑ*μιν ὁδον [* ♂ loco ἡμιν.

24. τοιαυτην λαβ*ων, εβαλεν [* ♂ pro ειληφως.

26. δεσμα ανε*ιθη. εξυπνος [* ♂ pro ανεθη.

28. πραξης ἑα*υτῳ κακον [* ♂ pro σεαυτῳ.

31. και π*ας ὁ οικος [* + πας.

ACT. APOST. Cap. XVI. & XVII.

XVI. 32. του Κυριου, * συν παση τη οικια αυτου fin. [* ♂ pro του Κυριου, και πασι τοις εν τη οικια αυτου fin.

37. αυτοι εξαγαγετωσαν * ημας fin. [* ♀ pro αυτοι ημας εξαγαγετωσαν fin.

38. init. απηγγειλαν * [* ♂ pro ανηγγειλαν.

δε οι * ραβδουχοι τοις στρατηγοις ταυτα· [* ♀ pro δε τοις στρατηγοις οι ραβδουχοι τα ρηματα ταυτα.

εφοβηθησαν δε * ακουσαντες [* + δε.

39. ηρωτων * απελθειν απο της πολεως fin. [* ♂ pro εξελθειν.

40. δε απο * της [* ♂ pro εκ.

εισηλθον προς * την [* ♂ loco εις.

XVII. 1. init. εν ταις ημεραις εκειναις. Lect.

δε οι * αποστολοι την [* + οι αποστολοι ob nexum. Lect.

4. και τινες * επιστησαν **, και [* — εξ αυτων. ** pro επεισθησαν.

Ἑλληνων πληθος * πολυ, γυναικων [* ♀ pro Ἑλληνων πολυ πληθος, γυναικων.

5. δε οι Ιουδαιοι * οι απειθουντες, και [* ♀ pro δε οι απειθουντες Ιουδαιοι και.

αγοραιων ανδρας * τινας πονηρους [* ♀ pro αγοραιων τινας ανδρας πονηρους.

την πολιν κατ' * αυτων· και επισταντες ** τη [* ♀ κατ' αυτων και. ** — τε.

αυτους προαγαγειν * εις [* ♂ loco αγαγειν.

7. βασιλεα ετερον * λεγοντες ειναι, Ιησουν fin. [* ♀ pro βασιλεα λεγοντες ετερον ειναι Ιησουν fin.

10. δια * νυκτος [* — της.

11. προθυμιας, * καθ ημεραν [* — το.

13. σαλευοντες * και ταρασσοντες τους [* + και ταρασσοντες.

ACT. APOST. Cap. XVII. & XVIII.

XVII. 14. θαλασσαν· ὑπ*εμειναν δε [* ♂ pro ὑπεμενον.

15. Παυλον, ελθ*ον ἑως [* ♂ loco ηγαγον αυτον.

16. εκδεχομενου τ*ου Παυλου, αυτους παρωξυνετο [* ♀ pro εκδεχομενου αυτους του Παυλου παρωξυνετο.

εν ἑα*υτῳ, θεωρουντος κατειδωλον [* ♂ loco εν αυτῳ, θεωρουντι κατειδωλον.

17. τοις Ιουδαιοις * και [* — και τοις σεβομενοις.

18. δε *και των [* + και.

και * Στωϊκων [* — των.

αναστασιν αυ*του ευηγγελιζετο αυτοις fin. [* ♀ pro αναστασιν αυτοις ευηγγελιζετο fin. + αυτου.

19. τε αυ*τον, επι [* ♂ pro αυτου.

20. γνωναι τ*ινα θελοι [* ♂ loco τι αν.

24. γης ὑπα*ρχων Κυριος, ουκ. [* ♀ pro γης Κυριος ὑπαρχων, ουκ.

26. παν γ*ενος ανθρωπων. [* ♂ pro εθνος.

ὁρισας τεταγ*μενους καιρους. [* ♂ loco προτεταγμενους.

27. τον Θ*εον, ει [* ♂ pro Κυριον.

γε ψελαφ*ησειεν αυτον [* ♂ pro ψηλαφησειαν.

μακραν α*φ' ἑνος ἑκαστου. [* ♂ pro απο ἑνος.

ἡμων απε*χοντα fin. [* ♂ pro ὑπαρχοντα.

31. init. κα*θοτι εστησαν [* ♂ pro διοτι.

32. σου π*ερι τουτου παλιν fin. [* ♀ pro σου παλιν περι τουτου fin.

XVIII. 1. μετα * ταυτα [* — δε.

2. και Πρισκ*ιλαν γυναικα [* — λ.

το προστετ*αχεναι Κλαυδιον [* ♂ pro διατεταχεναι.

Ιουδαιους α*πο της [* ♂ pro εκ.

5. Ιουδαιοις ε*ιναι τον [* + ειναι.

6. εκτιναξαμενος αυ*του τα [* + αυτου.

7. εκειθεν εισ*ηλθεν εις [* ♂ pro ηλθεν.

ACT. APOST. Cap. XVIII. & XIX.

XVIII. 9. ὁ Κυριος * εν νυκτι δι' ὁραματος τῳ [* ♀ pro ὁ Κυριος δι' ὁραματος εν νυκτι τῳ.

13. νομον * αναπειθει ούτος τους [* ♀ pro νομον ούτος αναπειθει τους.

14. μεν * ην [* — ουν.

15. δε ζητη * ματα εστι [* ♂ pro ζητημα.

17. τουτων * εμελλε τῳ Γαλλιωνι fin. [* ♀ pro τουτων τῳ Γαλλιωνι εμελεν fin.

18. αποταξαμενος * αυτοις, εξεπλει. [* + αυτοις.
κειραμενος * εν Κεγχρεαις την κεφαλην· ειχε [* ♀ pro κειραμενος την κεφαλην εν Κεγχρεαις ειχε.

19. εισελθων * επι την [* ♂ pro εις.
συναγωγην, διελε * ξατο τοις [♂ loco διελεχθη.

21. αλλ' αποταξ * αμενος αυτοις, * * και ειπων * * * παλιν· [* ♂ loco απεταξατο. ** + και. *** — δει με παντος την εορτην την ερχομενην ποιησαι εις Ἱεροσολυμα.

22. init. εν ταις ἡμεραις εκειναις. Lect.
* κατελθων ὁ Π * * αυλος εις [* — και. ** + ὁ Παυλος ob nexum. Lect.
ασπασαμενος τους * αδελφους κατεβη [* ♂ loco την εκκλησιαν.

25. κατηχημενος * τον λογον του [* ♂ pro την ὁδον.
του Ι * ησου, επισταμενος [* ♂ pro Κυριου.

26. αυτου * και [* — Ακυλας και Πρισκιλλα, προσελαβοντο αυτον.

XIX. 1. init. εν ταις ἡμεραις εκειναις. Lect.
μερη, * κατ' ελθειν εις [* + κατ'.

3. τε * εις [* — προς αυτους.

4. Ιωαννης * εβαπτισε [* — μεν.

7. ὡσει * δωδεκα fin. [* ♂ pro δεκαδυο fin.

10. Κυριου *, Ιουδαιους [* — Ιησου.

12. ασθενουντας * αποφερεσθαι απο [* ♂ pro επι.

ACT. APOST. Cap. XIX. & XX.

XIX. 12. εκπορευεσθαι ** επεχειρησαν [* ♂ pro εξερχεσθαι. ** — απ' αυτων.

13. τινες και των [* + και. — απο.

λεγοντες· Εξορκιζομεν ὑμας [* ♂ pro Ὁρκιζομεν.

14. ἑπτα υἱοι τουτο [* + υἱοι.

15. ειπεν αυτοις· Τον [* + ν. ** αυτοις.

16. και επιλαβομενος ** ὁ [* ♂ pro εφαλλομενος. ** — επ' αυτους.

πονηρον, * κατεκυριευσας αυτων, και ισχυσε. [* — και. ** ♂ pro κατακυριευσας. *** + και.

17. εγενετο πασι γνωστον Ιουδαιοις [* ♀ pro εγενετο γνωστον πασιν Ιουδαιοις.

21. και την Αχαϊαν [* + την.

εις Ἱερουσολυμα, ειπων· [* ♂ pro Ἱερουσαλημ.

26. μονον της Εφεσου [* + της.

27. λογισθηναι, μελλει ** και [* ♂ pro μελλειν. ** — δε.

καθαιρεισθαι της μεγαλειοτητος αυτης, [* ♂ loco την μεγαλειοτητα.

28. θυμου, εκραξον, λεγοντες· [* ♂ pro εκραζον.

33. οχλου συνεβιβασαν Αλεξανδρον [* ♂ pro προεβιβασαν.

35. εστιν ανθρωπων ὁς [* ♂ pro ανθρωπος.

μεγαλης * Αρτεμιδος [* — θεας.

36. προπετες πρασσειν, fin. [* ♂ loco πραττειν.

37. την Θεον ὑμων [* ♂ pro θεαν.

38. τεχνιται εχουσι προς τινα λογον, αγοραιοι [* ♀ pro τεχνιται προς τινα λογον εχουσιν, αγοραιοι.

39. ἑτερον * ζητειτε [* — επι.

XX. 1. init. θορυβον, μεταστειλωμενος ὁ Παυλος τους μαθητας, και παρακαλεσας, ασπασαμενος δε εξελθε πορευθηναι [* ♂ pro τον θορυβον, προσκαλεσαμενος ὁ Παυλος τους μαθητας, και ασπασαμενος, εξηλθε πορευθηναι.

ACT. APOST. Cap. XX.

XX. 3. γενομενης επι*βουλης αυτῳ ὑπο [* ♂ pro γενομενης αυτῳ επιβουλης ὑπο.

αναγεσθαι *επι την [♂ loco εις.

4. Σωπατρος πυ*ρρου Βερ**ροιαος· Θεσσαλονικεων [* + πυρρου. ** ♂ pro Βεροιαιος.

6. Τρωαδα α*χρι ἡμερων [* ♂ pro αχρις.

7. σαββατων, εν ταις ἡμεραις εκειναις. Lect. συνηγμενων ἡ*μων ** κλασαι [* ♂ pro των μαθητων. hæc superscrips. ** — του.

λογον α*χρι μεσονυκτιου [* ♂ loco μεχρι.

8. ου *ημεν συνηγμενοι [* ♂ pro ησαν.

9. init. καθε*ζομενος δε [* ♂ loco καθημενος.

νεανιας Ευ*τυχος ονοματι, επι [* ♂ pro νεανιας, ονοματι Ευτυχος, επι.

πλειον, * επεσεν [* — κατενεχθεις απο του ὑπνου.

10. συμπεριλαβων α*υτον ειπε, [* + αυτον.

11. ουτως εξ*ηλθε. Ηγαγον [* ♂ pro εξηλθεν.

13. γαρ διατε*ταγμενος ην, μελλων [* ♀ pro γαρ ην διατεταγμενος, μελλων.

15. Σαμον· * τῃ *δε ερχομενῃ [* — και μειναντες εν Τρωγυλλιῳ. ** + δε.

16. init. κε*κρινει γαρ [* ♂ pro εκρινε.

δυνατον *ειη αυτῳ [* ♂ loco ην.

21. πιστιν * εις [* — την.

22. ιδου, δε*δεμενος εγω τῳ πνευματι [* ♀ pro ιδου, εγω δεδεμενος τῳ πνευματι.

αυτῃ συμβη*σομενα μοι [* ♂ pro συναντησοντα.

24. εμαυτῳ ὡ*στε τελειωσαι [* ♂ loco ὡς.

Ιησου Χρι*στου, διαμαρτυρασθαι [* + Χριστου.

25. κηρυσσων το ευ*αγγελιον του Θεου [* ♂ το ευαγγελιον, pro την βασιλειαν.

26. εγω *ειμι απο [* + ειμι.

ACT. APOST. Cap. XX. & XXI.

XX. 28. *του *Κυριου, ἡν* [* ♂ pro *Θεου.*

*δια του *αἱματος του ιδιου* fin. [* ♀ pro *δια του ιδιου αἱματος* fin.

29. *οιδα *, ὁτι* [* — *τουτο.*

32. *δυναμενῳ *ὑμας εποικοδομῆσαι* [* + *ὑμας.*

34. *αυτοι * γινωσκετε* [* — *δε.*

35. *τε τον *λογον του Κυριου* [* ♂ loco *των λογων.*

37. *δε κλαυθ*μος εγενετο παντων· και* [* ♀ pro *τε εγενετο κλαυθμος παντων· και.*

XXI. 4. *ανευροντες *δε τους* [* + *δε.*

*εις Ἱεροσ*ολυμα* fin. [* ♂ pro *Ἱερουσαλημ* fin.

5. *αἰγιαλον, προσευ*ξαμενοι* fin. [* ♂ loco *προσηυξαμεθα.*

6. init. *ησπ*ασαμεθα αλληλους, ανεβημεν, και εις* [* ♂ pro *και ασπασαμενοι αλληλους, επεβημεν εις.*

8. *εξελθοντες *ὑπερι τον* [* ♂ loco *οἱ περι.*

*Παυλον ηλ*θομεν εις* [* ♂ *ηλθον.*

9. *θυγατερες τεσ*σαρες παρθενοι προφητευουσαι* fin. [* ♀ pro *θυγατερες παρθενοι τεσσαρες προφητευουσαι.*

11. *δησας * ἑαυτου* [* — *τε.* ♂ pro *αυτου.*

*χειρας εχ*θρων* fin. [* ♂ loco *εθνων.*

13. *Παυλος, και *ειπε, Τι* [* — *και ειπε.*

*αποθανειν * ἑτοιμως* [* — *εις Ἱερουσαλημ.*

15. *ταυτας παρασ*κευασαμενοι ανεβαινομεν* [* ♂ pro *αποσκευασαμενοι.*

*εις Ἱεροσ*ολυμα* fin. [* ♂ loco *Ἱερουσαλημ.*

17. *ασμενως απε*δεξαντο ἡμας.* [* ♂ pro *εδεξαντο.*

18. *τῃ τε *επαυριον εισῃει.* [* ♂ *τε επαυριον,* pro *δε επιουσῃ.*

*παντες τε οἱ *πρεσβυτεροι παρεγενοντο προς **αυτον* fin. [* ♀ pro *παντες τε παρεγενοντο οἱ πρεσβυτεροι* fin. ** + *προς αυτον.*

ACT. APOST. Cap. XXI. & XXII.

XXI. 20. *τον Θεον· ειπον* [* ♂ loco *Κυριον.*
εισιν εν τοις Ιουδαιοις των [* ♂ *εν τοις Ιουδαιοις* pro *Ιουδαιων.*

22. *δει συνελθειν πληθος· ακουσονται* [* ♀ pro *δει πληθος συνελθειν· ακουσονται.*

24. *ξυρησωνται τας κεφαλας· και γνωσονται παντες* [* ♂ pro *την κεφαλην.* [** ♂ pro *γνωσι.*
ὁτι περι ὧν [* + *περι.*
αυτος φυλασσων τον νομον fin. [* ♀ pro *αυτος τον νομον φυλασσων* fin.

25. *αυτους, αλλα φυλασσεσθαι* ** *το* [* ♂ pro *ει μη.* ** — *αυτους.*
και * *αἷμα* [* — *το.*

26. *τοτε, εν ταις ἡμερ. εκειν. ὁ* [* Lect.

27. *επεβαλον επ' αυτον τας χειρας* fin. [* ♀ pro *επεβαλον τας χειρας επ' αυτον* fin.

28. *παντας πανταχη διδασκων,* [* ♂ loco *πανταχου.*

30. init. *εκινηθει τε* [* ♂ pro *εκινηθη.*

31. *της σπειρας, ὁτι* [* ♂ *σπειρης.*

34. *τι επεφωνουν εν* [* ♂ loco *εβοων.*

36. *λαου, κραζοντες· Αιρε* [♂ pro *κραζον.*

37. *τε εις την παρεμβολην εισαγεσθαι ὁ Παυλος,* [♀ pro *τε εισαγεσθαι εις την παρεμβολην ὁ Παυλος.*

40. *πολλης δε γενομενης σιγης, προσεφωνησε* [* ♀ pro *πολλης δε σιγης γενομενης, προσεφωνησε.*

XXII. 2. *διαλεκτῳ προσεφωνησεν αυτοις* [* ♂ loco *προσεφωνει.*

12. *ανηρ ευλαβης κατα* [* ♂ pro *ευσεβης.*
κατοικουντων εν Δαμασκῳ Ιουδαιων, [* + *εν Δαμασκῳ.*

13. *αναβλεψον. Και εγω αυτῃ.* [* ♂ pro *κἀγω.*

16. *ονομα αυτου* fin. [* ♂ loco *Κυριου* fin.

17. *και προσευχομενῳ* ** *εν τῳ* [* ♂ pro *προσευχομενου.* ** — *μου.*

ACT. APOST. Cap. XXII. & XXIII.

XXII. 18. σου * μαρτυριαν [* — την.

20. του πρ*ωτομαρτυρος [* + πρωτο.

22. αχρι του* λογου τουτου, και [* ♀ pro αχρι τουτου του λογου, και.

γαρ καθ*ηκει αυτον [* ♂ loco καθηκον.

23. αυτων επι *πλειον, και ρ*ι**πτοντων τα [* + επι πλειον. ** ♂ pro ριπτουντων.

24. χιλιαρχος εισα*γεσθαι αυ**τον εις [♂ pro αγεσθαι. ** + αυτον.

25. δε πρωε*τειναν αυτον [* ♂ pro προετεινεν.

τον εφε*στωτα εκατονταρχον [* ♂ loco εστωτα.

26. προσελθων τ*ῳ χιλιαρχῳ απηγγειλε, λεγων. [* ♀ pro προσελθων απηγγειλε τῳ χιλιαρχῳ, λεγων.

Ῥωμαιος εστ*ιν fin. [* ♂ pro εστι.

27. μοι, * συ [* — ει.

28. απεκριθη δε* ο χιλιαρχος [* ♂ δε pro τε.

30. κατηγορειται υ*πο των Ιουδαιων, [* ♂ loco παρα.

αυτον *, και [* — απο των δεσμων.

εκελευσε συνε*λθειν τους [* ♂ pro εκελευσεν ελθειν τους.

και π*αν το [* ♂ loco ὅλον.

συνεδριον *· και [* — αυτων.

XXIII. 1. init. ε*ν ταις ἡμεραις εκειναις, ατενισας [* + Lect.

δε τ*ῳ συνεδριῳ ὁ Παυλος, ειπεν. [* ♀ pro δε ὁ Παυλος τῳ συνεδριῳ, ειπεν.

της ω*ρας fin. [* ♂ loco ἡμερας.

2. Ανανιας εκε*λευσε τοις [* ♂ pro επεταξε.

4. Θεου λοιρ*εις; [♂ pro λοιδορεις;

5. ὁτι Αρχ*ιερευς εστιν· γεγραπται. [* ♀ pro ὁτι εστιν Αρχιερευς· γεγραπται.

6. εστι Φαρ*ισευων, το δε ἑτερον Σαδδουκαιων, εκραξεν· [* ♀ pro εστι Σαδδουκαιων, το δε ἑτερον Φαρισαιων, εκραξεν.

ACT. APOST. Cap. XXIII.

7. αυτου *ειποντος, εγενετο. [* ♂ loco λαλησαντος.

9. *ανασταντες *τινες των Γραμματεων [* ♂ pro ανασταντες οἱ Γραμματεις.

10. στασεως, *φοβηθεις ὁ χιλιαρχος [♂ pro ευλαβηθεις.

11. Θαρσει *· ὡς [* — Παυλε·

12. ποιησαντες *συστροφην Ιουδαιοι, ανεθεμ. &c. [* ♂ pro ποιησαντες τινες των Ιουδαιων συστροφην, ανεθεμ. &c.

ἑαυτους *, μητε [* — λεγοντες.

13. την συνομοσιαν *ποιησαμενοι fin. [* ♂ pro συνωμοσιαν πεποιηκοτες fin.

15. ὁπως * καταγαγῃ **αυτον ***εις ὑμας. [* — αυριον. ** ♀ pro αυτον καταγαγῃ. *** ♂ pro προς.

εσμεν * ανελειν [* — του.

16. Παυλου την *ενεδραν, παραγενομενος. [* ♂ loco το ενεδρον.

18. τον *νεανισκον αγαγειν [* ♂ pro νεανιαν.

20. ὁτι * Ιουδαιοι [* — οἱ.

αυριον *τον Παυλον καταγαγης εις το συνεδριον, [* ♀ pro αυριον εις το συνεδριον καταγαγης τον Παυλον.

ὡς *μελλοντα τι [* ♂ pro μελλοντες.

21. γαρ * εξ αυτων [* — αυτον.

νυν εισι ἑτοιμοι προσδεχομενοι [♀ pro νυν ἑτοιμοι εισι προυσδεχομενοι.

22. τον *νεανισκον παραγγειλας [* ♂ pro νεανιαν.

24. προς *Φιληκα τον [* ♂ pro Φηλικα.

25. επιστολην *εχουσαν [* — περι.

26. ἡγεμονι *Φιληκι χαιρειν. [* ♂ pro Φηλικι.

27. εξειλομην *, μαθων [* — αυτον.

28. δε *επιγνωναι την [* ♂ loco γνωναι.

κατηγαγον * εις [* — αυτον.

ACT. APOST. Cap. XXIII. & XXIV.

XXIII. 29. δεσμων εχ*οντα εγκλημα fin. [* ♀ pro δεσμων εγκλημα εχοντα fin.

30. ανδρα * εσεσθαι ** εξ***αυτων [* — μελλειν. ** — ὑπο των Ιουδαιων. *** ♂ pro εξαυτης.

33. παρεστησαν * τον [* — και.

35. πραιτωριῳ * Ἡρωδου [* — του.

XXIV. 3. κρατιστε Φι*ληξ, μετα [* ♂ pro Φηλιξ.

6. ηθελησαμεν κρι*ναι fin. [* ♂ loco κρινειν.

8. κελευσας κ*αι τους [* + και.

κατηγορους * ερχεσθαι. [* — αυτου.

9. init. συνε*πεθεντο δε [* ♂ pro συνεθεντο.

10. απεκριθη τ*ε ὁ [* ♂ loco δε.

11. ἡμεραι * δεκαδυο [* — ἡ.

13. παραστησαι * δυνανται [* — με.

14. αἱρεσιν, ο*ὕτως λατρευω. [* ♂ pro οὕτω.

15. εχων π*ρος τον. [* ♂ pro εις.

16. εν τουτῳ κ*αι αυτος [* ♂ loco δε.

ασκω, απροσ*κοπτον [* ♂ pro απροσκοπον.

συνειδησιν εχ*ων προς [* ♂ pro εχειν.

17. ετων * πλειονων [* — δε

18. τινες * απο [* — δε.

19. οὑς εδ*ει επι [* ♂ pro δει.

21. ἧς εκεκρ*αξα ἑστως [* ♂ loco εκραξα.

εγω ση*μερον κρινομαι ὑφ' ὑμων. [* ♀ pro εγω κρινομαι σημερον ὑφ' ὑμων.

22. ὁ Φι*ληξ ανεβαλετο (*) [* ♂ pro Φηλιξ.

24. ὁ Φι*ληξ συν [* ♂ pro Φηλιξ.

τῃ ιδιᾳ γυν*αικι ουσῃ [* ♂ loco γυναικι αυτου.

25. ὁ Φι*ληξ απεκριθη [* ♂ pro Φηλιξ.

26. Παυλου, ἱν*α απολυσῃ αὐτον [* ♂ loco ὁπως λυσῃ.

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* The *Complutensian Edition*, and the *Codex Ravianus*, also read Φιληξ.

ACT. APOST. Cap. XXIV. XXV. XXVI.

XXIV. 27. ὁ Φίλ*ηξ Πορκιον [* ♂ pro Φηλιξ.
ὁ Φίλ*ηξ κατελιπε [* ♂ pro Φηλιξ.

XXV. 2. ὁ τε* Αρχιερευς [* + τε.

5. τουτῳ ατ*οπον κατ**εγορειτωσαν αυτου. [* + ατοπον. ** ♂ pro κατηγορειτωσαν.

8. Ὅτι * ουτε [* — ουτε εις τον νομον των Ιουδαιων.

13. τινων, εν ταις ἡμ*εραις εκειναις, Αγριππας. [* + Lect.

14. ὑπο Φιλ*ηκος, δεσμιος· [* ♂ pro Φηλικος.

19. περι * τινος [* — της ιδιας δεισιδαιμονιας ειχον προς αυτον, και περι.

20. περι τ*ουτων ζητησιν [* ♂ pro τουτου.

22. Φηστον ειπ*εν· Εβουλομην. [* ♂ pro εφη.

23. Τῃ δ*ε επαυριον [* ♂ loco ουν.

24. περι τ*ουτου παν [* ♂ loco ού.
δειν αυ*τον ζῆν μηκετι. [* ♀ pro δειν ζῆν αυτον μηκετι.

25. δε λαβ*ομενος μηδεν [* ♂ loco καταλαβομενος.

XXVI. 1. init. εν ταις ἡ*μερ. εκειν. Lect.
Αγριππας δε ὁ βασ*ιλευς προς [* + ὁ βασιλευς.

2. μακαριον, ἐ*πι σου μελλων απολογεισθαι σημηρον· fin. [* ♀ pro μακαριόν, μελλων απολογεισθαι επι σου σημερον.

7. ὑπο * Ιουδαιων [* — των.

12. εις * Δαμασκον [* — την.

14. ηκουσα φωνης λ*εγουσης προς [* ♂ loco φωνην λαλουσαν.
και λεγ*ουσης τῃ [* ♂ loco λεγουσαν.

16. init. ἀλ*λ' αναστηθι [* ♂ pro αλλα.

17. ούς * ἐγ**ω σε αποσ***τελω fin. [* — νυν. ** + εγω. *** ♂ pro αποστελλω.

18. και ἀπ*ο της [* + απο.

21. με συλλ*αβομενοι οἱ Ιουδαιοι εν [* ♀ pro με οἱ Ιουδαιοι συλλαβομενοι εν.

ACT. APOST. Cap. XXVI. XXVII. XXVIII.

XXVI. 22. *εστηκα, μαρτυρομενος μικρῳ* [* ♂ pro *μαρτυρουμενος.*
και Μοϋσης fin. [* ♂ loco *Μωσης.*
25. *αλλα αληθειας* [* ♂ pro *αλλ'.*
26. *αυτον * τουτων ** πειθομαι* [* — *τι.* ** — *ου.*
γαρ εν γωνιᾳ πεπραγμενον τουτο εστι fin. [* ♀ pro *γαρ εστιν εν γωνιᾳ πεπραγμενον τουτο* fin.
30. *και παντες οἱ* [* + *παντες.*

XXVII. 1. *Ιταλιαν, παρεδιδου τον* [* ♂ pro *παρεδιδουν.*
2. *πλοιω Αδραμυτ*ηνῳ, μελλοντι πλειν εις τους* [* — *τ.* ** ♂ pro *μελλοντες.* *** + *εις.*
3. *Ιουλιος χρησαμενος τῳ Παυλῳ, επετρεψε* [* ♀ pro *Ιουλιος τῳ Παυλῳ χρησαμενος, επετρεψε.*
προς τους φιλους [* + *τους.*
6. *πλοιον Αλεξανδρηνον πλεον* [* ♂ pro *Αλεξανδρινον.*
8. *εγγυς πολις ην Λασαια.* [* ♀ pro *εγγυς ην πολις Λασαια.*
9. *δια το ἡδη και την νηστειαν παρεληλυθεναι.* [* ♀ pro *δια το και την νηστειαν ἡδη παρεληλυθεναι.*
10. *του φορτιου και* [* ♂ pro *φορτου.*
17. *την Συρτην εκπεσωσι* [* ♂ pro *Συρτιν.*
23. *μοι ταυτῃ τῃ νυκτι αγγελος* [* ♀ pro *μοι τῃ νυκτι ταυτῃ αγγελος.*
29. *τοπους εκπεσωμεν, εκ* [* ♂ loco *εκπεσωσιν.*
39. *ει δυνατον, εξῶσαι* [* ♂ pro *δυναιντο.*
42. *εκκολυμβησας διαφυγη* fin. [* ♂ pro *διαφυγοι.*

XXVIII. 1. *Και διασωθεντε, τοτε* [* ♂ pro *διασωθεντες.*
3. *θερμης διεξελθουσα καθηψε* [* ♂ pro *εξελθουσα.*
6. *ελεγον αυτον Θεον ειναι* fin. [* ♀ pro *ελεγον Θεον αυτον ειναι.*
7. *ἡμερας * φιλοφρονως* [* — *τρεις ἡμερας.*
8. *δυσεντερια * κατακεισθαι* [* — *συνεχομενον.*

ACT. APOST. Cap. XXVIII.

XXVIII. 8. και επευξ*αμενος, ** και επιθεις [* ♂ pro προσευξαμενος. ** — και.

11. μηνας ηχ*θημεν εν [* ♂ pro ανηχθημεν.

νησῳ, Αλεξ*ανδρηνῳ, παρασημῳ [* ♂ pro Αλεξανδρινῳ.

14. εις * Ῥωμην [* — την.

23. οἷς εξ*εθετο διαμαρτυρομενος [* ♂ pro εξετιθετο.

αυτους * περι [* — τα.

26. και ειπ*ον· Ακοῇ [* ♂ loco ειπε.

30. πορευομενους εἰς αυτον [* ♂ pro προς.

AD ROMANOS.

Cap. I. 7. ἁγιοις· αδελ*φοι· Χαρις [* + Lect.

11. 12. στηριχθηναι * εν ὑμιν δια &c. [* — ὑμας· Τουτο δε εστι, συμπαρακληθηναι.

13. ἱνα τινα* καρπον σχω [* ♀ τινα.

15. init. Οὑτω*ς το [* + ς (*).

18. init. αδελ*φοι αποκαλυπτεται [* + Lect.

28. init. αδελ*φοι ** καθως ουκ [* + Lect. ** — και.

εδοκιμασαν οἱ ασ*εβεις τον Θεον [* + Lect.

II. 5. αποκαλυψεως κα*ι δικαιοκρισιας [* + και.

10. init. αδελ*φοι δοξα [* + Lect.

14. init. αδελ*φοι ὁταν [* + Lect.

17. init. ἰδ*ε, συ [* ♂ loco ιδε.

20. init. Πε*δευτην αφρονων [* ♂ αι in ε.

28. init. αδελ*φοι συ [* + Lect.

29. εκ * Θεου [* — του.

III. 7. ει δ*ε ἡ [♂ pro γαρ.

8. βλασφημουμεθα, * καθως [* — και.

(*) In every place where the printed edition reads οὑτω, this Codex has οὑτως.

AD ROMANOS, Cap. III. IV. V. VI.

III. 10. γεγραπται * · Ουκ [* — ὁτι.

13. ὁ λαρυ*ξ αυτων [* — γ.

19. init. αδελ*φοι οιδαμεν [* + Lect.

20. ενωπιον τ*ου Θεου fin. [* ♂ loco αυτου.

28. init. αδελ*φοι λογιζομεθα]* + θ Lect.

30, 31. finem inter v. 30, et init. v. 31 nonnulla sunt erasa, textus vero integer.

IV. 1. Τι ερουμεν ο*υν Αβρααμ [* ♀ ουν pro τι ουν.

4. init. αδελ*φοι τῳ [* + Lect.

κατα * οφειλημα [* — το.

7. ὧν αφειθ*ησαν αἱ [* ♂ pro αφεθησαν.

11. λογισθηναι * αυτοις [* — και.

12. ιχνεσι της πιστ*εως της εν ** ακροβυστιᾳ του [* ♀ ** — τῃ.

13. init. αδελ*φοι ου [* + Lect.

15. οργην κατεργαζ*ηται· ού [* ♂ η pro ε.

25. την δικαιο*συνην ἡμων [♂ ο pro ω.

V. 10. init. αδελ*φοι ει [* + Lect.

14. μεχρι Μα*υσεως και [* + υ et super ω ultim. script. ο.

15. χαριτι * του [* — τῃ.

17. init. αδελ*φοι ει [* + Lect.

19. οἱ πολλοι, ούτ*ως και [* + ς. Post πολλοι bis script. verba: και δια της παρακοης usque πολλοι, quæ autem deleta sunt.

VI. 3. ὁτι αδελ*φοι ὁσοι [* + Lect.

ὁσοι ε*ις Χριστον **, εβαπτισθημεν [* ♀ ** — Ιησουν.

4. πατρος, ούτ*ως και [* + ς.

11. αδελ*φοι ούτως και [* + Lect.

18. init. αδελ*φοι ελευθερ. &c. [* + Lect.

19. σαρκος ὑμων· * δουλα τῃ ακαθαρσιᾳ [* — ὡσπερ γαρ παρεστησατε τα μελη ὑμων. Alius hæc omissa in marg. adjecit.

AD ROMANOS, Cap. VII. VIII. IX.

VII. 1. αδελφοι,* γινωσκουσι, [* + Lect. τοις Minio superscrips.

VIII. 2. init. αδελφος ὁ [* + Lect.

11. δια του ενοικουντος αυτου Πνευματος εν [* ♂ pro το ενοικουν &c.

14. init. αδελφοι ὁσοι [* + Lect.

15. init. εν ᾧ ικραζομεν [* + ι.

19. Θεου *εκδεχεται fin. [* — απ.

22. init. αδελφοι οιδαμεν [* + Lect.

23. υἱοθεσιαν *εκδεχομενοι [* — απ.

26. ασθενειαις ὑμων· το [* ♂ pro ἡμων.

τι προσευξομεθα καθο [* ♂ ο pro ω.

οιδαμεν, αλλα αυτο [* + α.

28. init. αδελφοι οιδαμεν [* + Lect.

εις το αγαθον [* + το.

28, 29. αγαθον * προεγνω [* (— τοις κατα προθεσιν κλητοις ουσιν. ὁτι ούς) in marg. adscrips.

34. εστιν εκ δεξιων του [* ♂ pro εν δεξια.

35. αγαπης του Θεου; θλιψις [* ♂ pro Χριστου.

IX. 3. απο * Χριστου [* — του.

6. Θεου· αδελφοι ου [* + Lect.

11. εκλογην προθεσις του Θεου μενη, [* ♀

15. γαρ Μωϋσει λεγει· [* ♂ Μωση.

16, 17. αρα ουν ου * του Θεου λεγει [* — του θελοντος, ουδε του τρεχοντος, αλλα του ελεουντος του Θεου, hæc omissa in marg. adjecta sunt.

18. init. αδελφοι αρα [* + Lect.

27. Ισραηλ· ὡσει αμμος [* ♂ pro ὡς ἡ.

32. αλλ' ὡ* εξ εργων [* — ς.

λιθῳ προσκομ*ατος fin. [* — μ secundum.) του.

33. λιθον προσκομ*ατος, και [* — μ secundum.

AD ROMANOS, Cap. X. XI. XII. XIII. XIV.

X. 19. *μη ουκ εγνω Ισραηλ* ; [* ♀ pro *μη Ισραηλ ουκ εγνω* ;
πρωτος Μωϋσης λεγει [* + *υ*.
XI. 8. *σημερον* * fin. [* — *ἡμερας*.
9. *λεγει· Γεννηθητω ἡ* [* + *ν*.
13. init. *αδελφοι ὑμιν* [* + Lect.
19. *Εξεκλασθησαν* * *κλαδοι* [* — *οἱ*.
εγω ενκεντρισθω fin. [* ♂ pro *εγκ.* &c.
21. *κατα φυσι* * *κλαδων* [* — *ν*.
σου φεισεται fin. [* ♂ *ε* pro *η*.
23. *γαρ ὁ Θεος εστι παλιν* [* ♀ pro *εστιν ὁ Θεος*.
25. init. *αδελφοι ου* [* + Lect.
33. *σοφιας Θεου και γνωσεως ὡς* [* ♀
XII. 1. init. *αδελφοι παρακαλω* [* + Lect.
4. init. *αδελφοι καθαπερ* [* + Lect.
6. init. *αδελφοι εχοντες* [* + Lect.
18. init. * *ειρηνευοντες* [* — *ει δυνατον, το εξ ὑμων, μετα παντων ανθρωπων* in marg. adscrips.
20. *πυρος σωρευσης επι* [* ♂ *ης* pro *εις*.
XIII. 1. init. *αδελφοι πασα* [* + Lect.
με ὑπο Θεου [* ♂ *απο*.
11. *και τουτον, ειδοτες* [* + *ν*.
εγερθηναι· αδελφοι νυν [* + Lect.
σωτηρια, * *ὁτε* [* — *η*.
XIV. 6. *ου φρονει· και ὁ εσθιων* [* + *και*.
9. init. *αδελφοι εις* [* + Lect.
Χριστος * *απεθανε* [* — *και*.
και *ἐζησεν, ἱνα* [* — *αν*.
14. *δι'* **αυτου· ει* [* — *ἐ*.
15. *εκεινον απολ*υε, ὑπερ* [* — λ alterum.
19. *ουν αδελφοι τα* [* + Lect.
22. *κατα σεαυτον εχε* [* + *ἐ*.

AD ROMANOS, Cap. XIV. XV. XVI.

XIV. 23. *αμαρτια εστιν* fin. [* + finem hujus cap. excipiunt versus tres posteriores cap. 16, variantibus carentes, (vid. MILLIUS et WETSTEN.) viz. Τῳ δε δυναμενῳ usque αιωνας· αμην.

XV. 7. init. *αδελφοι, διο* [* + Lect.

13. *χαρας και ευφροσυνης εν* [* ℵ pro *ειρηνης*.

14. *δυναμενοι και αλλους νουθετειν* [* ℵ loco *αλληλους*.

17. init. *αδελφοι εχω* [* + Lect.

προς τον Θεον [* + *τον*.

20. *μη επι αλλοτριον* [* + *ί*.

24. *την Ἱσπανιαν, ελευσομαι* [* + *ί*.

ὑφ' ἡμων προπεμφθηναι [* ℵ pro *ὑμων*.

28. *την Ἱσπανιαν* fin. [* + *ί*.

30. init. *αδελφοι, παρακαλω* ** *ὑμας δια* [* + Lect. ** — *δε*.

δια του ονοματος του Κυριου. [* + *του ονοματος*.

XVI. 1. init. *αδελφοι, συνιστημι* [* + Lect.

5, 6. *εκκλησιων.* * Ασπασασθε Μαριαμ [* — Ασπασασθε Επαινετον *τον αγαπητον μου, ὁς εστιν απαρχη της* Αχαϊας *εις* Χριστον.

9. Ασπασασθε Ουρ*ανον *τον* [* — *β*. Sed post *ου* litera fere extincta et formam *του ρ* præ se ferens aliquantulum perlucet.

ἡμων εις Χριστον [* ℵ pro *εν* Χριστῳ.

20. *ὑμων αμην* fin. [* + *αμην*.

25, 26, 27. * ..... [* — Hi tres ultimi vers. Τῳ δε δυναμενῳ usque *αιωνας αμην* desunt. Vid. cap. XIV. finem, cui adhærent.

Subscript. *διακονου* * fin. [* — Της *εν* Κεγχρεαις εκκλησιας.

AD I. CORINTH. Cap. I. II. III. IV.

Cap. I. 3. init. αδε*λφοι, χαρις [* + Lect.

10. init. αδε*λφοι, παρακαλω ** ὑμας δια [* ♀ αδελφοι. ** — δε.

15. ονομα εβα*πτισθητε fin. [* ♂ pro εβαπτισα.

18. init. αδε*λφοι οἱ [* + Lect.

γαρ * του [* — ὁ.

20. κοσμου * fin. [* — τουτου.

26. init. αδε*λφοι, βλεπετε [* + Lect.

ὑμων, * ὁτι [* — αδελφοι.

πολλοι ευ*γενεις ου πολλοι δυνατοι αλλα [* ♀ pro πολλοι δυνατοι, ου πολλοι ευγενεις.

29. ενωπιον τ*ου Θεου fin. [* ♂ pro αυτου.

II. 2. εκρινα τ*ι ειδεναι ** εν [* ♂ του. ** — τι.

3. init. κ*ἀγω εν [* ♂ pro καὶ εγω.

4. σοφιας * αλλ' [* — λογοις.

6. init. αδε*λφοι, σοφ. [* + Lect.

7. λαλουμεν Θ*εου σοφιαν εν [* ♀ pro σοφιαν Θεου.

9. γεγραπται· αδε*λφοι, Ἁ [* + Lect.

10. δε απεκ*αλυψε ὁ Θεος δια [* ♀ pro ὁ Θεος απεκαλ. &c.

11. ουδεις εγν*ωκεν, ει [* ♂ pro οιδεν.

III. 1. init. κ*ἀγω, αδελφοι [* ♂ pro και εγω.

ηδυνηθην ὑ*μιν λαλησαι [* ♀ pro λαλησαι ὑμιν.

3. ερις *, ουχι [* — και διχοστασιαι.

9. init. αδε*λφοι, Θεου [* + Lect.

11. Ι*ησους * Χριστος [* — ὁ.

18. init. αδε*λφοι, μηδεις [* + Lect.

IV. 1. init. αδε*λφοι, ούτως [* + Lect.

5. ὡστε, αδε*λφοι, μη [* + Lect.

9. ὁτι, αδε*λφοι, ὁ [* + Lect.

11. και γυμ*νιτευομεν, και [* ♂ ι pro η.

14. εντρεπων ἡ*μας γραφω [* ♂ pro ὑμας.

17. init. αδε*λφοι, δια [* + Lect.

AD I. CORINTH. Cap. V. VI. VII.

V. 2. ἵνα *αρθῃ εκ [* — εξ.
6. ὅτι, αδε*λφοι, μικρα [* + Lect.
9. init. αδε*λφοι, εγραψα [* + Lect.
VI. 2. init. *η ουκ [* + η.
ὑμιν κρι*νετε ὁ [* ♂ pro κρινεται.
5. εντροπην ὑ*μων λεγω [* ♂ pro ὑμιν.
ουκ ε*νι εν [* ♂ pro εστιν.
ὑμιν ου*δε εἷς σοφος [* ♀ pro ὑμιν σοφος ουδε εἷς.
7. μεν * ὅλως [* — ουν.
ἥττημα * ὑμιν [* — εν.
8. init. αλλ* ὑμεις [* — α.
10. πλεονεκται, ο*ὐ μεθυσοι [* ♂ pro ουτε.
12. init. αδε*λφοι παντα [* + Lect.
15. εστιν; α*ρα ουν [* ♂ pro αρας. locus radendo correctus videtur.
VII. 5. ἵνα σχολα*σητε τῃ [* ♂ σ pro ζ.
αυτο συνερχε*σθε, ἵνα [* ♂ ε pro η.
7. ὡς * εμαυτον· [* — και.
8. καλον ε*αυτοις [* + ε.
9. γαμησατωσαν. Κρειττ*ον γαρ [* ♂ τ loco σσ.
12. Κυριος· αδε*λφοι, ει [* + Lect.
13. συνευδοκει ε*ἰκειν μετ' [* ♂ ει pro οι.
14. *επειδη αρα [* + δη.
18. ακροβυστιᾳ κεκλη*ται τις μη [* ♀ et ♂ loco ακροβυστιᾳ τις εκληθη; μη.
24. init. αδε*λφοι, ἑκαστος [* + Lect.
εκληθη, * εν [* — αδελφοι.
παρα * Θεῳ [* — τῳ.
29. συνεσταλμενος· ε*στι το λοιπον ἵνα [* ♀ pro συνεσταλμενος· το λοιπον εστιν ἵνα.
34. μεμερισται κ*αι ἡ [* + και.
και τ*ῷ σωματι [* + τῳ.

AD I. CORINTH. Cap. VII. VIII. IX. X.

VII. 34. *και τῳ πνευματι* [* + *τῳ*.

35. *δε, αδελφοι, προς* [* + Lect.

και ευπαρεδρον τῳ [* ♂ loco *ευπροσεδρον*.

37. *καρδιᾳ εδραιος μη* [* + *εδραιος*.

τῃ ιδιᾳ καρδιᾳ, του [* ♂ pro *καρδιᾳ αυτου*.

39. *δε και κοιμηθῃ* [* + *και*.

VIII. 2. *ει * τις* [* — *δε*

ουδεν εγνω καθως* [* — *κε*.

8. init. *αδελφοι, βρωμα* [* + Lect.

*ουτε * εαν* [* — *γαρ*.

11. *και απολλυται ὁ* [* ♂ loco *απολειται*.

IX. 1. *ουχι Ιησουν * τον* [* — *Χριστον*.

2. *ειμι, αδελφοι, ἡ* [* + Lect.

9. *βουν αλοουντα. Μη* [* ♂ loco *αλοωντα*.

βοων μελλει τῳ [* + *λ*.

13. init. *αδελφοι, ουκ* [* + Lect.

εσθιουσιν ; και οἱ [* + *και*.

18. *ευαγγελιον *, εις* [* — *του Χριστου*.

19. init. *αδελφοι, ελευθερος* [* + Lect.

* *ων* [* — *γαρ*.

24. *βραβειον ; Οὑτως τρεχετε* [* ♂ pro *Οὑτω*.

26. *τοινυν οὑτως τρεχω,* [* ♂ loco *οὑτω*.

X. 1. *θελω γαρ ὑμας* [* ♂ pro *δε*.

2. *τον Μουσην εβαπτισαντο* [* ♂ pro *Μωσην*.

3. *αυτο πνευματικον βρωμα εφαγον* [♀ pro *αυτο βρωμα πνευματικον εφαγον*.

5. *αλλ', αδελφοι, ουκ* [* + Lect.

7. *ὡσπερ γεγραπται·* [* + *περ*.

9. *καθως * τινες* [* — *και*.

αυτων εξεπειρασαν [* + *εξ*.

10. *καθως * τινες* [* — *και*.

11. *τελη του αιωνος κατηντησεν* [♂ loco *των αιωνων*.

12. *ὡστε, αδελφοι, ὁ* [* + Lect.

AD I. CORINTH. Cap. X. XI. XII.

X. 13. ου κατειληφεν ει [* ♂ ου pro ουκ. ** + κατ.

14. της ειδωλολατριας [* ♂ pro ειδωλολατρειας.

21. δαιμονιων· και ου [* + και.

23. init. αδελφοι, παντα [* + Lect.

26. του Κυριου γαρ ἡ [* ♀ pro του γαρ Κυριου ἡ.

28. init. αδελφοι, εαν [* + Lect.

30. ει * εγω [* — γαρ.

XI. 2. ὑμας *, ὁτι [* — αδελφοι.

5. κεφαλην *αυτης [* — ἑ.

γαρ το αυτο εστι ** τῃ [* ♀ pro γαρ εστι και το αυτο τῃ. ** — και.

6. και κειρεσθω· ει [* ♂ loco κειρασθω.

το κειρεσθαι η [* ♂ pro κειρασθαι.

8. init. αδελφοι, ου [* + Lect.

14. φυσις αυτη διδασκει [* + αυτη.

15. περιβολαιου αὐτῃ δεδοται. [* ♀ pro περιβολαιου δεδοται αυτῃ.

20. ουν ἡμιν επι [* ♂ pro ὑμων.

23. init. αδελφοι, εγω [* + Lect.

25. ποιειτε *, εις [* — ὁσακις αν πινητε.

26. γαρ εαν εσθιητε [* ♂ pro αν.

καταγγελ*ετε, [* — λ.

27. και * αἱματος [* — του.

29. αναξιως, του Κυριου κριμα [* + του Κυριου.

31. init. αδελφοι, ει [* + Lect.

XII. 2. ὁτι ὁτε εθνη [* + ὁτε.

6. ενεργηματων εισι*, ὁ [* + ν.

7. init. αδελφοι [* + Lect.

9. τῳ ἑνι Πνευματι [* ♂ loco αυτῳ.

12. init. αδελφοι, καθαπερ [* ♂ Lect.

13. ἑν Πομα εποτισθημεν [* ♂ loco Πνευμα.

21. δε ὁ οφθαλμος [* + ὁ.

AD I. CORINTH. Cap. XII. XIII. XIV. XV.

XII. 23. ἡμων περισσοτεραν ευσχημοσυνην εχει. [* ♀ pro ἡμων ευσχημοσυνην περισσοτεραν εχει.

25. η σχισματα εν [* + τα.

27. init. αδελφοι, ὑμεις [* + Lect.

28. δυναμεις, επειτα χαρισματα [* ♂ loco ειτα.

XIII. 4. init. αδελφοι, ἡ [* + Lect.

ζηλοι * · ου [* — ἡ αγαπη.

9. μερους δε γινωσκομεν [* ♂ loco γαρ.

10. τελειον, * το [* — τοτε.

11. init. αδελφοι, ὁτε [* + Lect.

XIV. 6. εν αποκ*λυψει, η [* — α superscript.

7. μη διδῳ, πως [* ♂ loco δῳ.

9. init. Οὑτως και [* ♂ pro Οὑτω.

12. init. Οὑτως και [* ♂ pro Οὑτω.

15. ουν * ; προσευξομαι [* — εστι.

21. και ουδε ὁυτως [* ♂ pro ουδ' ὁυτως.

23. γλωσσαις λαλωσι, εισελθωσι [* ♂ loco λαλωσιν.

26. ἑκαστος * ψαλμον [* — ὑμων.

οικοδομην γινεσθω fin. [* ♂ pro γενεσθω.

29. δε ἡ δυο [* + ἡ.

35. γαρ εστιν γυναιξιν [* ♂ pro εστι.

37. ὁτι * Κυριου [* — του.

40. Παντα δε ευσχημονως [* + δε.

XV. 1. Αδελφοι, γνωριζω δε ὑμιν, το [* ♀ pro Γνωριζω δε ὑμιν, αδελφοι, το.

ευαγγελιον μου ὁ [* + μου.

7. Ιακωβῳ· επειτα τοις [* ♂ pro ειτα.

10. περισσοτερον παντων αυτων εκοπιασα· [* ♀ pro περισσοτερον αυτων παντων εκοπιασα.

δε μονος, αλλ' [* + μονος.

12. λεγουσι εν ὑμιν, τινες ὁτι [* ♀ pro λεγουσι τινες εν ὑμιν, ὁτι.

AD I. CORINTH. Cap. XV. & XVI.

XV. 13. init. * ουδε [* — Ει δε αναστασις νεκρων ουκ εστιν, hæc omissa alius in marg. adjecit.

14. κενη * και [* — δε.

20. δε, αδελφοι, Χριστος [* + Lect.

23. οἱ του Χριστου [* + του.

29. init. μετα, αδελφοι, τι [* ♂ pro επει. ** + Lect.

ὑπερ αυτων fin. [* ♂ loco των νεκρων.

31. την ὑμετεραν καυχησιν, [* ♂ pro ἡμετεραν.

33. ηθη χρηστα ὁμιλιαι [* ♂ loco χρησθ' ὁμιλιαι.

34. γαρ τινες Θεου εχουσι [* ♀ pro γαρ Θεου τινες εχουσι.

εντροπην ὑμων λεγω [* ♂ loco ὑμιν.

39. init. αδελφοι, ου [* + Lect.

μεν * ανθρωπων, [* — σαρξ.

κτηνων, αλλη δε σαρξ πτηνων, αλλη δε ιχθυων, αλλη δε πετεινων fin. [* ♀ pro αλλη δε ιχθυων, αλλη δε πτηνων. ** + σαρξ et αλλη δε πετεινων.

45. γεγραπται· Εγε*το ὁ [* — νε recent. superscrips.

47. init. αδελφοι, ὁ [* + Lect.

57. τῳ δοντι ἡμιν [* ♂ loco διδοντι.

XVI. 4. init. αδελφοι, εαν [* + Lect.

δε αξιον η του [♀ pro δε η αξιον του.

13. init. αδελφοι, γρηγορειτε, [* + Lect.

17. Στεφανα και Φουρτουνατου και Αχαϊκου, ὁτι [* + και Φουρτουνατου και Αχαϊκου.

19. ασπαζονται * [* — ὑμας αἱ εκκλησιαι της Ασιας.

ὑμας πολλα εν Κυριῳ Ακυλας. [* ♀ pro ὑμας εν Κυριῳ πολλα Ακυλας.

22. Κυριον ἡμων Ιησουν [* + ἡμων.

Subscript. απο Φιλιππου δια [* ♂ loco Φιλιππων.

AD II. CORINTH. Cap. I. II. III.

Cap. I. 5. ἡμας, οὑτως δια [* ♂ pro οὑτω.
δια του Χριστου [* + του.
6. πασχομεν· και ἡ ελπις ἡμων βεβαια ὑπερ ὑμων ειτε παρακαλουμεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας· fin. [* ♀ pro πασχομεν· ειτε παρακαλουμεθα, ὑπερ της ὑμων παρακλησεως και σωτηριας· και ἡ ελπις ἡμων βεβαια ὑπερ ὑμων· fin.
8. init. αδελφοι, ου [* + Lect.
12. init. αδελφοι, ἡ [* + Lect.
15. εβουλομην προτερον, ελθειν προς ὑμας, ἱνα [* ♀ pro εβουλομην προς ὑμας ελθειν προτερον, ἱνα.
16. ὑμων ελθειν εις [* ♂ pro διελθεῖν.
ὑφ' ἡμων προπεμφθηναι εις [* ♂ loco ὑφ' ὑμων προπεμφθηναι εις.
21. init. αδελφοι, ὁ [* + Lect.
22. init. * και [* — ὁ.
24. κυριευομεν της πιστεως, ὑμων αλλα [* ♀ pro κυριευομεν ὑμων της πιστεως, αλλα.

II. 1. παλιν εν λυπῃ προς ὑμας ελθειν, fin. [♀ pro παλιν ελθειν εν λυπῃ προς ὑμας, fin.
3. λυπην επι λυπην εχω [* + επι λυπην.
ὁτι, αδελφοι, ἡ [* + Lect.
5. λελυπηκεν, αλλα απο [* ♂ pro αλλ'.
10. χαριζεσθε, κἀγω και [* ♂ loco και εγω.
13. μου· αλλ' αποταξαμενος [* ♂ pro αλλα.
14. init. αδελφοι, τῳ [* + Lect.
17. οἱ λοιποι, καπηλευοντες [* ♂ loco πολλοι.

III. 1. συνιστανειν ; ἡ μη [* ♂ pro ει.
3. ἡμων, και γεγραμμενη ου [* ♂ loco ἡμων, εγγεγραμμενη ου.
πλαξι καρδιαις σαρκιναις, fin. [* ♂ pro καρδιας.
4. init. αδελφοι, πεποιθησιν [* + Lect.

AD II. CORINTH. Cap. III. IV. V. VI.

III. 6. γραμμα αποκτενει, το [* ♂ pro αποκτειναι.
9. γαρ τῃ διακονιᾳ [* ♂ loco ἡ διακονια.
10. γαρ ου δεδοξασται [* ♂ pro ουδε.
12. init. αδελφοι, εχοντες [* + Lect.
13. καθαπερ Μωυσης ετιθει [* + υ.
προσωπον αυτου, προς [* ♂ pro ἑαυτου.
15. αναγινωσκεται Μωυσης, καλυμμα [* + υ.
18. απο δοξεις εις [* ♂ pro δοξης.
IV. 4. αυγασαι αυτους τον [* ♂ loco αυτοις.
Θεου του αορατου fin. [* + του αορατου.
6. ὁτι, αδελφοι, ὁ [* + Lect.
γνωσεως * του [* — της δοξης.
προσωπῳ Χριστου Ιησου fin. [* ♀ pro προσωπῳ Ιησου Χριστου.
13. init. αδελφοι, εχοντες [* + Lect.
14. Ιησου εξεγερει, και [♂ pro εγερει.
V. 1. init. αδελφοι, οιδαμεν [* + Lect.
4. βαρουμενοι· εφ ᾧ ου [* ♂ εφ' ᾧ loco επειδη.
10. γαρ αδελφοι παντας [* + Lect.
12. ὑμιν, αλλ' αφορμην [* — α.
15. και Χριστος ὑπερ [* + Χριστος.
ὑπερ παντων αποθανοντι [* ♂ loco αυτων.
16. εγνωκαμεν * ὡστε [* — κατα σαρκα Χριστον, αλλα νυν ουκ ετι γινωσκομεν. hæc omissa alia quidem, sed vetusta manus in marg. adscrips.
17. κτισις· ανακαινιζεσθε· τα [* + ανακαινιζεσθε.
19. κοσμον καταλλα*σων ἑαυτῳ [* — σ.
VI. 4. εν αναγκαις, εν διωγμοις, εν στενοχ. &c. [* + εν διωγμοις.
11. init. αδελφοι, το [* + Lect.
16. Θεου μετα ειδωλων [* ♂ pro μετ'.

AD II. CORINTH. Cap. VII. VIII. IX.

VII. 1. αγαπητοι, αδελφοι, καθαρισωμεν [* + Lect.

6. ἡμας * εν [* — ὁ Θεος.

10. init. αδελφοι, ἡ [* + Lect.

11. κατειργασατο * σπουδην; [* — ὑμιν. Alius hoc omissum superscrips.

12. ουχ ἑνεκεν τον [* ♂ εἱνεκεν.

ουδε ἑνεκεν τον [* ♂ εἱνεκεν.

αλλ ἑνεκεν τον [* ♂ εἱνεκεν.

16. θαρῥω * ὑμιν [* — εν.

VIII. 1. init. αδελφοι, γνωριζομεν [* + Lect.

γνωριζομεν δε * την χαριν [* — ὑμιν, αδελφοι. ὑμιν superscript. minio.

4. ἁγιους, * fin. [* — δεξασθαι ἡμας.

6. παρακαλεσαι ὑμας Τιτον, [* ♂ ἡμας.

7. init. * ὡσπερ [* — αλλ'.

εξ ἡμων εν ὑμιν αγαπη. [* ♂ pro ὑμων εν ἡμιν.

9. δι' ἡμας επτωχευσε [* ♂ pro ὑμας.

ἱνα ἡμεις τῃ [* ♂ pro ὑμεις.

πτωχειᾳ πλουτησωμεν fin. [* ♂ pro πλουτησητε.

14. περισσευμα * εις [* — γενηται.

16. init. αδελφοι, χαρις [* + Lect.

19. την αυτην του [* ♂ αυτου.

προθυμιαν ἡμων fin. [* ♂ pro ὑμων.

21. ενωπιον των ανθρωπων [* + των.

22. δε * σπουδαιοτερον. [* — πολυ.

24. ενδειξασθε, * εις [* — και.

IX. 2. ὁ * ὑμων [* — εξ.

4. και εὑρω ὑμας [* ♂ εὑρωσιν vitiose scriptum, sed correctum esse videtur.

ὑμας απαρασκευους, καταισχ. &c. [* ♂ pro απαρασκευαστους.

λεγωμεν ἡμεις) εν [* ♂ pro ὑμεις.

AD II. CORINTH. Cap. IX. X. XI.

IX. 4. ὑποστασει ταυτης της [* ♂ pro ταυτῃ.

5. μη ὡς πλεονεξιαν [* ♂ pro ὡσπερ.

6. init. αδελφοι,** ὁ σπειρων [* + Lect. ** — Τουτο δε.

10. τα γεν*ηματα της [* — ν alterum.

11. δε ὑμων ευχαριστιαν [* ♂ pro ἡμων.

12. ὁτι, αδελφοι, ἡ [* + Lect.

15. χαρις * τῳ [— δε.

X. 6. πασαν παραβασιν και πασαν παρακοην [* + παραβασιν και.

7. βλεπετε; αδελφοι, ει [* + Lect.

8. Κυριος ἡμων εις [* ♂ ἡμιν.

9. ἱνα δε μη [* + δε.

12. συνίστανοντων· αλλ' αυτοι [* — α.

ου συνιουσιν fin. [* + ου συνιουσιν lineâ subductâ notata sunt.

13. ὁυ εμετρησεν ἡμιν [* ♂ pro εμερισεν.

17. Κυριῳ καυχησασθω fin. [* ♂ pro καυχασθω.

XI. 1. init. αδελφοι, οφελον [* + Lect.

μικρον της αφροσυνης· αλλα [* ♂ pro τῃ αφροσυνῃ.

2. ζηλῳ· ἡρμοσαμιν γαρ [* ♂ ι pro η. vit. et correct.

3. ἁπλοτητος και της αγνοτητος της [* + και της αγνοτητος, quæ et lineâ subductâ notata sunt.

5. init. αδελφοι, λογιζομαι [* + Lect.

7. εποιησα, ἑαυτον ταπεινων [* ♂ pro ἑμαυτον.

10. ου φραγησεται εις [* ♂ pro σφραγισεται.

14. ου θαυμα· αυτος [* ♂ pro θαυμαστον.

16. ἱνα κᾳγω μικρον τι καυχησωμαι. [* ♀ pro ἱνα μικρον τι κᾳγω καυχησωμαι.

17. ου κατα Κυριον, λαλω αλλ' [* ♀ pro ου λαλω κατα Κυριον.

21. ησθενησαμεν· αδελφοι, εν [* + Lect.

25. Τρις ερ*αβδισθην, ἁπαξ [* — ρ alterum.

AD II. CORINTH. Cap. XI. XII. XIII.

XI. 26. ποταμων, κινδυνοις * εξ εθνων [* — λῃστων, κινδυνοις εκ γενους, κινδυνοις.)

31. init. αδελφοι, ὁ Θεος [* + Lect.

32. την πολιν Δαμασκηνων, [* ♀ pro την Δαμασκηνων πολιν.

XII. 9. εν ασθενιᾳ τελειουται. [* — ε.

10. init. αδελφοι, διο [* + Lect.

διωγμοις, και εν [* + και.

11. γαρ ὑστερηκα των [* ♂ κ pro σ.

12. τα μεντοι σημεια [* ♂ pro μεν.

ὑπομονῃ, * σημειοις τε και [* — εν. ** + τε.

14. τριτον τουτο ἑτοιμως [* + τουτο.

ὑμων, αλλα ὑμας [* + α ultimum.

τοις γονευσιν θησαυριζειν, [* + ν, εφελκυστικον.

16. ὑμας· αλλα ὑπαρχων [* + α ultimum.

20. init. αδελφοι, φοβουμαι [* + Lect.

XIII. 1. init. ἰδου, τριτον [* + ιδου.

δυο και τριων μαρτυρων [* ♀ pro δυο μαρτυρων &c.

2. παλιν, τινος ου [* + τινος.

3. init. αδελφοι, επει [* + Lect.

4. αλλα ζησομεν συν [* ♂ pro ζησομεθα. Correctura sic mutat.

7. μηδεν· ουχ * ἱνα ὑμεις το καλον [* — ἱνα ἡμεις δοκιμοι φανωμεν, αλλ'.

10. ἡν ὁ Κυριος εδωκε μοι [* ♀ pro ἡν εδωκε &c.

11. και της ειρηνης [* + της.

Subscript. Φιλιππων * δια [* — της Μακεδονιας.)

AD GALAT. Cap. I. II. III.

Cap. I. 3. init. αδελφοι, χαρις [* + Lect.
Κυριου * Ιησου [* — ἡμων.
4. ἑαυτον περι των [* ♂ pro ὑπερ. Quod autem radendo sic mutatum videtur.
αιωνος του πονηρου [* + του.
7. οἱ ταρασ*οντες ὑμας [* — σ alterum.
8. ουρανου ευαγγελιζητε ὑμιν [* ♂ pro ζηται.
11. init. αδελφοι, γνωριζω [* + Lect.
ὑμιν, * το [* — αδελφοι.
12. αλλ' δια αποκαλυψεως [* + α in δια.
17. ουδε απηλθον εις [* ♂ pro ανηλθον.
αποστολους· αλλα απηλθον [* + α in αλλα.
18. init. επιτα μετα τρια ετη ανηλθον [* ♂ ι pro ει.
** ♀ pro ετη τρια.
II. 6. init. αδελφοι, απο [* + Lect.
9. ἡμεις, μεν εις [* + μεν.
11. init. αδελφοι, ὁτε [* + Lect.
13. και Βαρναβαν συνυπαχθηναι αυτων [♂ pro Βαρναβας συναπηχθη.
14. ζης * ουκ [* — και.
16. init. αδελφοι, ειδοτες [* + Lect.
ἡμεις * Ιησουν Χριστον επιστευσαμεν [* — εις.
** ♀ pro Χριστον Ιησουν.
διοτι ου εξ εργων νομου δικαιωθησεται [* ♀ pro ου δικαιωθησεται εξ εργων νομου.
21. init. αδελφοι, ουκ [* + Lect.
III. 1. ὑμας εβασκηνεν τῃ [* ♂ pro εβασκανε.
μη πειθεσθε; οἱς [* ♂ pro πειθεσθαι.
8. init. αδελφοι, προϊδουσα [* + Lect.
10. γεγραπται γαρ· * Ὁτι εν πασι [* — επικαταρατος πας ὁς ουκ εμμενει. ** + ὁτι.

AD GALAT. Cap. III. IV. V.

III. 15. init. αδελφοι, κατα [* + Lect. minio enim adscript. Millio tamen legitur.

17. μετα τετρακοσια και τριακοντα ετη [* ♀ pro μετα ετη τετρα. &c.

18. επαγγελιας εχαρισατο ὁ [* ♂ pro κεχαρισται.

19. ᾧ επηγγειλατο, διαταγεις [* ♂ pro επηγγελται.

21. οντως εκ νομου αν ** ἡ δικαιοσυνη [* ♀ pro οντως αν. ** — ην.

23. του * ελθειν [* — δε.

26. πιστεως * Ιησου Χριστου [* — εν. ** ♂ pro Χριστῳ Ιησου.

28. εἰς * εν [* — εστε.

IV. 2. init. αλλ* ὑπο [* — α ultimum.

8. init. αδελφοι, ** οτε μεν [* + Lect. ** — αλλα. *** ♂ pro τοτε.

13. ασθενειαν * σαρκος [* — της.

22. init. γεγραπτε γαρ, αδελφοι, *** Αβρααμ [* ♂ pro γεγραπται. ** + Lect. *** — ὁτι.

24. ἁτινα εστι* αλληγορουμενα [* — ν, εφελκυστικον.
γαρ εισι * δυο [* — ν, αἱ.
ἡτις εστι * Αγαρ [* — ν, εφελκυσ. &c.

28. init. αδελφοι, ἡμεις ** κατα [* ♀ pro ἡμεις δε, αδελφοι. ** — δε.

V. 3. δε * παντι [* — παλιν.

4. χαριτος εξεπεσετε fin. [* ♂ pro εξεπεσατε.

7. ὑμας ενεκοψε τῃ [* ♂ pro ανεκοψε.

10. αλλο φρονησεται· ὁ [* ♂ pro φρονησετε.

11. εγω * αδελφοι [* — δε.
ει περιτομιν ετι [* ♂ pro περιτομην.

15. μη ὑπ* αλληλων [* — ο ultimum.

17. ἁ εαν θελητε, ** ποιητε [* ♂ pro αν. ** — ταυτα.

AD GALAT. Cap. V. VI.

V. 20. init. ειδωλολατρια*, φαρμακεια [* ♂ pro ειδωλολατρεια.

20, 21. ερεις, * Φθονοι [* — ζηλοι, θυμοι, εριθειαι, διχοστασιαι, αιρεσεις.

22. init. αδελφοι*, ο [* + Lect.

23. πραοτης, εγκρατια*· κατα [* ♂ pro εγκρατεια.

26. μη γενωμεθα* κενοδοξοι, [* ♂ pro γινωμεθα.

VI. 2. init. αδελφοι*, αλληλων [* + Lect.

βαρη βαστα*ζεται, και [* ♂ βασταζετε.

11. init. αδελφοι*, ιδετε [* + Lect.

12. αναγκαζουσιν ημας* περιτεμνεσθαι, [* ♂ pro υμας.

13. οι περιτετμημενοι* αυτοι [* ♂ pro περιτεμνομενοι.

Subscript. init. η* προς [* + η.

AD EPHES.

Cap. I. 3. init. αδελφοι*, ευλογητος [* + Lect.

επουρανιοις εν* Χριστω [* + εν.

5, 6. θεληματος αυτου, * εν ῃ [* — Εις επαινον δοξης της χαριτος αυτου.

7. εν ῳ, αδελφοι*, εχομεν [* + Lect.

10. του πληρωματος* των [* rasurâ quâdam factâ sic leg.

τα επι* τοις [* ♂ pro τε εν.

12. επαινον * δοξης [* — της.

13. σωτηριας ημων*· εν [* ♂ pro υμων.

16. init. αδελφοι*, ου [* + Lect.

18. της καρδιας* υμων [* ♂ pro διανοιας.

21. δυναμεως *, και παντος [* — και κυριοτητος.

22. και, αδελφοι*, παντα [* + Lect.

23. του τα* παντα [* + τα.

AD EPHES. Cap. II. III. IV.

II. 3. ἡμεις * ανεστραφημεν [* — παντες.

4. init. αδελ*φοι, ὁ [* + Lect.

7, 8. Post finem v. 7. et init. v. 8. errore scribæ, initium v. 8. et v. 6. et 7. occurrunt, quæ autem lineâ deleta sunt.

10. αυτου * εσμεν [* — γαρ.

Ιησου επ* εργοις [* — ι in επι.

11. διο, αδελ*φοι, μνημονευετε [* + Lect.

της λεγομ*ενοις περιτομης [* ♂ pro λεγομενης.

14. γαρ, αδελ*φοι, Χρι**στος εστιν [* + Lect. ** +.

17. ειρηνην ἡμ*ιν τοις [* ♂ pro ὑμιν.

18. προσαγωγην * αμφοτεροι [* — οἱ.

19. ουν, αδελ*φοι, ουκετι [* + Lect.

21. πασα * οικοδομη [* — ἡ.

III. 5. ὁ * ἑτεραις [* — εν.

Πνευματι ἁγ*ιῳ. fin. [* + ἁγιῳ.

8. init. αδελ*φοι, εμοι [* + Lect.

παντων * ἁγιων [* — των.

16. Πνευματος ἑα*υτου, εις [* ♂ pro αυτου.

19. ὑπερβαλλουσαν αγ*απην της γνωσεως του [* ♀ pro ὑπερβαλλουσαν της γνωσεως αγαπην του.

IV. 1. init. αδελ*φοι, παρακαλω [* + Lect.

13. ανδρα τελ*ιον, εις [* ♂ loco τελειον.

14. ἱνα, αδελ*φοι, μηκετι [* + Lect.

17. ουν λε*γων και [* ♂ pro λεγω.

νοος ἑα*υτων· fin. [* ♂ pro αὑτων.

25. διο, αδελ*φοι, αποθεμενοι [* + Lect.

28. ταις ιδ*ιαις χερσιν [* + ιδιαις.

32. εχαρισατο ἡμ*ιν fin. [* ♂ loco ὑμιν fin.

V. 1. init. αδελ*φοι, γινεσθε [* + Lect.

8. Κυριῳ· αδελ*φοι, ὡς [* + Lect.

20. init. αδελ*φοι, ευχαριστουντες [* + Lect.

AD EPHES. Cap. V. & VI.

V. 23. ὁτι * ανηρ [* — ὁ.
24. Χριστῳ, ουτ*ως και [* ♂ loco ουτω.
25. init. αδελ*φοι, οἱ [* + Lect.
29. εμισησεν, αλ*λα εκτρεφει [* + pro αλλ'.
33. ἑνα, αδε*λφοι, ἑκαστος [* + Lect.
VI. 6. αλλ' ὡ*ς δουλοι [* ♂ pro ὡς.
7. δουλευοντες ὡ*ς τῳ [+ ὡς.
9. αυτων * Κυριος [* — ὁ.
10. ενδυναμουσθε * εν [— — εν Κυριῳ, και.
13. init. αδελ*φοι, δια [* + Lect.
19. και π*ερι εμου [* ♂ pro ὑπερ.
μοι δ*οθη λογος [* ♂ loco δοθειη.
21. δε ειδ*ειτε και [* ♂ pro ειδητε.
Subscript. init. ἡ* προς [* + ἡ.

AD PHILIPP. Cap. I. & II.

Cap. I. 6. ἡμερας Χρ*ιστου Ιησου fin. [* ♀ pro ἡμερας Ιησου Χριστου fin.
7. και ἐν* τῃ απολογιᾳ [* + εν.
12. init. αδελ*φοι, γινωσκειν [* + Lect.
βουλομαι, * ὁτι [* — αδελφοι.
20. ὁτι, αδελ*φοι, εν [* + Lect.
23. συνεχομαι δ*ε εκ [* ♂ pro γαρ.
26. ὑμων περισ*σευσῃ εν [* ♂ loco περισσευῃ.
27. μονον, αδ*ελφοι, αξιως [* + Lect.
II. 1. ει τ*ι σπλαγχνα [* ♂ pro τινα.
2. αυτο φρ*ονειτε, την [* ♂ loco φρονητε.
4. και τ*ο ἑτερων ἑκαστον fin. [* ♂ pro και τα ἑτερων ἑκαστος fin.
5. init. αδελ*φοι, τουτο [* + Lect.

AD PHILIPP. Cap. II. III. IV.

II. 16. ὁτι, αδ*ελφοι, ουκ [* + Lect.

19. εν Χρ*ιστῳ Ιησου [* ♂ pro Κυριῳ.

20. ὁστις τ*α περι ὑμων γνησιως μεριμνησει fin. [* ♀ pro ὁστις γνησιως τα περι ὑμων μεριμνησει fin.

21. τα * Χριστου [* — του.

24. init. αδ*ελφοι, πεποιθα [* + Lect.

26. ὑμας ιδ*ειν, και [* + ιδειν.

27. αλλα κα*με, ἱνα [* ♂ pro και εμε.

III. 3. πνευματι Θ*εου λατρευοντες, [* ♂ loco Θεῳ.

4. πεποιθησιν * εν [* — και.

τις αλ*λος δοκει πεποιθεναι [* ♀ pro τις δοκει αλλος πεποιθεναι.

5. φυλης Β*ενιαμην, Ἑβραιος [* ♂ pro Βενιαμιν.

8. αλλα μεν* ουν και [* ♂ pro μενουνγε.

ον, αδ*ελφοι, τα [* + Lect.

12. εφ' ᾧ * κατεληφθην [* — και.

ὑπο * Ι**ησου Χριστου fin. [* — του. ** ♀ pro Χριστου Ιησου fin.

17. τους ο*ὑτως περιπατουντας [* ♂ pro οὑτω.

20. init. αδ*ελφοι, ἡμων [* + Lect.

IV. 1. μου, ο*ὑτως στηκετε [* ♂ pro οὑτω.

2. init. ευ*οδιαν παρακαλω, [* ♂ pro ευωδιαν.

4. init. αδ*ελφοι, χαιρετε [* + Lect.

10. init. αδ*ελφοι, εχαρην [* + Lect.

12. οιδα κ*αι ταπεινουσθαι [* ♂ loco δε.

Subscript. init. *ἡ προς [* + ἡ.

AD COLOSS.

Cap. I. 4. αγαπην *ην εχ**εται εις παντας [* ♂ ην loco την. ** + εχεται.

5. αποκειμενην ὑ*μειν εν [* ♂ pro ὑμιν.

AD COLOSS. Cap. I. II. III.

I. 6. καρποφορουμενον, * και αυξανομενον καθως [* + και αυξανομενον.

12. init. αδελφοι, ευχαριστουντες [* + Lect.
τῳ Θεῳ * και πατρι [* + Θεῳ και.

18. init. * αυτος Χριστος εστιν [* — και. ** + Χριστος.

22. θανατου αυτου, παραστησαι [* + αυτου.

23. ὑπο * ουρανον [* — τον.

24. init. αδελφοι, νυν [* + Lect.
τοις παθημασι * ὑπερ. [* — μου.

27. γνωρισαι τι * το πλουτος [* ♂ τι το pro τις ὁ.

28. διδασκοντες * παντα [* — παντα ανθρωπον εν παση σοφια, ἱνα παραστησωμεν.)

II. 1. init. αδελφοι, θελω [* + Lect.
αγωνα * περι [* — εχω.

4. εν πιθανολογια fin. [* ♂ pro πιθανολογια fin.

8. init. αδελφοι, βλεπετε [* + Lect.

13. ὑμας, αδελφοι, νεκρους [* + Lect.
συνεζωοποιησε ἡμας συν [* + ἡμας.

14. αυτο * ηρεν εκ [* ♂ pro ηρκεν.

16. η * ποσει [* — εν.

17. σωμα * Χριστου [* — του.

20. init. αδελφοι, ει [* + Lect.
συν * Χριστῳ [* — τῳ.

21. ἁψῃ, μη * γευσῃ, μη * θιγῃς [* ♂ pro μηδε. ** ♂ loco μηδε.

23. λογον μη * εχοντα [* ♂ pro μεν.

III. 2. επι * γης [* — της.

4. init. αδελφοι, ὁταν [* + Lect.

5. εστιν ειδωλολατρια fin. [* ♂ pro ειδωλολατρεια fin.

12. init. αδελφοι, ενδυσασθε [* + Lect.

13. εχαρισατο ἡμιν, * ούτως και [♂ pro ὑμιν ούτω.

16. εν ευχαριστια ᾀδοντες [* ♂ loco χαριτι.

AD COLOSS. Cap. III. & IV.

III. 17. init. αδε*λφοι, ** παν [* + Lect. ** — και.
η * εργῳ [* — εν.
ονοματι *του Κυριου [* + του.
24. την ανταπο*δωσιν της [* ♂ pro ανταποδοσιν.
IV. 1. δουλοις παρε*χετε, ειδοτες [* ♂ pro παρεχεσθε.
2. init. αδε*λφοι, τῃ [* + Lect.
5. init. αδε*λφοι, εν [* + Lect.
10. init. αδε*λφοι, ασπαζεται [* + Lect.
Subscript. init. *η προς Κολα**σσεις εγραφη [* + ἡ ** ♂ pro Κολασσαεις.

AD I. THESS. Cap. I. & II.

Cap. I. 1. Παυλος και Τι*μοθεος και Σιλουανος [* ♀ pro και Σιλουανος και Τιμοθεος.
2. Θεῳ *περι παντων ὑμων παντοτε [* ♀ pro Θεῳ παντοτε περι &c.
6. θλιψει πο*λλοι, μετα [* ♂ pro πολλῃ.
7. και *εν τῃ Αχαϊᾳ. [* + εν.
9. περι ὑ*μων απαγγελλουσιν [* ♂ pro ἡμων.
10. εκ τ*ων νεκρων [* + των.
II. 1. γαρ, αδε*λφοι, οιδατε [* + αδελφοι.
2. αλλα * προπαθοντες [* — και.
Θεῳ πα*τρι ἡμων [* + πατρι.
7. init. * εγενηθημεν νη**πιοι εν [* — αλλ'. ** ♂ pro ηπιοι.
8. αγαπητοι ἡμων εγεν*ηθητε fin. [* ♂ pro ἡμιν γεγενησθε.
9. init. αδε*λφοι, μνημονευετε γαρ, τον [* ♀ pro Μνημονευετε γαρ, αδελφοι, τον.
14. γαρ, αδε*λφοι, μμηται εγενηθητε, [* ♀ pro γαρ μιμηται εγενηθητε, αδελφοι.

AD I. THESS. Cap. II. III. IV. V.

II. 15. *και ἡμας εκδιωξαντων,* [* ♂ pro *ὑμας.*

19, 20. *παρουσιᾳ; αδελφοι, ὑμεις* [* + Lect.

III. 1. *διο και μηκετι* [* + *και.*

8. *ζωμεν, αδελφοι, εαν* [* + Lect.

ὑμεις στηκετε εν [* ♂ *ε* pro *η.*

9. *Θεου* * fin. [* — *ἡμων.*

IV. 1. *αδελφοι, ερωτω ὑμας* [* ♂ pro *ερωτωμεν.*

2. *Ιησου Χριστου* fin. [* + *Χριστου.*

5. *παθει ατιμιας, καθαπερ* ** *τα* [* ♂ pro *επιθυμιας.*

** — *και.*

6. *και προειπομεν ὑμιν* [* ♂ pro *προειπαμεν.*

8. *εις ὑμας* fin. [* ♂ pro *ἡμας.*

13. init. *αδελφοι, ου θελωμεν δε* [* + Lect. ** + *μεν.*

18. *ὡστε, αδελφοι, παρακαλειτε* [* + Lect.

V. 8. *οντες, υἱοι, νηφωμεν,* [* + *υἱοι.*

9. *ὁτι, αδελφοι, ουκ* [* + Lect.

13. *εν αυτοις* fin. [* ♂ pro *εν ἑαυτοις.*

14. *ολιγοψυχους, ανεχεσθε των* [* ♂ pro *αντεχεσθε.*

21. *παντα δε δοκιμαζοντες· το* [* + *δε.* ** ♂ pro *δοκιμάζετε.*

24. *ποιησει την ελπιδα ὑμων βεβαιαν* fin. [* + *την ελπιδα ὑμων βεβαιαν.*

27. *Κυριον, αναγνωρισθηναι την* [* ♂ pro *αναγνωσθηναι.*

Syllaba *ρι* erasa est.

Subscript. init. *η προς* [* + *ἡ.*

AD II. THESS. Cap. I.

Cap. I. 4. *και της πιστεως* [* + *της.*

8. *ειδοσι τον Θεον* [* + *τον.*

AD II. THESS. Cap. I. II. III.

I. 9, 10. *ισχυος αυτου·* * *και θαυμασθηναι* [* — *οταν ελθῃ ενδοξασθηναι εν τοις ἁγιοις αὑτου.*

12. *Ιησου* * *εν* [* — *Χριστου.*

II. 1. init. *αδελφοι,* * *ερωτωμεν* [* + Lect.

1. *δε ἡμας,* * ** *ὑπερ της* [* ♂ pro *ὑμας* ** — *αδελφοι.*

5. *ὁτι* * *ων* [* — *ετι.*

13. init. *αδελφοι,* * *οφειλομεν* ** *ἡμεις* *** *ευχαριστειν* [* + *αδελφοι.* ** ♀. *** — *δε.*

ὑμων, * *ηγαπημενοι* [* — *αδελφοι.*

III. 5. *εις* * *την ὑπομονην* [* + *την.*

6. init. *αδελφοι,* * *παραγγελλομεν δε ὑμιν, εν.* [* ♀ pro *παραγγελλομεν δε ὑμιν, αδελφοι, εν.*

ἡν παρελαβον * *παρ'* [* ♂ *ον* pro *ε.*

Subscript. init. *ἡ* * *προς* [* + *ὁ.*

AD I. TIMOTH. Cap. I. & II.

Cap. I. 8. init. *τεκνον* * *Τιμοθεε, οιδαμεν* [* + Lect.

9. *βεβηλοις, πατραλοιαις* * *και μητραλοιαις* ** [* ♂ *οι* pro *ῳ.* ** ♂ *οι* pro *ῳ.*

13. *ὑβριστην·* *αλλα* * *ηλεκθην,* [* + *α* vit.

15. init. *τεκνον* * *Τιμοθεε, πιστος* [* + Lect.

18. init. *τεκνον* * *Τιμοθεε, ταυτην* [* + *τεκνον Τιμοθεε.*

σοι, * *κατα* [* — *τεκνον Τιμοθεε,* quæ a prima manu quidem hic scripta, sed ob lectionis init. erasa esse videntur.

II. 1. init. *τεκνον* * *Τιμοθεε, παρακαλω* [* + Lect.

2. *παντων ανθρωπων* * *των* [* + quod autem lineâ deletum est.

8. *και διαλογισμων* * fin. [* ♂ pro *διαλογισμου.*

AD I. TIMOTH. Cap. III. IV. V. VI.

III. 1. init. τεκνον *Τιμοθεε, πιστος [* + Lect.

10. διακονειτωσαν, ανε*κλητοι οντες [* — γ.

13. init. τεκνον *Τιμοθεε, οἱ [* + Lect.

IV. 1. τινες απο* της [* + απο.

και διδασκαλι*ας δαιμονιων, [* ♂ pro διδασκαλικις.

7. δε σ*αυτον προς [* ♂ pro σεαυτον.

9. init. τεκνον *Τιμοθεε, πιστος [* + Lect.

10. μαλιστα δ*ε πιστων [* + δε.

16. init. προ*σεχε σεαυτῳ [* ♂ pro επεχε.

V. 1. init. τεκνον *Τιμοθεε, πρεσβυτερῳ [* + Lect.

4. εστι * αποδεκτον [* — καλον και.

11. init. τεκνον *Τιμοθεε, νεο**τερας δε [* + Lect.

** ♂ ο pro ω.

14. νεωτερας χη*ρας γαμειν, [* + χηρας.

18. Βουν αλοο*υντα ου [* ♂ pro αλοωντα.

21. κατα προσκ*λησιν fin. [* ♂ pro προσκλισιν.

22. init. τεκνον *Τιμοθεε, χειρας [* + Lect.

VI. 5. init. διαπαρα*τριβαι διεφθαρμενων [* ♂ pro παρα-διατριβαι.

11. φευγε· τεκνον *Τιμοθεε, διωκε [* + Lect.

12. ἡν * εκληθης, [* — και.

15. δειξει ὁ* μακαριος [* + ὁ.

17. init. τεκνον *Τιμοθεε, τοις [* + Lect.

ἡμιν παν*τα πλουσιως εις [* ♀ pro πλουσιως παντα εις.

20. την παρα*θηκην φυλαξον [* ♂ pro παρακαταθηκην.

Subscript. init. ἡ* προς [* + ἡ.

πακατιανης ιδ*ου δη και ἡ εκ Λαοδικειας [* + Hæc verba addita sunt.

AD II. TIMOTH. Cap. I. II. III. IV.

Cap. I. 5. *σου Ευνικη· πεπεισμαι* [* ♂ pro *Ευνεικη.*

7. *πνευμα δειλιας, αλλα* [* ♂ pro *δειλειας.*

15. *εστι Φρυγελος και* [* ♂ pro *Φυγελλος.*

II. 1. *μου τεκνον Τιμοθεε, εν*—[* + Lect.

9. *ᾧ κακοπαθων μεχρι* [* ♂ pro *κακοπαθω.*

11. init. *τεκνον Τιμοθεε, πιστος* [* + Lect.

λογος· και πασης αποδοχης αξιος· ει [* + *και πασης αποδοχης αξιος.* (*)

14. *του Χριστου μη* [* ♂ pro *Κυριου.*

19. *πας * ονομαζων* [* — *ὁ.*

20. init. *τεκνον Τιμοθεε, εν* [* + Lect.

III. 6. *και αιχμαλωτιζοντες ** γυναικαρια* [* ♂ pro *αιχμαλωτευοντες.* ** — *τα.*

8. *αντεστησαν Μωϋσῃ, ουτως* [* ♂ pro *Μωϋσει.*

10. *δε, τεκνον Τιμοθεε, παρηκολουθηκας* [* + Lect.

14, 15. finem inter v. 14. et initium v. 15. tota linea est erasa.

16. init. *τεκνον Τιμοθεε, πασα* [* + Lect.

IV. 5. *δε τεκνον Τιμοθεε, νηφε* [* + Lect.

13. *τον φελονην, ὁν* [* ♂ pro *φαιλονην.*

*Τρωαδι *, ερχομενος* [* — *παρα Καρπῳ.*

19. *ασπασαι Πρισκιλαν και* [* ♂ pro *Πρισκαν.*

20. *Τροφιμον * απελιπον* [* — *δε.*

Subscript. init. *ἡ προς* [* + *ἡ.*

εκκλησιας επισκοπον πρωτον χειρο &c. [* ♀ pro *εκκλησιας πρωτον επισκοπον χειρο* &c.

Καισαρι Ῥωμης Νερωνι [* + *Ῥωμης.*

(*) This seems to be taken from 1 Tim. i. 15.

AD TITUM, Cap. I. II. III.

Cap. I. 5. *και, τεκνον* * *Τιτε, καταστησας κατα* [* + Lect. ** ♂ pro *καταστησης.*

9. *κατα* * *διδαχην* [* — *την.*

10. *πολλοι* * *ανυποτακτοι, και* ** *ματαιολογοι* [* — *και.* ** + *και.*

15. init. *τεκνον* * *Τιτε, παντα* [* + Lect.

II. 2. *πρεσβυτας νηφαλεους* * *ειναι* [* ♂ pro *νηφαλιους.*

7. *τυπον καλον* * *εργον, εν* [* ♂ pro *καλων εργων.*

σεμνοτητα, αφθαρσια, fin. [* ♂ loco *αφθαρσιαν,* fin.

8. *περι ημων* * *λεγειν* [* ♂ loco *υμων.*

11. init. *τεκνον* * *Τιτε, επεφανη* [* + Lect.

III. 5. *και ανακαινισεως* * *Πνευματος* [* ♂ pro *ανακαινωσεως.*

7. *κληρονομοι γενομεθα* * *κατ'* [* ♂ pro *γενωμεθα.*

8. init. *τεκνον* * *Τιτε, πιστος* [* + Lect.

12. init. **δασον* [* — *οταν πεμψω Αρτεμαν προς σε η Τυχικον, σπου,* hæc omissa alia quidem, sed vetusta manus in marg. adscrips.

Subscript. init. * *η προς* [* + *ἡ.*

AD PHILEMON.

Cap. I. 1. *δεσμιος Ιησου* * *Χριστου, και* [* ♀ pro *δεσμιος Χριστου Ιησου, και.*

6. *εν ημιν* * *εις* [* ♂ pro *υμιν.*

7. init. *χαραν γαρ πολλην* * *εχον και* [* ♂ pro *χαριν γαρ εχομεν πολλην και.*

10. *παρακαλω δε* * *περι* [* ♂ loco *σε.*

20. *εν Χριστω* * fin. [* ♂ loco *Κυριῳ.*

Subscript. init. * *η προς* [* + *ἡ.*

AD HEB. Cap. I. II. III. IV. V.

Cap. I. 1. προφηταις, επ' *εσχατου των [* ♂ pro επ' εσχατων.

4. αυτους *ειληφεν ονομα [* ♂ loco κεκληρονομηκεν.

5. γαρ *ειπεν ποτε [* ♂ pro ειπε.

II. 2. init. αδε*λφοι, ει [+ Lect.

3. των *ακουοντων εις [* ♂ pro ακουσαντων.

7, 8. αυτον. * Παντα [* — και κατεστησας αυτον επι τα εργα των χειρων σου.

10. της ζ*ωης αυτων [* ♂ loco σωτηριας.

11. γαρ, αδε*λφοι, *ο *ἁγιαζων [* + Lect. ** + ὁ.

16, 17. επιλαμβανεται, * ὁθεν [* — ἀλλα σπερματος Αβρααμ επιλαμβανεται. Alius in marg. adjecit.

III. 1. ἡμων Ιη*σουν Χριστον fin. [* ♀ pro Χριστον Ιησουν.

2. και Μω*υσης εν [* ♂ pro Μωσης.

3. παρα Μω*υσην ηξιωται [* ♂ pro Μωσην.

5. και, αδε*λφοι, Μωσης [* + Lect.

8. μη σκληρ*υνετε τας [* ♂ loco σκληρυνητε.

10. και ειπα*· Αει [* ♂ pro ειπον.

12. init. αδε*λφοι, βλεπετε, μη ποτε [* ♀ pro βλεπετε, αδελφοι, μη ποτε.

13. σκληρυνθη *εξ ὑμων τις απατη [* ♀ pro σκληρυνθη τις εξ ὑμων απατη.

15. ὑμων, * εν [* — ὡς.

16. δια Μω*υσεως fin. [* ♂ loco Μωσεως.

17. κωλα *επεσον εν [* ♂ pro επεσεν.

IV. 2. μη συγκε*κραμενους τη [* ♂ pro συγκεκραμενος.

6. εισελθον *δια απειθειαν [* ♂ loco δι'.

14. init. αδε*λφοι, εχοντες [* + Lect.

V. 4. και, αδε*λφοι, ουχ [* + Lect.

τιμην, αλ*λ' ὁ [* ♂ pro αλλα.

και * Αικρων [* — ὁ.

5. init. ου*τως και [* ♂ pro ουτω.

AD HEB. Cap. V. VI. VII. VIII. IX.

V. 10. υπο * Θεου [* — του.
11. init. αδελφοι, περι [* + Lect.
VI. 1. αρχης * λογον [* — του Χριστου.
9. init. αδελφοι, πεπεισμεθα [* + Lect.
και ουτως λαλουμεν [* ♂ pro ουτω.
13. init. αδελφοι, τῳ [* + Leet.
15. και ουτως μακροθυμησας [* ♂ pro ουτω.
VII. 1. init. αδελφοι, ουτος [* + Lect.
3. Θεου, μενων ἱερευς [* ♂ loco μενει.
4. Αβρααμ δεδωκεν εκ [* ♂ pro εδωκεν.
7. init. αδελφοι, χωρις [* + Lect.
14. ἱερωσυνης Μωυσης ελαλησε [* ♂ pro Μωσης.
16. εντολης σαρκινης γεγονεν [* ♂ pro σαρκικης.
18. init. αδελφοι, αθετησις [* + Lect.
26. init. αδελφοι, τοιουτος [* + Lect.
των ανων γενομενος (*) [* ♂ pro ουρανων.
VIII. 3. και τοιουτον ὁ [* ♂ loco τουτον.
5. κεχρηματισται Μωυσης, μελλων [* ♂ pro Μωσης.
φησι, ποιησεις παντα [* ♂ loco ποιησης.
6. διαφορωτερας τετυχηκε λειτουργιας [* ♂ pro τετευχε.
7. init. αδελφοι, ει [* + Lect.
8. οικον * Ιουδα [* — Ισραηλ και επι τον οικον.
IX. 1. init. αδελφοι, ειχε [* + Lect.
5. ὧν νυν ουκ εστι κατα μερος λεγειν fin. [* ♀ pro ὧν ουκ εστι νυν λεγειν κατα μερος fin.
6. δε ουτως κατεσκευασμενων [* ♂ pro ουτω.
8. init. αδελφοι, τουτο [* + Lect.
11. init. αδελφοι, Χριστος [* + Lect.
14. Πνευματος ἁγιου ἑαυτον [* ♂ loco αιωνιου.

(*) The ουρ may have been omitted; or else, ανων is an abbreviation of ἀνθρωπων.

AD HEB. Cap. IX. X. XI.

IX. 14. Θεῳ, καθαρισει την * [* ♂ pro καθαριει.
18. ὁθεν ουδε ἡ * [* ♂ pro ουδ'.
19. αἱμα * μοσχων [* — των.
μετα και ὑδατος * [* + και.
24. init. αδελφοι, ου * [* + Lect.
25. init. ουδε ἱνα * [* ♂ pro ουδ'.
28. οὑτως και ὁ * [* + και.
X. 1. init. αδελφοι, σκιαν * [* + Lect.
ταις * θυσιαις [* — αυταις.
2. επει * αν [* — ουκ.
μηδεμιαν ετι * εχειν συνειδησιν [* ♀ pro μηδεμιαν εχειν ετι συνειδησιν.
10. εσμεν * δια [* — οἱ.
σωματος * Ιησου [* — του.
11. μεν αρχιερευς * ἑστηκε [* ♂ loco ἱερευς.
19. init. αδελφοι, εχοντες * [* + Lect.
ουν, * παρρησιαν [* — αδελφοι.
26. λαβειν της * αληθειας, την επιγνωσιν ουκ [* ♀ pro λαβειν την επιγνωσιν της αληθειας, ουκ.
32. αναμμνησκεσθε * τας [* — δε.
34. εχειν * ἑαυτοις [* — εν.
35. init. αδελφοι, μη * [* + Lect.
36. γαρ εχεται * χρειαν [* ♂ pro εχετε.
XI. 1. δε πιστης * ελπιζομενων [* ♂ loco πιστις.
4. ετι λαλειτε * fin. [* ♂ pro λαλειται.
6. δει πρωτον * τον [* + πρωτον.
8. init. αδελφοι, πιστει * [* + Lect.
9. παρῳκησεν Αβρααμ * εις ** γην [* + Lect. ** — την.
12. και ὡση * αμμος [* ♂ pro ὡσει.
13. ιδοντες, * και [* — και πεισθεντες.
16. init. νυν * δε [* ♂ pro νυνι.
17. init. αδελφοι, * πιστει [* + Lect.

AD HEB. Cap. XI. XII. XIII.

XI. 18. ελαληθη, * Εν [* — Ὅτι.

23. πιστει Μω*ϋσης γεννηθεις [* ♂ pro Μωσης.

24. init. αδελ*φοι, πιστει Μω**ϋσης μεγας [* + Lect. ** ♂ pro Μωσης.

33. οἱ, αδελ*φοι, ἅγιοι παντες δια [* + αδελφοι, ἅγιοι παντες. Lect.

34. παρεμβολας εκκλ*ίναν αλλοτριων [* ♂ pro εκλιναν.

XII. 1. init. αδελ*φοι, τοιγαρουν [* + Lect.

2. Θεου κεκα*θικεν fin. [* ♂ pro εκαθισεν.

3. ὑπομεμενηκοτα ὑ*περ των [* ♂ pro ὑπο.

5. Υἱε *, μη [* — μου.

9. ἡμων * ειχομεν [* — πατερας.

20. λιθοβοληθησεται * fin. [* — η βολιδι κατατοξευθησεται.

21. και, οὑτω*ς φοβερον [* + ς.

φανταζομενον, Μω*ϋσης ειπεν· [* + υ.

24. ῥαντισμου κρει*ττον λαλουντι [* ♂ pro κρειττονα.

25. init. αδελ*φοι, βλεπετε [* + Lect.

επι * γης [* — της.

25. παραιτησαμενοι χρημα*ζοντα, πολλῳ [* — syllaba τι. Sed superscript.

απ' ουρ*ανου αποστρεφομενοι [* ♂ pro ουρανων.

28. διο, αδελ*φοι, βασιλειαν [* + Lect.

ἧς λατρευ*ομεν ευαρεστως [* ♂ ο pro ω.

XIII. 5. ειρηκεν· * Μη [* — Ου μη σε ανω, ουδ' ου, sed in marg. eadem manus adscript.

7. init. αδελ*φοι, μνημον. &c. [* + Lect.

9. μη παραφ*ερεσθε· καλον. [* ♂ pro περιφερ. &c.

13. τον ονι*δισμον αυτου [* ♂ ι pro ει.

15. Θεῳ, καρπον [* — τουτεστι.

17. init. αδελ*φοι, πεθεσθε [* + Lect.

22. αδελφοι, ανεχεσθα*ι του [* ♂ αι pro ε.

AD HEB. Cap. XIII.

XIII. 23. *μεθεις (εαν [* ♂ pro μεθ' ου.

24. *οἱ ἅγιοι απο [* + ἅγιοι.

Subscript. init. *η προς [* + ἡ.

της Ιταλειας δια [♂ ει pro ι.

JACOBI, Cap. I. & II.

Cap. I. 1. *Θεου πατρος και [* + πατρος.

6. *μηδεν απιστων ὁτι ληψεται ὁ γαρ [* ♂ pro διακρινομενος. ** + ὁτι ληψεται.

11. *ανθος * εξεπεσε [* — αυτου.

13. *ὁτι ὑπο ** Θεου [* ♂ pro απο. ** — του.

17. *ουκ εστι παραλλαγη [* ♂ pro ενι.

18. *βουληθεις εποιησεν ἡμας [* ♂ pro απεκυησεν.

22. *μη ακροαται, μονον [♀ pro μη μονον ακροαται.

23. *ου ποιητις, ὁυτος [* ♂ ι pro η.

24. *κατενοησε * **αυτον [* — γαρ. ** — ἑ.

II. 1. *πιστιν της δοξης του &c. [* ♀ pro πιστιν του Κυριου ἡμων Ιησου Χριστου της δοξης.

3. init. * *επιβλεψητε δε επι [* — και ** + δε.

φερουντα την λαμπραν, εσθητα [♀ pro εσθητα την λαμπραν.

*και ειπητε *· Συ [* — αυτῳ.

*η καθου * επι το [* — ὡδε. ** ♂ pro ὑπο.

4. init. * *ου [* — και.

5. *ακουσατε μου, αδελφοι [* ♀ pro αδελφοι, μου.

*κοσμου *, πλουσιους [* — τουτου.

6. *πτωχον· ουχι οἱ [* ♂ pro ουχ.

7. *το κληθεν εφ'. [♂ pro επικληθεν.

10. *νομον πληρωσει, πταισει [* ♂ pro τηρησει.

11. *ειπων· Μη φονευσης, ειπε και· Ου μοιχευσεις [* ♀ pro Μη μοιχευσης, ειπε και· Μη φον. &c.

JACOBI, Cap. II. III. IV.

II. 13. ελεος· * κατακαυχαται ** ελεον κρισεως. [* — και. ** ♂ pro ελεος.

14. μη σχῃ; μη [* ♂ pro εχῃ.

16. εξ ἡμων· Ὑπαγετε [* ♂ pro ὑμων.

17. μη εχῃ εργα [* ♀ pro εργα εχῃ.

18. σου χωρις των εργων **, κα̣γω σοι *** δειξω [* ♂ pro εκ. ** — σου. *** ♂ pro δειξω σοι.

πιστιν * fin. [* — μου.

19. ὁτι * εις ** Θεος εστι [* ♀ pro Θεος εις ** — ὁ.

22. εργων * αυτου ἡ [* + ἡ [* + αυτου.

23. Επιστευσε * Αβρααμ [* — δε.

και δουλος Θεου [* ♂ pro φιλος.

24. ὁρατε * ** ουτος εξ εργων [* — τοινυν. ** ♂ pro ὁτι.

26. εστιν, ὁυτω και ἡ πιστις [* + ἡ.

χαρις * εργων [* — των.

III. 2. ανηρ, δυνα*μενος χαλιναγωγησαι [* ♂ pro δυνατος.

3. init. ιδε, των [* ♂ pro ιδου.

4. ὑπο ανε*μων σκληρων [* ♀ pro σκληρων ανεμων.

ευθυνοντος βουλ*οιτο fin. [* ♂ pro βουληται.

8. δυναται δα*μασαι ανθρωπων· [♀ pro ανθρωπων δαμασαι.

11. το πι*κρον, και το γλυκυ; [* ♀ pro το γλυκυ, και το πικρον;

14. μη *καυχασθε και [* — κατα.

15. εστιν ἡ σοφια αὑτη [* ♀ pro αὑτη ἡ σοφια.

17. αδιακριτος * ανυποκριτος [* — και.

18. δε * δικαιοσυνης [* — της.

IV. 1. και ποθεν μαχαι [* + ποθεν.

2. πολεμειτε, κα*ι ουκ εχετε **, δια. [* + και. ** — δε.

4. ὁς ε*αν ** βουληθῃ [* ♂ pro αν. ** — ουν.

6. δε δι*δω χαριν [♂ pro διδωσι.

JACOBI, Cap. IV. & V.

7. init. αδελφοι, ὑποταγητε [* + Lect.
αντιστητε δε τῳ [* + δε.
8. και ἁγιασατε καρδιας, [* ♂ pro ἁγνισατε.
9. πενθος μετατραπητω, και [* ♂ pro μεταστραφητω.
και εις κατηφειαν ἡ χαρα [* ♀ pro ἡ χαρα εις κατηφειαν.
10. ενωπιον * Κυριου [* — του.
11. ὁ γαρ καταλαλων [* + γαρ.
αδελφου, ἡ κρινων [* ♂ pro και.
12. νομοθετης και κριτης ὁ [* + και κριτης.
ει ὁ κρινων τον πλησιον fin. [* ♂ pro ὁς κρινεις τον ἑτερον.
14. επιστασθε τα της αυριον [* ♂ pro το της.
ζωη ἡμων ; ατμις [* ♂ pro ὑμων.
επειτα * αφανιζομενη [* — δε.
15. Κυριος θελῃ, και [* ♂ pro θελησῃ.
16. καυχασθε επι ταις [* ♂ pro εν.
πασα ουν καυχησις [* + ουν.
V. 8. Κυριου ἡμων ηγγικε [* + ἡμων.
9. στεναζετε, αδελφοι, κατ' αλληλων [* ♀ pro κατ' αλληλων, αδελφοι.
μη * κριθητε· [* — κατα.
ιδου, ὁ κριτης [* + ὁ.
10. λαβετε, αδελφοι, ** της κακοπαθειας [* ♀ pro της κακοπαθειας, αδελφοι. ** — μου.
ελαλησαν εν τῳ [* + εν.
ονοματι του Κυριου [* + του.
11. τους ὑπομεναντας. Την [* ♂ pro ὑπομενοντας.
ὁτι πολυευσπλαγχνος εστιν [* ♂ pro πολυσπλαγχνος.
16. εξομολογεισθε ουν αλληλοις [* + ουν.
τας ἁμαρτιας ὑμων και [** ♂ pro τα παραπτωματα.
** + ὑμων.

JACOBI, Cap. V.

V. 19. αδελφοι, μ*ου εαν [* + μου.

Ad finem minio adscriptum. Τελος της Ιακωβου επιστολης.

Millii subscript. deest.

I. PETRI.

Cap. I. 3. πολυ ελε*ος αυτου [* ♀ pro πολυ αυτου ελεος.

ζωσαν δι*α αναστασεως [* + α, sed lineola deletum.

4. εν τ*οις ουρανοις [* + τοις.

εις υ*μας fin. [* ♂ pro ἡμας.

6. εστι, λυπηθεντ*ας εν [* Recent. α delevit, et ε superscript.

7. το δοκ*ιμον ἡμων [* ♂ pro δοκιμιον, sed omissum ι subscript.

και δοξ*αν και τιμην, εν [* ♀ pro και τιμην και δοξαν.

11. init. ε*ξερευνωντες εις [* + εξ.

12. ἁ ανη*γγελη νυν ὑμιν [* ♀ pro ἁ νυν ανηγγελη ὑμιν.

16. ἁγιοι εσ*εσθε, ὁτι [* ♂ pro γενεσθε.

18. ὑμων πατροπ*αραδοτου αναστροφης· [* ♀ pro ὑμων αναστροφης πατροπαραδοτου.

21. σαρξ * χορτος [* — ὡς.

δοξα αυτ*ης ὡς [* ♂ pro ανθρωπου.

ανθος * εξεπεσε· [* — αυτου.

II. 2. λογικον κ*αι αδολον [* + και.

αυξηθητε εις σω*τηριαν fin. [* + εις σωτηριαν.

6. init. δ*ιοτι περιεχει ἡ γραφη [* ♂ pro διο και. ** ♂ pro εν τη γραφη.

7. πιστευουσιν· απιστ*ουσι δε [* ♂ pro απειθουσι.

ὁυτος εγε*νηθη εις [* — ν alterum.

8. init. ὡ*σοι προσκοπτουσι [* ♂ pro οἱ.

I. PETRI, Cap. II. & III.

II. 8. εις ὁ ἡν παρεσκευασαν* ἑαυτους ταξιν, και ετεθησαν. [* + ἡν παρεσκευασαν ἑαυτους ταξιν.

11. παρεπιδημους, του κοσμου* τουτου απεχεσθαι [* + του κοσμου τουτου.

12. init. παρακαλω δε* και τουτο την εν** τοις εθνεσιν ὑμων αναστροφην εχειν καλην [* + παρακαλω δε και τουτο. ** ♀ et ♂ pro την αναστροφην ὑμων εν τοις εθνεσιν εχοντες καλην.

καλων ὑμων* εργων [* + ὑμων.

18. ὑποτασσομενοι ητε* εν [* + ητε.

19. χαρις, παρα* τῳ Θεῳ ει δια συνειδησιν αγαθην ὑποφερει λυπας τις πασχων [* ♀ et ♂ pro χαρις, ει δια συνειδησιν Θεου ὑποφερει τις λυπας, πασχων.

20. και κολαζομενοι ὑπομενετε* ; αλλ' [* ♂ pro και κολαφιζομενοι ὑπομενειτε ;

24. μωλωπι * ιαθητε [* — αυτου.

25. επεστρεψατε* [* ♂ loco επεστραφητε.

III. 1. ἱνα * ει [* — και.

5. ελπιζουσαι εις* τον [* ♂ loco επι.

6. ὡς Σαρα* ὑπεκουσε [* ♂ pro Σαρρα ὑπηκουσε.

7. συγκληρονομοι ποικιλης* χαριτος [* + ποικιλης.

8. ευσπλαγχνοι, ταπεινοφρονες* fin. [* ♂ loco φιλοφρονες.

9. λοιδοριαν τινα* αντι [* + τινα.

10. και ἡμερας* ιδειν αγαθας, [* ♀ pro και ιδειν ἡμερας αγαθας.

χειλη * του [* — αὑτου.

11. εκκλινατω δε* απο [* + δε.

12. ὁτι * οφθαλμοι [* — οἱ.

κακα. του* ἐξολοθρευσαι αυτους εκ γης fin. [* + του &c. usque ad finem.

13. αγαθου ζηλωται* γενησθε ; [* ♂ pro μιμηται.

I. PETRI, Cap. III. & IV.

III. 14. *και πασχετε δια* [* ♂ pro *πασχοιτε.*
φοβηθητε, και ου μη ταραχθητε [* ♂ *και ου μη* loco *μηδε.*

15. *τον Χριστον αγιασατε* [* ♂ loco *Θεον.*
*Ἑτοιμοι * αει* [* — *δε.*
ελπιδος, αλλα μετα πραοτητος και [* + *αλλα.* ** ♂ loco *πραϋτητος.*

16. *ᾧ καταλαλεσθε* ** *καταισχυνθωσιν* [* ♂ pro *καταλαλωσιν.* ** — *ὑμων ὡς κακοποιων.*
την εν Χριστῳ αγαθην αναστροφην. [* ♀ pro *την αγαθην εν Χριστῳ αναστροφην.*

18. *ἁμαρτιων υπερ υμων απεθανε, δικαιος* [* + *υπερ ὑμων.* ** ♂ pro *επαθε.*
ἱνα υμας προσαγαγῃ [* ♂ pro *ἡμας.*
*δε * πνευματι·* [* — *τῳ.*

20. *ποτε, οτι απ' εξεδεχετο ἡ* [* ♂ pro *ὁτε.* ** ♂ pro *απαξ εξεδεχετο.*

IV. 1. init. *αγαπητοι Χριστου* [* + Lect.

2. *θεληματι του Θεου,* [* + *του.*

3. *γαρ υμιν ὁ* [* ♂ loco *ἡμιν.*
το βουλημα των [* ♂ loco *θεληματα.*
εθνων κατειργασθαι, πεπορευμενους. [* ♂ loco *κατεργασασθαι.*
αθεμιτοις ειδωλολατριαις· fin. [* ♂ pro *ειδωλολατρειαις.*

4. *ὑμων αυτοις εις* [* + *αυτοις.*

5. *ἑτοιμως κρινοντι ζωντας* [* ♂ pro *εχοντι κριναι.*

7. *εις * προσευχας.* [* — *τας.*

8. *αγαπη καλυπτει πληθος* [* ♂ loco *καλυψει.*

9. *ανευ γογγυσμου* fin. [* ♂ pro *γογγυσμων.*

11. *ισχυος * χορηγιαν* *** *ἱνα* [* — *ἡς.* ** ♂ pro *χορηγει.* *** — *ὁ Θεος.*

I. PETRI, Cap. IV. & V.

IV. 11. εν πασι * ὁ Θεος δοξαζηται δια [* ♀ pro εν πασι δοξαζηται ὁ Θεος δια.

αιωνας * · αμην [* — των αιωνων.

14. init. αλλ' ει * και ** ονειδιζεσθε [* + αλλ'. ** + και.

και δυνα * μεως ** του [* + δυναμεως. ** — το.

Θεου ονομα * και Πνευμα [* + ονομα και.

εφ' ὑμας επανα * παυετε ** fin. [* ♂ pro αναπαυετε. ** — κατα μεν αυτους βλασφημειται, κατα δε ὑμας δοξαζεται fin.

15. init. μη τις * γαρ ὑμων. [* ♀ pro μη γαρ τις ὑμων.

η κακου * ργος, η [* ♂ loco κακοποιος.

18. ὁ ἁμαρ * τωλος και ασεβης που. [* ♀ pro ὁ ασεβης και ἁμαρτωλος που.

19. ψυχας αὑ * των εν [* ♂ pro ἑαυτων.

V. 1. init. πρεσβυτερους ου * ν παρακαλω εν ὑμιν ὡς συμπρεσβυτερος [* ♀ et ♂ pro πρεσβυτερους τους εν ὑμιν παρακαλω ὁ συμπρεσβυτερος.

2. Θεου, επισκοπ * ευοντες μη [* ♂ loco επισκοπουντες.

ἑκουσιως· κατα * Θεον μηδε [* + κατα Θεον.

5. ὁμοιως δε * και οἱ νεωτεροι [* + δε και οἱ.

ὁ Κυ * ριος ὑπερηφανοις [* ♂ loco Θεος.

6. ἱνα ὑψω * σῃ ὑμας εν [* ♀ pro ἱνα ὑμας ὑψωσῃ εν.

7. επιρρ * ιψαντες εἰς * αυτον, [* ♂ loco επι.

μελει ὑ * περ ὑμων. [* ♂ pro περι.

8. ωρυομενος, περι * περχ * εται, ζητων [* ♂ loco περιπατει.

9. ειδοτες ὁ * τι τα [* + ὁτι.

κοσμῳ αδελφο * τητι ὑμων επιτελεισθαι fin. [* ♀ pro κοσμῳ ὑμων αδελφοτητι επιτελεισθαι fin.

10. καλεσας ὑ * μας εις [* ♂ pro ἡμας.

Χριστῳ *, ολι * γα παθοντας, [* — Ιησου. ** ♂ pro ολιγον.

καταρτισαι *, στηριξαι [* + ὑμας.

I. PETRI, Cap. V.

V. 11. αυτῳ το *κρατος και ἡ δοξα εις [* ♀ pro αυτῳ ἡ δοξα και το κρατος εις.

12. ὑμιν *αδελφου του πιστου, ὡς [* ♀ pro ὑμιν του πιστου αδελφου, ὡς.

Subscript. deest.

II. PETRI, Cap. I.

Cap. I. 1. init. *Σιμων Πετρος, [* ♂ loco Σιμεων.

2. init. αδελ*φοι, χαρις [* + Lect.

επιγνωσει * του **Κυριου, ἡμων Ιησου **Χριστου· fin. [* — του Θεου, και. ** ♀ pro Ιησου του Κυριου ἡμων. *** + Χριστου.

3. θειας αυ*του δυναμεως τα [* ♀ pro θειας δυναμεως αυτου τα.

ἡμας ιδια δοξη *και αρετη· fin. [* ♂ pro δια δοξης και αρετης· fin.

4. τα τι*μια και μεγιστα ἡμιν επαγγελματα [* ♀ pro τα μεγιστα ἡμιν και τιμια επαγγελματα.

εν *τῳ κοσμῳ ** ***επιθυμιας και φθορας fin. [* + τῳ. ** — εν. *** ♂ pro επιθυμια. **** + και.

5. αυτο *δε τουτο σπουδην ** παρεισενεγκαντες, [* ♀ pro αυτο τουτο δε σπουδην. ** — πασαν.

9. παλαι * ἁμαρτιων [* — αὑτου.

10. σπουδασατε *ἱνα δια των καλων εργων βεβαιαν [* + ἱνα δια των καλων εργων.

εκλογην ποι*ησθε· ταυτα [* ♂ pro ποιεισθαι.

11. ἡμων *Ιησου [* — και σωτηρος.

12. αμελησω *ὑπομιμνησκειν ὑμας αει περι [* ♀ pro αμελησω ὑμας αει ὑπομιμνησκειν περι.

II. PETRI, Cap. I. & II.

I. 15. ὑμας ταυτα * και μετα [* + ταυτα και.

17. παρα του * Θεου [* + του.

αγαπητος, εν * ᾧ ** ευδοκηστα. [* ♂ loco εις ὁν.

** — εγω.

19. και φορος * ἑως ανατειλῃ [* ♂ pro φωσφορος.

20. init. αγαπητοι * τουτο [* + Lect.

πασα γραφη προφητειας * ιδιας [* ♂ pro πασα προφητεια γραφης, ιδιας.

21. ηνεχθη προφητεια * ποτε, αλλ' [* ♀ pro ηνεχθη ποτε προφητεια, αλλ'.

ελαληταν απο * ** Θεου [* + ** — οἱ ἁγιοι.

II. 1. επαγοντες αὐτοις * ταχινην [* ♂ pro ἑαυτοις.

2. ταις ασελγειαις * δι' [* ♂ loco απωλειαις.

3. πλαστοις ὑμας * λογοις εμπορευσονται· [* ♀ pro πλαστοις λογοις ὑμας εμπορευσονται.

4. κρισιν τηρουμενους * · fin. [* ♂ pro τετηρημενους.

5. κατακλυσμον κοσμου * κατα * ασεβων [* ♂ pro κοσμῳ.

** + κατα.

6. μελλοντων ασεβεσι * τεθεικως· [* ♂ pro ασεβειν.

9. init. αγαπητοι * οιδε [* + Lect.

εκ πειρασμων * ρυεσθαι [* ♂ pro πειρασμου.

11. κατ' αυτων * βλασφημον [* — παρα Κυριῳ.

12. ζωα γεγεννημενα * φυσικα, εις [* ♀ pro ζωα φυσικα, γεγεννημενα εις.

13. εντρυφωντες * ταις [* — εν.

συνευωχουμενοι εν * ὑμιν, [* + εν.

15. καταλιποντες * ευθειαν [* — την.

16. φθεγξαμενον, εκωλυσετε * την [* ♂ pro εκωλυσε.

18. σαρκος, ασελγειας, * τους ολιγον ** απροφυγ. &c. [* ♂ pro ασελγειαις. ** ♂ pro οντως.

20. Κυριου ἡμων * και [* + ἡμων.

τουτοις * παλιν [* — δε.

II. PETRI, Cap. II. & III.

II. 21. επιγνουσιν εις τα* οπισω επιστρεψαι απο** της [* + εις τα οπισω. ** ♂ loco εκ.

22. αυτοις τα* της [* ♂ loco το.

ιδιον εμητον* και [* ♂ loco εξεραμα.

εις κυλισμον* βορβορου [* ♂ pro κυλισμα.

III. 3. επ' εσχατων* των [* ♂ pro εσχατου.

4. πατερες ημων* εκοιμηθησαν, [* + ημων.

7. γη τω αυτω* λογω [* ♂ τω αυτω pro αυτου.

8. ημερα * Κυριω [* — παρα.

9. μακροθυμει δι* ημας [* ♂ loco εις.

10. η * ουρανοι [* — οι.

αυτη * κατακαησεται. [* — εργα alius superscript.

11. τουτων ουτως* ** λυομενων [* ♂ pro ουν. ** — παντων.

12. λυθησονται ; * fin. [* — και στοιχεια καυσουμενα τηκεται ; fin.

13. δικαιοσυνη ενοικει*. fin. [* ♂ pro κατοικει.

14. και αμωμοι* αυτω [* ♂ pro αμωμητοι.

15. αγαπητος αδελφος* ημων Παυλος [* ♀ pro αγαπητος ημων αδελφος, Παυλος.

την δοθεισαν* αυτω σοφιαν [* ♀ pro την αυτω δοθεισαν σοφιαν.

16. εν αις* εστι [* ♂ pro οις.

17. ουν, * προγινωσκοντες, [* — αγαπητοι.

18. αυξανητε * εν [* — δε.

Χριστου· και Θεου* Πατρος ω** η [* + και Θεου Πατρος. ** ♂ pro αυτω.

εις ημερας* αιωνος [* ♂ pro ημεραν.

Subscript. deest.

I. EPIST. JOANN. Cap. I. & II.

Cap. I. 3. κοινωνια * ἡ [* — δε.

4. χαρα ὑμ*ων η [* ♂ pro ἡμων.

5. και εστ*ιν αὑτη ἡ [* ♀ pro και αὑτη εστιν ἡ.

και απαγγε*λλομεν ὑμιν, [* ♂ pro αναγγελλομεν.

7. Ιησου * του [* — Χριστου, quod alius in marg. adject.

8. init. αδε*λφοι, εαν [* + Lect.

αληθεια του *Θεου εν **ἡμιν ουκ εστιν fin. [* + του Θεου. ** ♀ pro ουκ εστιν εν ἡμιν fin.

9. ἁμαρτιας ἡμ*ων, και [* + ἡμων.

10. αυτου εν* ἡμιν ουκ εστι fin. [* ♀ pro αυτου ουκ εστι εν ἡμιν fin.

1. μη ἁμαρτ*ανητε· και [* ♂ pro ἁμαρτητε.

4. λεγων, ὁτ*ε εγνωκα [* + ὁτε.

13. πονηρον. Εγ*ραψα ὑμιν [* ♂ loco Γραφω.

16. εν * κοσμῳ, [* — τῳ, quod alius superscript.

18. παιδια, αδε*λφοι, εσχατη [* + Lect.

19. γαρ εξ* ἡμων, ησαν μεμενηκεισαν [* ♀ pro γαρ ἡσαν εξ ἡμων, μεμενηκεισαν.

ἱνα φανερ*ωθη ὁτι [* ♂ pro φανερωθωσιν.

ουκ εισι εξ [* — παντες.

22. τις εστι * ψευστης, [* — ὁ quod alius superscript.

αρνουμενος * τον [* — τον πατερα και.

23. * ὁ αρνουμενος [* — πας hæc omissa alius in marg. adscript.

εχει· ὁ ὁμολογων τον *υἱον και τον πατερα εχει fin. [* + ὁ ὁμολογων τον υἱον και τον πατερα εχει.

24. ὑμεις * ὁ [* — ουν.

27. ὑμιν μενε*τω, και [* ♂ pro μενει.

το αυ*του χρισμα [* ♂ pro αυτο.

27, 28. ὑμας, * μενετε [* — μενειτε εν αυτῳ. Και νυν, τεκνια. Hæc omissa alius in marg. adjecit.

I. EPIST. JOANN. Cap. II. III. IV.

II. 28. αισχυνθωμεν παρ'* αυτου [* ♂ pro απ'.

29. ποιων * δικαιοσυνην, [* — την, quod alius superscript.

αυτου* γεγεν*ηται fin. [* — ν, hanc. lit. alius superscript.

III. 1. κληθωμεν. και* εσμεν δια [* + και εσμεν.

ουκ εγνων αυτον* [* ♂ pro εγνω.

5. ἡμων αιρη* και [* ♂ loco αρη.

6. ουδε εγνω* αυτον. [* ♂ pro εγνωκεν.

9. init. αδελφοι*, πας [* + Lect.

11. ἡ επαγγελια* ἡν [* ♂ loco αγγελια.

14. αδελφον αυτου*, μενει [* + αυτου.

15. εν ἑαυτω* μενουσαν [* ♂ pro αυτω.

18. τεκνια *, μη [* — μου, alius superscript.

μηδε τη* γλωσση [* + τη.

αλλ' εν* εργω [* + εν.

19. και εκ τουτου γνωσομεθα* ὁτι [* ♂ pro και εν τουτω γινωσκομεν ὁτι.

αυτου πεισωμεν* τας [* ♂ pro πεισομεν.

22. λαμβανομεν απ' αυτου*, ὁτι [* ♂ loco παρ' αυτου.

23. ἱνα πιστευωμεν* τω [* ♂ pro πιστευσωμεν.

24. ὁυ εδωκεν* ἡμιν fin. [* ♀ pro ὁυ ἡμιν εδωκεν fin.

IV. 2. τουτω γινωσκομεν* το [* ♂ pro γινωσκετε.

3. Ιησουν * εν [* — Χριστον.

5. εισι· και* δια [* + και.

11. ει ὁ Θεος* ὁυτως ηγαπησεν · [* ♀ pro ει ὁυτως ὁ Θεος ηγαπησεν.

12. αυτου εν* ἡμιν τετελειωμενη εστιν fin. [* ♀ pro αυτου τετελειωμενη εστιν εν ἡμιν fin.

15. ὁς εαν* ὁμολογηση [* ♂ pro αν.

αυτος εν αυτω* fin. [* ♂ loco τω Θεω fin.

I. EPIST. JOANN. Cap. IV. & V.

IV. 16. μενει * fin. [* — και ὁ Θεος εν αυτῳ. Alius hæc in marg. adjecit.

17. εν τουτῳ τῳ κοσμῳ fin. [* ♀ pro εν τῳ κοσμῳ τουτῳ fin.

19. αγαπωμεν τον Θεον, ὁτι [* ♂ τον Θεον, pro αυτον. αυτος πρωτον ηγαπησεν [* ♂ pro πρωτος.

20. init. αγαπητοι εαν [* + Lect. ουχ ἑωρακεν ου δυναται [* ♂ pro ουχ ἑωρακε πως δυναται.

V. 1. γεννησαντα αυτον, αγαπᾳ [* + αυτον.

2. αυτου ποιωμεν fin. [* ♂ loco τηρωμεν.

5. τις δε εστιν [* + δε.

6. αἱματος και πνευματος, Ιησους [* + και πνευματος.

7. Deest nempe ὁτι τρεις εισιν οἱ μαρτυρουντες εν τῳ ουρανῳ, ὁ Πατηρ ὁ Λογος και το ἁγιον Πνευμα, και ουτοι οἱ τρεις ἑν εισι. Alius hæc in marg. adscripsit.

8. ὁτι οἱ τρεις εισιν οἱ μαρτυρουντες ***, το πνευμα, * το [* ὁτι loco και. ** + οἱ. *** — εν τῃ γῃ. [* — και.

11. αιωνιον δεδωκεν ἡμιν [* ♂ pro εδωκεν.

12. υἱον του Θεου, εχει [* + του Θεου.

13. ζωην αιωνιον εχετε, και [* ♀ pro ζωην εχετε αιωνιον, και.

15. ὁ εαν αιτωμεθα [* ♂ loco αν.

16. δωσει * ζωην, τῳ ἁμαρτανοντι μη [* — αυτῳ recent. hoc in marg. adscript. ** ♂ pro τοις ἁμαρτανουσι.

20. init. και οιδαμεν ** ὁτι [* + και. ** — δε. και εδωκεν ἡμιν [* ♂ pro δεδωκεν alius hoc superscript.

I. EPIST. JOANN. Cap. V.

V. 20. αληθινον Θεον* και [* + Θεον.
ζωη η* αιωνιος [* + ἡ.
Subscript. deest.

II. EPIST. JOANN.

4. σου περιπατουντα* εν [* ♂ pro περιπατουντας.
5. εντολην γραφων* σοι [* ♂ pro γραφω.
καινην, αλλ'* ἡν [* ♂ pro αλλα.
7. σαρκι· ει* τις ουχ ὁμολογει Ιησουν ερχομενον εν σαρκι· ούτος [* + ει τις &c. usque ad ούτος.
12. μελανος· αλλ'* ελπιζω [* ♂ pro αλλα.
χαρα ὑμων* ῃ [* ♂ loco ἡμων.
13. εκλεκτης ἡ χαρις* μετα σου· αμην [* + ἡ χαρις μετα σου.
Subscript. deest.

III. EPIST. JOANN.

4. μειζοτεραν ταυτης* ουκ [* ♂ pro τουτων.
χαραν, η* ἱνα [* + ἡ.
7. ονοματος αυτου* εξηλθον [* + αυτου.
8. συνεργοι γενομεθα* τῃ [* ♂ loco γινωμεθα.
11. ὁ * κακοποιων [* δε.
Subscript. επιστολη * τριτη [* — καθωλικη.

EPIST. JUDÆ.

3. παρακαλων μεταγωνιζεσθαι* τῃ [* ♂ pro επαγωνιζεσθαι.
5. εκ* της Αιγυπτου [* ♂ pro εκ γης.
6. αρχην, αλλ'* απολιποντας [* ♂ pro αλλα.
ζοφον τετηρικεν* fin. [* ♂ pro τετηρηκεν fin.

EPIST. JUDÆ.

7. προκεινται δειγ*ματα, πυρος [* ♂ loco δειγμα.
9. του Μω*υσεως σωματος [* ♂ pro Μωσεως.
11. του Β*αλαμ μισθου [* ♂ pro Βαλααμ.
12. ανυδροι, υ*π' ανεμων παρα**φερομεναι· [* ♂ pro ὑπο. ** ♂ pro περιφερομεναι.
13. θαλασσης, μεταφ*ριζοντα τας [* ♂ pro επαφριζοντα. εις * αιωνα [* — τον.
14. εν ἁγ*ιαις μυριασιν αὑτου [* ♀ pro εν μυριασιν ἁγιαις αυτου.
15. και ελε*γξαι παντας [* ♂ pro εξελεγξαι.
16. γογγυσται, μεμ*ψιμυροι, κατα [* ♂ pro μεμψιμοιροι. επιθυμιας ἑα*υτων πορευομενοι [* ♂ pro αυτων.
24. φυλαξαι ὑ*μας απταιστους [* ♂ pro αυτους.
Subscript. Ιουδα καθο*λικης επιστολης [* ♂ επιστολη Ιουδα καθολικη.

Here follows the Apocalypse of St. John. I have published its Various Readings, in my *Beyträgen zur Kritik über Johannes Offenbarung.*

I have still a few observations to annex.

1st. This Codex, *Guelpherbytanus* C, has many Readings peculiar to itself; and some of them are important.

2dly. It has also Readings which have hitherto been found in only one Codex besides; *e. g.* Rom. xii. 20. σωρευσης. 1 Pet. i. 4. τοις: ii. 8. εις ἣν παρεσκευασαν ἑαυτους

ταξιν: ver. 11. του κοσμου τουτου: iii. 7. ποικιλης: iv. 4. αυτοις: v. 9. ότι. These Readings are found only in the *Codex Havniensis*[109], which was written in the 13th century.

3dly. It also has Readings which have hitherto appeared only in Translations, Editions, and Works of the Fathers.

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(109) *Hensler*, "Specimen Cod. N. T. Græcorum, qui Havniæ in Bibliotheca Regia adservantur. Specimen I." *Havniæ*, 1784.

APPENDIX (C.)

(*See p.* 87.)

PROFESSOR MATTHÆI of Moscow, in the Preface to his Edition of the Seven Catholic Epistles[110], has inserted a "*Fragmentum Epistolæ Eugenii, Chersonis et Slabinii Archiepiscopi.*" In that Letter, the Archbishop makes the following very interesting remarks on 1 John V. 7.

"Hoc ego tantummodo in præsenti addere possem, quod a nemine (quod sciam) hactenùs observatum. *Tantum scilicet abesse, per interpolationem locum illum surrepsisse, ut ne quidem versus octavus, qui sequitur, staret, nisi versus septimus præcederet, de quo agitur.* Quod enim in versione Latina rectè exprimitur masculino sermonis genere, id in ipso textu Græco originali, non præsupposito superiore versiculo, haud planè consisteret, nisi cum violentia quadam dictionis, ac per solœcismum patentissimum. Cum etenim *το πνευμα και το ὑδωρ και το αἷμα* nomina neutrius generis sint, qua ratione concordabit cum iis, quod immediatè præcedit: *Τρεις εισιν οἱ μαρτυρουντες*; et quod illico sequitur: *Και οὗτοι οἱ τρεις κ. τ. λ.* Masculina equidem nomina, et fœminina, nominibus adjectivis, pronominibusque in neutro genere expressis construi, respectu habito ad *τα πραγματα*, id sane

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(110) The Title of this Work is, "SS. Apostolorum Septem Epistolæ Catholicæ ad Codd. MSS. Mosqq. primùm a se examinatos recensuit, varias lectiones, animadversiones criticas, et inedita Scholia Græca adjecit, Versionem Latinam Vulgatam Codici diligentissimè scripto conformavit et edidit CHRISTIANUS FRIDERICUS MATTHÆI, Litterarum Humaniorum in Universitate Cæsareâ Mosquensi Professor P. O. Rigæ, sumptibus J. S. Hortknockii, 1782."

linguæ nostræ peculiare genium esse, omnibus eam callentibus notissimum est; sed quod etiam reciprocè neutra nomina substantiva adjectivis vel pronominibus masculinis aut fœmininis indicentur, nemo dixerit. Porro hic versu octavo sic legimus: *Τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ, το πνευμα και το ὑδωρ και το αἷμα· και οἱ τρεις εις το ἑν εισι.* Sed nonne quæso dictio naturalis hic et propria potius esset: *Τρια εισι τα μαρτυρουντα εν τῃ γῃ, το πνευμα και το ὑδωρ και το αἷμα· και τα τρια εις το ἑν εισιν?* At illud tamen est scriptum non hoc. Quæ igitur alia ratio occurrentis istius *ακαταλληλιας* afferri potest, nisi sola præcedentis versus septimi expressio, quæ per hunc immediate sequentem versum octavum, symbolicè explicatur et planè replicatur, allusione facta ad id, quod præcesserat? Tres, igitur, qui in cœlo testimonium perhibent, primo positi sunt versu septimo: *Τρεις εισιν οἱ μαρτυρουντες εν τῳ ουρανῳ, ὁ Πατηρ, ὁ Λογος, και το ἁγιον Πνευμα· και οὗτοι οἱ τρεις ἑν εισι.* Deinceps vero immediatè adducti, *iidem ipsi* testes, quatenus in terra etiam testimonium idem confirment, per tria hæc symbola versu octavo: *Και τρεις εισιν οἱ μαρτυρουντες εν τῃ γῃ, το πνευμα και το ὑδωρ και το αἷμα· και οἱ τρεις εις το ἑν εισιν.* Ac si diceret Evangelista noster: *Οἱ αυτοι εκεινοι οἱ εν τῳ ουρανῳ μαρτυρουντες* (quod satis indicatur per particulam *και*, cujus vis in præsenti non simpliciter *copulativa est*, sed planè *identifia*) *περι ὧν εν τῳ ανωτερῳ εδαφιῳ ειρηται· δηλαδη ὁ Πατηρ ὁ Λογος και το Πνευμα· οἱ αυτοι μαρτυρουντες εισι και εν τῃ γῃ, δι' ὧν ἡμιν συμβολων απεκαλυφθησαν· ταυτα δε τα συμβολα εστι το πνευμα, δι' ου δηλουται ὁ Πατηρ· το αἷμα, δι' ου ὁ Υἱος· το ὑδωρ, δι' ου το Πνευμα το ἁγιον. Και οἱ τρεις οὗτοι, οἵτινες ανωτερῳ μεν ανακεκαλυμμενως δι' αυτων των θεαρχικων ονοματων, εν τῳ ουρανῳ μαρτυρουντες παρισταντα οἱ αὗτοι εν τῃ γῃ δια της εν τῃ οικονομιᾳ μνησεως, συμβολικως επαναλαμβανομενοι· οἱ τρεις οὗτοι εις το ἑν εισι.* Sed ohe! urceum institui, non amphoram!"

Poltaviæ, ad d. 10 Decemb. 1780

Therefore, the Reading in our *Codex Guelpherbytanus* C. *ὁτι* OI *τρεις εισιν οἱ μαρτυρουντες* &c. &c. confirms the Archbishop's opinion: and it is, at least in my judgment, *exceedingly remarkable, that Gregory Nazianzen quotes*

an objection of his opponents against the 8th verse, drawn from this identical solecism.

And what says the venerable Greek Bishop in reply? He says, "It is indifferent to me whether we say τρεις or τρια, in speaking of things of the neuter gender".[111] Yet, surely, the Linguists of his day would scarcely have conceded that point to him. Neither Gregory, nor any other Greek, as far as I know, confirms this rule by their style of writing. Neither can we attempt to call the τρεις μαρτυρουντες, a *Hellenism:* at least, St. John has distinctly shewn, that he cannot be liable to such an imputation in the present instance; nor, indeed, throughout his First Epistle[112].

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(111) See Note 55.

(112) For instance, in verse 6, John says, το Πνευμα εστι μαρτυρουν, not μαρτυρων. Dionysius Alexandrinus (in Eusebius) certifies that the First Epistle of John is free from solecisms. I do not remember having found such a construction in the Alexandrine Version.

APPENDIX (D.)

(*See pp.* 35, 36.)

In speaking of Cyprian, I stated that Tertullian understood Greek, and regarded the original Greek Text of the New Testament as the arbitrator, or umpire, between the Latin and all other Versions[113]: therefore, that he did not blindly follow the African Version, but compared it with the Original Text. I shall now adduce a striking instance to that effect.

In his Treatise "*De Monogamia*," cap. xii., in explaining 1 Cor. vii. 39., he says—

"Sic ergo in eodem ipso capitulo, quo definit unumquemque, in qua vocatione vocabitur, in ea permanere debere, adjiciens: Mulier vincta est, quamdiu vivit vir ejus; si autem dormierit, libera est. Cui volet nubat, tantum in Domino. Hanc quoque eam demonstrat intelligendam, quæ et ipsa sic fuerit inventa, soluta a viro, quomodo et vir solutus ab uxore, per mortem utique non per repudium facta solutione. Quia repudiatis non permitteret nubere adversus pristinum præceptum. Itaque mulier, si nupserit, non delinquet, quia nec hic secundus maritus deputabitur, qui est a fide primus. Et adeo sic est, ut propterea adjecerit tantum in Domino, quia de ea agebatur, quæ ethnicum habuerat, et

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(113) Tertullian. adv. Marc. lib. iv. De Præscription. adv. Hæret.—That Tertullian understood Greek, no one can possibly doubt. Nay, he actually wrote Works in that language. In his *De Coronâ Militis*, he says, "Sed et huic materiæ propter suaviludios nostros Græcos, Græco quoque stilo satisfecimus." And in his *De Baptismo*: "Sed de isto plenius jam nobis in Græco digestum est."

amisso eo crediderat, ne scilicet etiam post fidem ethnico se nubere posse præsumeret, licet nec hoc Physici curent. *Sciamus plane non sic esse in Græco authentico, quomodo in usum exiit per duarum syllabarum aut callidam aut simplicem eversionem, si autem dormierit vir ejus, quasi de futuro sonet*, ac per hoc videatur ad eam pertinere, quæ jam in fide virum amiserit."

This passage deserves attention, in many respects.—I subjoin another example of the same kind. Tertullian, lib. IV. advers. Marcionem, cap. XVIII. says, "Beati mendici, *sic enim exigit interpretatio vocabuli, quod in Græco est*, quoniam illorum est regnum Dei." Who now will venture to assert, that Tertullian blindly followed an African Version, and never troubled himself with the Original Text[114]?

CYPRIAN, a most obsequious disciple of Tertullian, does the very same thing. If we compare the several passages which he cites in his Works, we shall find that he frequently quotes a different Latin Version of the same passage. Consequently, he did not slavishly fetter himself to an *African* Version, but consulted the Original Text, (for he understood it,) according to whatever Greek Manuscript he happened to have.

This, indeed, was already noticed by R. Simon. In his *Hist. Critique des Comment. du Nouveau Testament.* chap. I. he says—

"Il (namely, the Bishop of Oxford) n'a pris garde, que cette ancienne traduction, (namely, the Latin Vulgate in Africa,) qui etoit entre les mains du peuple, et qu'on lisoit dans les églises, *n' empechoit point ceux, qui savoient la langue*

(114) See Note 116, below.

Grecque, de traduire le Grecque des septante et celuy du Nouveau Testament. à leur manier, quand ils le jugeoient à propos. C'est principalement à cela, qu'on doit attribuer cette diversité de version des mêmes passages; qui est dans les differens livres de ce savant évêque (namely, Cyprian)."

That Cyprian, wherever he quoted passages of the New Testament in Latin, had the Original Text before him, is proved by a passage in his works, which, to my judgment, seems very striking. The context is to this effect; viz.

In 1 Tim. ii. 9, 10. the Apostle *regulates* (so to speak) the dress and ornaments of Christian females by the standard of fashion which prevailed, in his days, among the Greeks; and avails himself of terms then in use [115]. The African female attire (as appears from Tertullian and Cyprian) differed in very many points from that described by St. Paul: but the Apostle's main object in this passage was, to recommend modesty, and propriety of dress, to Christian females. Cyprian therefore says, " Paul enjoins the opulent Christian ladies, *in his own language*, (that is, the Greek,) to be moderate in their attire." The passage in Cyprian, lib. II. *De habitu virginum*, runs thus:

" Locupletem te dicis et divitem: sed divitiis tuis Paulus occurrit, et ad cultum atque ornatum tuum justo fine moderandum *suâ voce* præscribit. Sint, inquit, mulieres verecundiâ et pudicitiâ componentes se, non intortis crinibus, neque auro, neque margaritis, aut preciosâ veste, sed, ut decet mulieres, promittentes castitatem, per bonam conversationem."

It appears, therefore, from this passage, that Cyprian

(115) e.g. καταστολῃ, εν πλεγμασι.

had the original Greek Text before him when he quoted this extract from St. Paul. Moreover, in quoting Historical parts of the New Testament, he alludes to expressions which were in the original Greek Text. For instance; in lib. IV. *Epistolarum*, epist. VII., beginning with "Quæsisti etiam Frater," he says, "Porro autem quod quidam non CHRISTIANOS sed CLINICOS vocent, non invenio *unde hoc nomen assumant*, nisi forte qui plura et secretiora legerunt apud *Hippocratem*, vel *Seranum*, Clinicos istos deprehenderunt. Ego enim, qui CLINICUM de *Evangelio* novi, scio, paralytico illi et debili, per longa ætatis curricula in *lecto* jacenti, nihil infirmitatem suam obfuisse," &c. This extract shews that Cyprian referred to the word ΚΑΙΝΗ, which occurs in Matt. ix. 2. and Luke v. 18.[116] I have already proved, in p. 35, that he understood Greek.

Therefore, it is unfair to class *all* the Latin Fathers indiscriminately in one list, and deprive them of all voice whatever in controversies respecting the Original Text. Such of them as understood Greek, rank on a level with the Fathers of the Greek Church, as regards the Original Text of the New-Testament Translation, from which they quote[117].

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(116) I wonder, therefore, how a Doctor, in other respects so learned, could have dogmatically published to the world, that, "with regard to Tertullian and Cyprian, it is undeniable that they merely used the Latin Version, and never collated the Greek Text."

(117) I cannot see why Jerome should be the only one to whom this justice is rendered: and yet, not even to him throughout; for it is denied him, when he writes as a Polemic or an Ascetic. Strange suspicion! Was, then, the Latin Version any way more serviceable for these purposes?

Eminently certain we are, that these—what shall I call them?—Latin-Greeks, when proving any articles of Faith, would never have quoted passages which were wanting in all the Greek Manuscripts then in their possession.

I am well aware, that many of our modern Critics maintain the contrary. Michaëlis, in his Introduction to the New Testament, has stated the grounds of their suspicion, in the clearest and most specious manner. Let the Reader decide between them and me.

But to give this decision a proper bias, I must add a few words on the Latin Version of the New Testament current in Africa during the first four centuries, and the uses to which it was applied.

When it is desired to prove that the passages quoted by the Ancient Teachers of the African Church (even allowing that they understood Greek) are still useless to the criticizing of the Original Text, it is asserted, that the African Version is a parallel to the Vulgate of the Lutheran Church—(excuse me for thus designating Dr. Luther's German Translation of the Bible); and, therefore, that the old Ecclesiastics of Africa used the former, precisely as German Protestants do the latter. Consequently, passages cited by Tertullian, Cyprian, and Augustin, have no weight whatever in criticism; nor are they any proof of what these Fathers may have read in the original Greek Text.

I reply, *The parallel is false!* For the Vulgate of the German Protestants is—how shall I express myself?—a *closed* Version; of which it is said, 'Thou shalt add nothing thereto; thou shalt subtract nothing therefrom.' Not so, however, with the African, at least unto the

days of Augustin and Fulgentius: for Augustin expressly tells us, that improvements had always been made, and were continuing, even in his own time, to be made in the African Version, in order to render it more correct, and conformable to the original Greek Text.

Let us hear him. In the 16th Chapter of his 32d Book against Faustus the Manichæan, he writes thus:

"Quid faceretis," (*i.e.* you Manichæans—thus he writes against Faustus, who lived in Africa, and consequently knew only the Latin Versions current in Africa,) "Quid faceretis, dicite mihi, nisi clamaretis, nullo modo vos potuisse falsare codices, qui jam in manibus essent omnium Christianorum? Quia mox ut facere cœpissetis, vetustiorum exemplarium veritate convinceremini. Qua igitur caussa a vobis corrumpi non possent, hac caussa a nemine potuerunt. Quisquis enim hoc primitus ausus esset, multorum codicum vetustiorum collatione confutaretur: maxime quia non una lingua sed multis eadem scriptura contineretur. *Nam etiamnum nonnullæ codicum mendositates vel de antiquioribus vel de lingua præcedente emendantur.*

Here let me remind you of the example which I have just adduced from the works of Tertullian.

One instance more. Augustin, lib. II. *Retract.* cap. XXXII. says, of the Epistle of James, "Ipsam epistolam, quam legebamus, quando ista dictavi, non diligenter ex Græco habebamus interpretatam." A proof that he collated the Original Text. He says further: *De Doctrina Christian.* lib. II. cap. XIV. "Codicibus emendandis primitus debet in vigilare sollertia eorum, qui scripturas divinas nosse desiderant." See also lib. XV. cap. XIII. "Cum diversum aliquid in utrisque codicibus" &c. In short, the Teachers of the African Church, who understood

Greek, did not blindly follow a Latin Version; but consulted the original, and noted wherein the African varied from the Greek Text. Therefore, their quoting passages from the New Testament is a proof of their discernment in the Original Text.

That there was no *African Vulgate*, strictly speaking, from the days of Tertullian to those of Cyprian—I mean, no generally-received Latin Translation of the New Testament in that quarter of the globe—will appear evident, if we compare the passages found in the Works of these two divines.

Luke XXII. 31, 32.

In Tertullian, *de fugâ in persecutione*, cap. III., this passage runs thus:

"Si quidem Dominus in Evangelio ad Petrum: *Ecce*, inquit, *postulavit Satanas, ut discerneret vos velut frumentum: verum ego rogavi, ne deficeret fides tua.*"

On the other hand, Cyprian, *Sermone* VI. *de Orat. Dominica*, has it thus:

"Orabat autem Dominus, et rogat non pro se, (quid enim pro se innocens precaretur?) sed pro delictis nostris. Sicut et ipse declarat, cùm dicit ad Petrum: *Ecce Satanas expetivit, ut vos vexaret quomodo triticum: ego autem rogavi pro te, ne deficiat fides tua.*"

1 Thess. IV. 13.

In Tertullian, lib. *de Patientia:*

"Præponendus est enim respectus denuntiationis Apostoli, qui ait: *Ne contristemini dormitione cujusquam sicut nationes, quæ spe carent.*"

In Cyprian, lib. IV. *de Mortalitate:*

"Improbat denique Apostolus Paulus et objurgat et culpat, si qui tristentur in excessu suorum. *Nolumus*, inquit, *igno-*

rare vos fratres de dormientibus, ut non contristemini sicut et ceteri, qui spem non habent."

LUKE XII. 20.

Tertullian, *advers. Marcionem*, lib. IV.

" Ab eo ergo erit et parabola divitis blandientis sibi de proventu agrorum suorum, cui Deus dicit: *Stulte hac nocte animam tuam reposcent. Quæ autem parasti, cujus erunt.*"

Cyprian, *Sermone* I. *de Eleemosyna:*

" Patrimonium cumulas, quod te pondere suo onerat, ne meministi, quid Deus responderit diviti, exuberantium fructuum copiam stulta exsultatione jactanti: *Stulte*, inquit, *hac nocte expostulatur anima tua a te. Quæ ergo parasti, cui erunt?*"

GALAT. I. 6.

Tertullian, *advers. Marcionem*, lib. V.

" *Miror, vos tam citò transferri ab eo, qui vos vocavit in gratiam ad aliud Evangelium.*

Cyprian, lib. II. Epist. III.

" *Miror, quod sic tam citò demutamini ab eo, qui vos vocavit in gratiam ad aliud Evangelium.*"

From these examples, therefore, it is apparent; 1st, That Tertullian and Cyprian gave each a different version of the same expressions in the Original Text.

2dly, That the Codices which they employed, had different readings: *e.g.* in Luke xxii. 32. Tertullian read ἐκλίπῃ, as many Codices do still. On the contrary, Cyprian read ἐκλείπῃ, like our ordinary Original Text. In Luke xii. 20, Tertullian read with us ἃ δὲ; but Cyprian ἃ οὖν, like the *Codex Cantab.* In 1 Thess. iv. 13, Cyprian read θέλομεν, as many Codices do still.

I shall close this Appendix with two remarks; to

guard what I have said against all possible misconception.

First, I grant that no conclusion can be drawn, as to the individual structure of the Original Text which they possessed, from every instance of quotation occurring in the Works either of the properly *Greek*, or ancient *Latin-Greek* Fathers of the Church; for both occasionally quoted texts of the Bible from memory; either condensing or paraphrasing the subject-matter of those texts. I only assert in general, that whenever Greeks or ancient Latins, who understood the Original Text, quote passages of the New Testament, we may be sure such passages (at least in substance) were actually in the Greek Manuscripts then extant. To suspect the contrary, is evidently to stigmatize men of probity with the imputation of a *stupid fraud.* "But—But—*Pia fraus!*" Well, be it so! But you must not merely *suspect* fraud in all the Fathers of the Church: you are bound to *prove it*, demonstratively, in each individual whose credit you endeavour to impeach; else you convert history into romance.

My Second observation is this. I shall adduce a very remarkable example, from the history of Various Readings, which is somewhat parallel to that occurring in the 1 John V. 7; and furnishes historical evidence, that Readings which are at this day actually peculiar to the Latin Fathers exclusively, did also formerly exist in Greek Manuscripts.

The African divines, Tertullian, Cyprian, Augustin, and other ancient Latin Fathers, read, at the end of 1 John iii. 6. the words "*Quia Deus Spiritus est.*"

These words are not found in any Greek Manuscript. They are wanting in the Latin Manuscripts, some few excepted. They are unknown to almost all the Greek Fathers. Ambrose says that the Arians had expunged them from the Text. But still it appears, from Eusebius, that they formerly stood in Greek Manuscripts. For that bishop writes, (in his Treatise *De Ecclesiastica Theologia*, lib. I. cap. XII.) *Το γεγεννημενον εκ της σαρκος σαρξ εστι· και το γεγεννημενον εκ του* Πνευματος, Πνευμα *εστι,* ΠΝΕΥΜΑ ΔΕ Ὁ ΘΕΟΣ. *Διο επεται νοειν, ὡς το γεγεννημενον εκ του Θεου, Θεος εστι.*

But why have we no controversy in the present day upon the authenticity of this pretended passage of Scripture? Are we not bound by the same arguments which prove the authenticity of 1 John V. 7. to admit this passage also into the Sacred Text? I answer, No! *For besides that it has only one Greek testimony to its existence in the Original Text, it is also palpably inconsistent with the context on which it is obtruded.*

APPENDIX (E.)

(*See p.* 69.)

I HAVE stated above, that Gregory's Writings shew that the Heretics had misapplied 1 John V. 7., and transgressed the limits of Biblical ideas, in the meanings which they affixed to the words ΈΝ and ΤΡΕΙΣ. I shall adduce only one proof to that effect. Gregory praises the Carthaginian bishop, Cyprian the Second, for having restored to its primitive notion the Godhead of the Trinity, which some had disunited, and others confounded. But how had he restored it? Because, in stating that doctrine, he adhered, like a man of piety, stedfastly within the limits of the two notions of the *Unity* and the *Connumeration*, (exactly the two ideas of the ΕΙΣ and ΤΡΕΙΣ.) In his 18th Discourse, (a panegyric on the African bishop, Cyprian the Second,) he says, *Και της αρχικης και βασιλικης Τριαδος την Θεοτητα, τεμνομενην δε ὑφ' ὧν και συναλειφομενην, εις το αρχαιον επανηγαγεν, εν ὁροις μειναις ευσεβους ενωσεως τε και συναριθμησεως.*

It appears, therefore, that the early Anti-Trinitarian Heretics took all possible pains, by overstrained interpretations, to invalidate the testimony in 1 John V. 7. (for it is in that text, the ΈΝΩΣΙΣ and ΣΥΝΑΡΙΘΜΗΣΙΣ [118] occur together and in connection); and that, on the contrary, the Orthodox laboured most strenuously to pro-

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(118) See what I have stated about the word *συναριθμησις*, in pp. 66, 67.

tect the meaning of the two remarkable words in that passage, the ΈΝ and the ΤΡΕΙΣ.

Nay, even among the Orthodox there were some who could not satisfy themselves about this verse; and frankly communicated their doubts, to be solved by their brethren. Of this class was the Monk EVAGRIUS.—Let us hear what Gregory says of him, at the opening of the 49th Discourse, "εις Ευαγριον Μοναχον." He observes: Σφοδρα τε θαυμαζω και λιαν εκπληττομαι της νηφαλιοτητος, ὁπως τοιουτων θεωρηματων και τηλικουτων ζητησεων αιτιος καθιστασαι ταις ακριβεσιν ερωτησεσιν, εις αναγκην ἡμας του λεγειν και αγωνιαν αποδειξεως περιϊστας, ερωτησεις αναγκαιας και χρησιμους ἡμιν επαγων. Πασα δηλονοτι λοιπον αναγκη, κατοπιν των ερωτησεων ἡμας εναργεις ποιεισθαι τας αποκρισεις, και νυν τοινυν το προσενεχθεν ερωτημα παρα σου, τοιονδε, και περι τουδε ην. "Ὡς τινα τροπον αν ειη Πατρος τε και Υἱου και ἁγιου Πνευματος ἡ φυσις, ἡν αν τις ορθως ουσιαν μαλλον η φυσιν καλοιη, ποτερον απλη τις ἡ συνθετος; ει μεν γαρ απλη, πως τον, ΤΡΕΙΣ, επιδεξεται των προειρημενων αριθμον; Το γαρ απλουν, μονοειδες και αναριθμον. το δε αριθμοις ὑποπιπτον, αναγκη τεμνεσθαι, κἀν μη αριθμοις ὑποβαληται, το δε τεμνομενον, εμπαθες. Παθος γαρ ἡ τομη. Ει τοινυν απλη του κρειττονος ἡ φυσις, περιττη των ονοματων ἡ θεσις. Ει δε των ονοματων ἀληθης ἡ θεσις και δει τοις ονομασι πειθεσθαι, το μονοειδες και ἁπλουν ευθυς εκποδων οιχεται. Τις ουν αν ειη του πραγματος ἡ φυσις;" Ταυτα προς ἡμας εφασκες.

In short, Evagrius could not reconcile the proposition, "*There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One;*" which, in his view, involved a contradiction. He conceived, that the number *Three*, and the *names* of the Divine Persons, destroyed the *Oneness*, the *singleness*, of the

Godhead: and this number, these names, this oneness, occur *conjointly* in no other passage of Scripture, but 1 John V. 7.

Therefore 1 John V. 7, was a mighty apple of discord between the Orthodox and the Heretics; nay, the meaning of that verse disquieted even some of the True Believers. What wonder, then, that it ultimately disappeared from the majority of Manuscripts. History informs us, that Scriptural passages of that kind shared a similar fate; *e.g.* John vii. 53. viii. 11.; also Matt. xxvii. 16, 17. ΙΗΣΟΥΝ Βαραββαν [119].

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(119) In Professor Adler's *Biblische Kritischen Reise nach Rom*, pp. 121, 123., we find an important discovery of this Reading.

APPENDIX (F.)

(*See pp.* 75—77.)

THE Author of the *Didascomenus* was well acquainted with the Bible. Besides the actual quotations which I have already noticed, he makes several other unquestionable allusions to various passages of Scripture; *e. g.* to 2 Cor. xii. 2, 4. Thus;

Triephon says[120], "When I met the Galilæan[121] with the *bald pate and aquiline nose*[122], who *ascended into the third heaven* and there learned *unspeakably* excellent things, he renewed me by water."

Again, Gen. i. 3. and Exod. iv. 10. "GOD," says Triephon[123], "brought forth light by a single word."

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(120) Ἡνικα δε μοι Γαλιλαιος ενετυχεν, αναφαλαντιας επιρρῖνος, ες τριτον ουρανον αερυβατησας, και τα καλλιστα εκμεμαθηκως, δι' ὑδατος ἡμας ανεκαινισεν. Critias also says to Triephon: Ει και ταχα πεδαρσιος εγεγονεις μετα του διδασκαλου και τα απορρῆτα εμυηθης.

(121) That is, "the Christian," according to the phraseology of that day.

(122) Paul is described exactly in the same manner, in the Acts of Thecla. (See Joh. Ernest. Grabe's *Spicilegium SS. Patrum*, Tom. I. p. 95.) Ιδοντες δε τον ανδρα ερχομενον, τον Παυλον, μικρομεγεθη, ψιλον την κεφαλην, αγκυλον ταις κνημαις, συνοφρυν, επιρρῖνον.

(123) Ἡν φως αφθιτον, αορατον, ακατανοητον, ᾑ λυει το σκοτος και την ακοσμιαν ταυτην απηλασε λογῳ μονῳ ῥηθεντι ὑπ' αυτου. Ὡς βραδυγλωσσος απεγραφατο.

This is recorded, for our information, by the *man "of a slow tongue*[124]."

He repeatedly speaks of "*the Book of God;*" a phrase which frequently occurs in Holy Scripture.

He mentions "*the Lord's Prayer*[125]."

He says, that he adored the *Unknown God* at Athens[126]; a manifest allusion to Acts xvii. 23. It is notorious, that the Emperor Julian embraced Paganism at Athens, and became a worshipper of the Deities honoured there. Does not Triephon, in the foregoing quotation, intend a sly allusion to that event? Critias, the Catechumen, also swears by "the *Unknown God of Athens.*"

It has therefore been supposed, that the *Didascomenus* (otherwise called *Philopatris*) was written with the intent of turning Christianity into ridicule, and that Critias personates the scoffer. It is further believed to have been composed by a Pagan, perhaps the Sophist *Lucian*, to ingratiate himself with the Emperor JULIAN; and therefore that the Philopatris was written in the lifetime of that apostate. All this I also had believed. But having perused the Didascomenus, for the fourth time, and with closer attention and maturer deliberation, I have now adopted a different opinion. Triephon, who represents the Christian, is really the victorious combatant; consequently the hero of the plot, which the author of the dialogue contemplated; for what he urges against idols, strikes at the root of Paganism,

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(124) According to the Alexandrine Version, Moses says of himself, Exod. iv., that he was βραδυγλωσσος, "of a slow tongue."

(125) Ὥστε εασον τουτους, την ευχην ΑΠΟ ΠΑΤΡΟΣ αρξαμενος.

(126) Ἡμεις δε τον εν Αθηναις αγνωστον εφευροντες και προσκυνησαντες.

and covers it with deserved ridicule. On the other hand, the little which is regarded as a scoffing at Christianity, in the mouths of Triephon and Critias (especially the latter), is really such, that part of it is unworthy the name of sarcasm; and the residue is merely those conceits to which a Pagan is liable, when he commences Catechumen (the character which suits Critias in the dialogue), and hears for the first time some of the doctrines of Christianity. Among the former, I reckon the description which Triephon gives of Paul's personal appearance, "The Galilæan, with *the bald pate and aquiline nose,* converted me." Now, this cannot possibly be meant in ridicule; for even the primitive Christians describe the Apostle's aspect in the same terms. I appeal to the Martyrology of Thecla, from which I have already quoted a passage to the point. It was quite in the manner of Lucian (whom the Author of the *Philopatris* studiously imitated) to give a description of the person, rather than his name.

True, when Triephon bids him swear by the Triune God, Critias says, "*He teaches him numeration, and turns his oath into arithmetic, like Nicomachus Gerasenus.*" If this be meant as a sarcasm, it does not affect the Orthodox, but the Arians, who disputed with them, (as I have already shewn,) about the *Synarithmesis,* or Connumeration, in the doctrine of the Trinity. Moreover, when Critias is told of a "*book of God,*" in which the deeds of men are recorded, he says, "There must needs be a vast many scribes in heaven." Both these retorts are so stupid, that the utmost they deserve, is to be called "childish jokes." The Author of the *Dialogue* would

have put very different sarcasms into the mouth of his Critias, out of the abundance then in vogue, had it been his object to revile Christianity. To expose the abominations of Paganism, as the Author of *Philopatris* does, was not the way to recommend himself to the Emperor. To censure Astrology and Necromancy, as he does, would have grievously incensed the superstitious Julian, who was extravagantly addicted to both. Therefore, *Philopatris cannot have been written in the lifetime of that Emperor.*

When was it written?

In my opinion, this Dialogue describes the various sentiments entertained by Pagans and Christians, according as the rumours of Julian's death and victories alternately prevailed, and assumed such diversities of aspect. History informs us, that the Christians were apprised of the Emperor's death sooner than the Pagans. This intelligence, say the Fathers, was conveyed to them by dreams. In this Dialogue, the Ascetic Christians relate a dream to Critias; according to which, the Christians should again enjoy peace and tranquillity, in the month called, by the Egyptians, *Mesor.* Critias, indeed, does not distinctly explain the purport of this dream; but it renders him quite frantic; he is exasperated against those dreamers, and considers their predictions a fabrication. The month *Mesor* begins on the 25th July; and Julian died on the 27th June, A.D. 363. Libanius states, that the Pagans disbelieved the first account of the Emperor's death, and were vehemently enraged against those who brought the tidings.

When, at length, the impostor *Cleolaus* arrived with the intelligence that the Emperor was alive and victorious, then Critias's heart is relieved of a load. Cleolaus exclaims with exultation, " The arrogance of the Persians is levelled to the dust!" This is exactly the tone of the Pagans, when they speak of Julian's campaign against the Persians: witness, Gregory Nazianzen, and Libanius himself. (Gesner has already made the same remark.) Triephon, the Christian, discredits this intelligence: he says, " He would leave to posterity to witness the downfall of Babylon, and the captivity of the Egyptians and Persians." He thanks the Unknown God of Athens, whom he acknowledges to be God, for having vouchsafed his protection to the Christians: he lets the people trifle and chat as they please; and sticks to the aphorism, " *Too little for Hippoclides.*"

Besides, it is plainly visible that the Author of the *Philopatris* represents Triephon as a convert from Paganism. There were many such, after the death of Julian. He forgets himself once; and makes Triephon, in an ecstasy, invoke Hercules, according to Pagan custom [127].

Perhaps we have not the *Philopatris* entire. It seems to want the Conclusion, which contains the confirmation of Julian's death: for Triephon says [128], " that the dream of the Ascetics, which so terrified Critias, (namely, that the Emperor was dead,) was not altogether to be despised; that their assertions were really of importance;

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(127) Ἡρακλεις των θαυμασιων εκεινων φασματων.

(128) Μεγα γαρ εφησαν, και διηπορημενον.

and it might still be questioned, whether the dream was not true." I take this as an intimation, that something was yet to follow, in confirmation of what Triephon said: and this leads me to conjecture, that we want the conclusion of this Dialogue, describing the commotions which prevailed, among Pagans and Christians, when the death of Julian was publicly and authentically announced. Perhaps some Manuscripts may yet be discovered, to confirm my conjecture, and supply the deficiency at the end of our Manuscripts of the *Didascomenus*.

APPENDIX (G.)

(*See pp.* 66—70.)

I HAVE treated at some length (pp. 66—70) of a *Synarithmesis,* with which the Heretics of the 4th century upbraided the doctrine of the Trinity, and which was refuted by the Orthodox Christians. On this subject I have yet to remark, that even in the present century (18th), a—What shall I call it?—*Trinity-Synarithmesis,* has been started anew. It made its first appearance in a Work now become very scarce; and which excited more attention, at its publication, than it intrinsically deserved: I mean the "*Tractatum Philosophicum, in quo pluralitas Personarum in Deitate qua omnes conditiones ex solis rationis principiis methodo Mathematicorum demonstrata est.*" The Preface is dated, "*Leuvardiæ,* April 4, 1735." See the 26th Definition, and its Scholium, § 93, 94; also § 133—140. The late CLEMM[129] has abridged what is there stated, but without mentioning this *Tractatum Philosophicum:* and presents it as follows; viz.

"We have likewise a so-called Algebraic Demonstration, and Counter-demonstration: but they are not

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(129) See his *Vollständige Einleitung in die Religion und Gesammte Theologie.* (Complete Introduction to Religion and General Theology.) The passage above quoted, is from Vol. III. p. 15.

strictly applicable; because Mathematics concern quantity, and therefore treat of parcels of parts. For suppose we call the Father, a; the Son, b; the Holy Ghost, c; and the Divine Essence, or God, x.

The *Objection* is as follows:

$$\begin{aligned} a &= x \\ b &= x \\ c &= x \\ \hline a+b+c &= 3x. \end{aligned}$$

And the *Answer* is this:

$$\begin{aligned} a &= x - (b+c) \\ b &= x - (a+c) \\ c &= x - (a+b) \\ \hline a+b+c &= 3x - 2a - 2b - 2c \\ \text{Add } 2a+2b+2c &= 2a+2b+2c \\ \hline 3a+3b+3c &= 3x \\ \hline a+b+c &= x. \end{aligned} \quad :3$$

"But, however, the reasons already assigned, why Mathematical Quantities are wholly inapplicable to Logic, render this Algebraic proof almost superfluous."

I quote the above merely as matter of History. The whole *calculus* intends only to shew, that the Scriptural statement of the doctrine of the Trinity involves no contradiction to the doctrine of the *Unity* of the Divine Essence.

DESCRIPTION

OF THE

CODEX GUELPHERBYTANUS (E.)

§ 1.

THE Ducal Library at Wolfenbüttle possesses, among its Manuscript treasures, a Greek Manuscript of the 11th century, containing the Four Evangelists, and a few other matters. Its designation in the Library is MS. XVI. 16. This Codex, which may be called *Guelpherbytanus* (E.) is not altogether unknown to the literary world. It was first announced by the late *Heusinger*, the learned Rector of the Arch-Gymnasium (Head Grammar-School) at Wolfenbuttle, of which I have the honour to be *Ephorus* (Visitor). He published a Dissertation[130], in which he describes and explains the portraits of the Four Evangelists, found in that Codex; makes some remarks on the orthography of the Text; has printed the Prefaces which are prefixed to the Evangelists; and has annexed a Latin Translation of them.

§ 2.

I shall not repeat what this learned man has said concerning this Codex. My object is wholly different

(130) It is entitled, "De Quatuor Evangeliorum Codice Græco, quem, antiqua manu in membranâ scriptum, Guelpherbytana Bibliotheca servat." *Guelpherbyt.* 1752. Michaëlis mentions this Essay, in his Introduction to N. T. Vol. I. § 94. p. 471.

from his. I contemplate it solely in a Theologico-Critical point of view.

§ 3.

This Codex begins with the Eusebian Canons, on the Harmony of the Four Evangelists. I have compared them with those in Mill's New Testament. The numbers occasionally differ, and some are omitted; for instance, the First Canon wants the πζ', ρλθ', σν', ρμα'. On the other hand, the Scripture passages, which I have quoted, stand in the Text.

§ 4.

There next come, before the Text of each Evangelist, its so-called Κεφαλαιον, (Heading, or Summary of Contents.) I have compared them with those in Mill, and discovered some Various Readings; as also one very remarkable addition: *e.g.*

Κεφ. ξδ'. Matthæi,	Περι τυπου[131] μυστικου.
Κεφ. ιθ'. Marci,	Περι της Φοινικισσης.
Κεφ. νδ'. Lucæ,	Εν τῳ δειπνῳ.
Κεφ. ογ'. Lucæ,	Περι της του Κυριου επερωτησεως προς τους Φαρισαιους.
Κεφ. οη'. Lucæ,	Our Codex omits the words Και αρνησεως Πετρου.
Κεφ. ξθ'. Lucæ,	Πρεσβυτερων, instead of Γραμματεων.

The *remarkable addition* is this. In the Gospel of John, Mill has κεφαλαια ιη'. Our Codex, on the other hand, ιθ': consequently, one chapter more than Mill.

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(131) See Suiceri Thesaur. Eccles. Tom. II. p. 1338. Claud. Salmasius in lib. de Transubstantiatione, p. 10.

The extra κεφαλαιον, which ours has, and Mill's wants, follows after κεφαλ. θ', and is called,

Ι'. Περι της μοιχαλιδος.[132]

Therefore, the Author of this κεφαλαιον must have had a Greek Codex which contained the history of the Adulteress.

§ 5.

Before each Evangelist there is a *Prologus* or Preface. I do not recollect having seen them anywhere else. The Preface to Matthew runs thus:

Ιστεον, ὁτι το κατα Ματθαιον Ευαγγελιον, Ἑβραϊδι διαλεκτῳ γραφεν, ὑπ' αυτου εν Ἱερουσαλημ εξεδοθη, ερμηνευθη δε ὑπο Ιωαννου. Εξηγειται δε την κατ' ανθρωπον του Χριστου γενεσιν, και εστιν ανθρωπομορφον το Ευαγγελιον. Τεσσαρα δε εστι Ευαγγελια, και ου πλειονα, ουτε ελαττονα. Επειπερ τεσσαρα καθολικα Πνευματα, και τεσσαρα τα Ευαγγελια, πανταχοθεν πνεοντα, την αφθαρσιαν και αναζωπυρουντα τους ανθρωπους. Εξ ὡν φανερον,

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(132) Let us hear Richard Simon on this extraordinary addition. In his *Hist. Critique du Texte du Nouveau Testament*, chap. xiii. pp.147 & 148, he says:

"Ce qui merite d'etre observé, c'est qu'il y a des Manuscrits ou non seulement on lit ces versets de la meme maniere que le reste du Texte; mais on a aussi marqué le κεφαλαιον ou Chapitre a la marge dés ces exemplaires, qui repond a cette histoire. C'est ainsi, que dans un des MSS. de la Bibliothec du Roi (Cod. MS. Bibl. Reg. n. 2863) on lit en cet endroit au bas de la page ces mots περι της μοιχαλιδος, *de la femme adultere;* et au commencement de l'Evangile de Saint Jean, ou l'on a mis, selon l'ordinaire des MSS. Grecs, tous les κεφαλαια, *chapitres*, ou Sommaires de cet Evangile, celuy de περι της μοιχαλιδος, *de la femme adultere*, s'y trouve avec les autres chapitres. Mais d'un assez grand nombre de MSS. que j'ay consultés *là*-dessus, ou les κεφαλαια, *sommaires*, sont marqués a la teste de chaque Evangile, *je n'ay eu trouvé que deux, qui sont dans la bibliotheque du Roy, ou il y eût un* κεφαλαιον *sommaire particulier pour cette histoire.*"

ὁτι ὁ καθημενος επι των χερουβιμ, φανερωθεις τοις ανθρωποις, εδωκεν ἡμιν τετραμορφον το Ευαγγελιον, καθως ὁ Δαβιδ αιτουμενος την παρουσιαν αυτου φησιν· "Ὁ καθημενος επι των χερουβιμ εμφανηθι." Και γαρ τα χερουβιμ τετραπροσωπα και τα προσωπα αυτων εικονες της πραγματειας του Υἱου του Θεου. Το γαρ ὁμοιον λεοντι το εμπρακτον και βασιλικον και ἡγεμονικον χαρακτηριζει. Το δε ὁμοιον μοσχῳ την ἱερουργικην και ἱερατικην εμφαινει. Το δε ανθρωποειδες την σαρκωσιν διαγραφει. Το δε ὁμοιον αετῳ την εποιφοιτησιν[133] του ἁγιου Πνευματος εμφανιζει.

REMARKS.

1st. The greatest part of this Preface, from the words Τεσσαρα δε εστι τα Ευαγγελια, &c. &c. are found in the Appendix to a Liturgy of the Greeks, entitled Τυπικος, at the σιδ'. page of the Venice Edition 1738. Much of this Preface occurs also in Theophylact's Preface to the Gospel of St. Mark. The notion respecting the Four Gospels is borrowed from Irenæus, lib. III. cap. XI.

2d. According to this Preface, Matthew published his Gospel first at Jerusalem.

3d. This Preface further testifies that Matthew wrote his Gospel in Hebrew. It proves the same again, towards the close of the Gospel; adding, that it was written eight years after the ascension of Christ; viz. Συνεγραφη το κατα Ματθαιον ἁγιον Ευαγγελιον μετα οκτω χρονους της Χριστου του Θεου ἡμων αναληψεως. Εξεδοθη εις Ἱερουσαλημ φωνῃ τῃ Ἑβραϊδι. Στιχοι β,χ'.

4th. Theophylact had previously been the only witness that John was the translator of Matthew's Gospel

(133) This should be επιφοιτησιν.

into Greek: therefore, the Author of this Preface is a *second* attestator to that fact. Michaëlis remarks, from Richard Simon, that the *Codex Regius*, 2871, certifies to the same effect, in a Postscript.

The Preface to Mark's Gospel runs thus:

Το κατα Μαρκον Ευαγγελιον επιγεγραπται, επει δε Μαρκος ὁ μαθητης Πετρου και συνεκδημος Παυλου συνεγραψατο το Ευαγγελιον τουτο. Διηγειται δε εξαρχης λεγων, αρχην ειναι του Ευαγγελιου το του Ιωαννου κηρυγμα και βαπτισμα, λαβων δε μαρτυριον παρα Ἡσαϊου του προφητου. Σημαινει δε και αυτος, ὁτι επειρασθη εν τῳ ὀρει, ου καταλεγει δε τους πειρασμους. Απαγγελλει δε την εκλογην των μαθητων, και σημεια και τερατα γινομενα, την δε του μυστηριου παραδοσιν, και τελος, ὁτι παραδοθη Πιλατῳ, και εσταυρωθη τῳ σωματι, και οἱ μεν στρατιωται διεμερισαντο τα ἱματια αυτου, το δε σωμα τεθεν εν μνημειῳ ηγερθη τριημερον, και τουτο ταις γυναιξιν αγγελος ὁ καταβας απηγγελλε ἱνα και αυται απαγγειλωσιν τοις μαθηταις.

REMARKS.

1st. The Author of this Preface must have had a Codex in which the Reading in Mark i. 12. was *εις το ορος*, instead of *εις την ερημον*. The former Reading is unknown to our Manuscripts, as far as I can learn. It really deserves attention; for it confirms what WETSTEIN says, in Matt. iv. 1. on the word *ερημον*: "Solitudo Judææ, in qua Johannes prædicabat, erat campus, qui ab oriente Jordanem, ab occidente regionem montanam habebat. *Jesus ergo, Johannem relinquens, regionem montanam petiit, quæ etiam solitudo.* Joshua xvi. 1." Still, however, this Reading is not the true one, but only an *interpretamentum* (so called). A mountainous desert is

called in the New Testament sometimes ερημος, sometimes ορος. Matt. xiv. 13. John vi. 3.

2d. Ἡ του μυστηριου παραδοσις, means the administration of the Lord's Supper[134].

3d. It appears, from the conclusion of this Preface, that its Author made use of a Codex in which the Gospel of Mark terminated at the 8th verse of the xvith chapter. On this subject, consult MILL and WETSTEIN. Traces of such Codices are worth attention.

4th. The foregoing circumstance shews that those Prefaces to the Gospels were not compiled from the Text which follows them in the Wolfenbüttle Codex, but are of earlier date; for that Codex has the Text of Mark entire.

5th. The Author of the Preface must have read, in Mark i. 2. εν ΗΣΑΪΑ, τῳ προφητῃ. This likewise confirms what we have said in the preceding remark; for the text of the Codex has the ordinary reading.

The Preface to the Gospel of St. Luke is as follows:

Ιστεον, ὁτι το κατα Λουκαν Ευαγγελιον επιγεγραπται, επειδη Λουκας ὁ μαθητης Πετρου, ὁ και χειροτονηθεις συνεκδημος Παυλου, και μαρτυρηθεις παρ' αυτου συνεγραψατο το Ευαγγελιον τουτο. Αρχεται δε απο της Ιωαννου γεννησεως, καὶ εξ ἡς διηγειται την κατα σαρκα γεννησιν του Σωτηρος, γενεαλογων και αναβαινων απο του Θεου επι τον Δαυιδ. Εξηγειται δε παλιν και αυτος το βαπτισμα Ιωαννου και τους εν τῳ ορει γενομενους παρα του δια-

(134) Vide Athanasius in Synopsi Scripturæ, Tom. II. p. 124. Ελεγχει τον Ιουδαν ὁ Χριστος παραδιδωσι το μυστηριον, λεγει· Ου μη πιω εκ της αμπελου ταυτης.

βολου πειρασμους, την τε εκλογην των μαθητων και αλλων αναδειξιν. Σημεια τε και τερατα πολλα γενομενα, και την του μυστηριου παραδοσιν, και τελος, ὁτι Ποντιῳ Πιλατῳ παρεδοθη και εσταυρωθη σαρκι. Και οἱ μεν στρατιωται διεμεριζον τα ἱματια αυτου. Των δε σταυρωθεντων δυο λῃστων, ὁ εις αυτων μετανοησας ὡμολογησε. Και ὁτι το σωμα τεθεν εν μνημειῳ ηγερθη τριημερον. Και μετα παντα ανεληφθη βλεποντων των μαθητων.

REMARKS.

1st. Ὁ Χειροτονηθεις συνεκδημος Παυλου seems to have been taken from 2 Cor. viii. 19.

2d. The Author of this Preface also says, that the temptations of Christ took place on a mountain.

3d. This Preface makes Luke a disciple of Peter.

Preface to the Gospel of John:

Ιστεον, ὁτι το κατα Ιωαννην Ευαγγελιον εν τοις χρονοις Τραϊανου ὑπηγορευθη ὑπο Ιωαννου εν Πατμῳ τῃ νησῳ. Διηγειται δε την επι του Πατρος ἡγεμονικην και πρακτικην και ενδοξον του Χριστου γενεαν.

REMARK.

This Preface asserts, with Dorotheus, that John was banished to the Isle of Patmos, in the reign of the Emperor Trajan, and wrote his Gospel there.

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§ 6.

Immediately after the Preface to each Gospel, there is prefixed a portrait of its Author. These portraits have been fully described by the late Rector *Heusinger*, in the Dissertation already alluded to. I shall now only observe, that they strongly resemble those found in Lambeccius's Biblioth. Cæsar. lib. II. ad pp. 570, 571. lib. IV. ad pp. 316, 320, 321.

Under the portrait of John, is

ΧΗΡ. ΝΙΚΙ$_{o}$Τ.

But I do not know what it means.

§ 7.

After the portrait of each Evangelist, follows the Text of his Gospel; on which I have to observe:

1st. A modern hand, later than Erasmus's N. T.[135] has corrected the Text in several places;—a most abominable officiousness, where Manuscripts are concerned!

2d. My collation of the Text is made with Mill's Edition.

3d. The Text seems occasionally *Latinized.*

4th. The Copyist frequently omits parts of the Text; at other times, repeats those almost immediately preceding; and occasionally commits manifest mistakes in writing.

5th. But this Manuscript also contains many remarkable Readings, peculiar to itself. The most striking is in Luke xvi. 8; where, instead *οἱ υἱοι του αιωνος τουτου,* it reads, *οἱ υἱοι του* ΝΥΜΦΩΝΟΣ *τουτου.* What can have been the origin of this extraordinary Reading? I venture to give my opinion; as thus:

Possibly there were Codices in ancient times; and perhaps some may yet be discovered, which read *υἱοι του νυν αιωνος,* instead of *υἱοι του αιωνος τουτου.* See Mill on Matt. xii. 32; where very many Codices, as well as

(135) This appears from Matt. iv. 22. where our Codex reads *αφεντες τα δικτυα.* The same hand, which has occasionally corrected the Text, has here written in the margin, "*Erasmus το πλοιον legit.*"

ours, read εν τῳ νυν αιωνι, instead of εν τουτῳ τῳ αιωνι. The Codex, from which ours was transcribed, joined the two Readings together;—a case of frequent occurrence. See Michaëlis's Introduction, Vol. I. § 46. p. 278. Now, if the Codex in which both Readings were combined was one of high antiquity, then the words were written in Uncial or capital letters, closely following each other, without any intervening space; and would have this appearance:

ΥΙΟΙΤΟΥΝΥΝΑΙΩΝΟΣΤΟΥΤΟΥ.

And if the lapse of time had defaced a few letters, or strokes of letters, (a very common case—see my *Ulphilas*, cap. IV. § 134,) the Text would appear thus: (*N.B.* I distinguish by dots the letters which time had defaced); viz.

ΥΙΟΙΤΟΥΝΥΝΑΙΩΝΟΣΤΟΥΤΟΥ.

The Transcriber then filled up the *lacunæ*, or gaps, by conjecture; and, being misled by Matt. ix. 15, read,

ΥΙΟΙΤΟΥΝΥΜΦΩΝΟΣΤΟΥΤΟΥ.

Such is my critical conjecture as to the origin of this extraordinary reading.

——Tu, si quid novisti rectius istis,
Candidus imperti; si non, his utere mecum.

In Mark ii. 16. this Codex reads εσθιοντα και πινοντα μετα—another remarkable Reading, as respects omissions. In Luke xi. 11. Mill says, "Sunt et exemplaria MSS. quæ ab ει και ιχθυν, ad finem versûs, omnia omittunt." But he quotes no Codex *by name;* and Wetstein cites only *one*, viz. the *Codex Leicesterensis*, as favouring that omission. Therefore this Wolfenbüttle Codex, which

likewise omits those words, is a *second* witness to what Mill asserts.

In Mark xiv. 58. it omits, like the Codex Montfortii, the words ὅτι ἡμεις, down to λεγοντος.

In Matt. xxvii. 35., like a great many Codices, it omits the words ἵνα πληρωθῃ, down to εβαλον κληρον.

In John xiv. 12., like many other Manuscripts, it wants the words και μειζονα τουτων ποιησει.

The following omissions are, as far as I know, peculiar to this Codex; viz.

1. Matt. v. 31, 32. want the words δοτω αυτῃ to γυναικα αυτου.

2. Matt. xii. 47. wants ειπε δε, to the end, σοι λαλησαι.

3. Matt. xx. 25. wants και οἱ μεγαλοι to αυτων.

4. Matt. xxi. 21. wants και μη διακριθητε. The Codex reads thus: εχητε πιστιν ὡς κοκκον σιναπεως· ου μονον &c. &c. The words ὡς κοκκον σιναπεως seem introduced from Matt. xvii. 20.

5. Matt. xxvii. 11. want ὁ δε Ιησους εστη to των Ιουδαιων.

6. Mark i. 5. wants παντες εν τῳ Ιορδανῃ ποταμῳ.

7. Mark ix. wants the whole of the 10th verse: και τον λογον to αναστηναι.

8. Luke xvii. 33. wants και ὁς εαν απολεσῃ αυτην.

9. John i. 10. wants και ὁ κοσμος δι' αυτου εγενετο.

10. John i. 21. wants και λεγει, Ουκ ειμι. Ὁ προφητης ει συ;

11. John iii. 26. wants μετα σου to ᾧ συ.

12. John xii. 45. wants the whole of the 45th verse: και ὁ to the end πεμψαντα με.

Many years ago, I collected all the Readings of this Codex; and, please God, I shall have them printed in some Critical Journal; but cannot yet determine which.

6th. The conclusion of the Gospel of St. Matthew is written σταυροτυπως, *cruciform*; and shews thus:

προσε-
κυνησαν
αυτῳ·
οἱ δε ε-
διστουασαν.
Και προ-
σελθων ὁ Ιησους, ελαλησεν αυτοις,
λεγων· Εδοθη μοι πασα εξουσια εν
ουρανῳ και επι γης. Πορευθεντες μα-
θητευ-
σατε
παντα
τα εθνη,
βαπτιζον-
τες αυτους εις
το ονομα του Πατρος
και του Υἱου και του
ἁγιου Πνευματος· διδασκον-
τες αυτους τηρειν παντα
ὁσα ενετειλαμην ὑμιν· και ι-
δου, εγω μεθ' ὑμων ειμι πασας
τας ἡμερας, ἑως της συντελει-
ας του αιωνας. αμην † † † †

May not this cruciform style of writing have also been a prolific source of Various Readings, on account of the frequent disruption of the words?

7th. There is occasionally an uncial letter in the middle of the words[136]; a proof that the origi-

(136) *e.g.* Matt. xv. 1. προσΕρχονται. v. 22. γυνη ΧαναΝαια. v. 25. προσεχυνησΕν.

nal of this Manuscript must have been an ancient Codex [137].

8th. The N εφελκυστικον is used even *sequente consonâ*, i. e. when a consonant follows.

§ 8.

After the Gospel of John, comes

Δηλωσις διαλαμβανουσα την του χρονου των Ευαγγελιων αναγνωσιν και την των Ευαγγελιστων διαδοχην ποθεν τε αρχονται και που καταληγουσιν.

This Δηλωσις is taken from Dorotheus; and is also found in the *Typicum*.

Then follows: Δηλωσις ακριβης των καθ' εκαστην ἡμεραν κεφαλαιων του και Αποστολου και του Ευαγγελιου αρχομενων απο της μεγαλης Κυριακης.

But we are mistaken if we expect here the *Lectiones* (Lessons) from the Apostolus; that is, from the Acts and Apostolic Epistles. They are merely portions from the Gospels; *e. g.*

Κυριακη του Πασχα.

ἑβδ.		ευ. Ιω.	κ. α'.
του οχου	ἑσπερας,	ευ. Ιω.	κ. ξε'.
χρονου β'.		ευ. Ιω.	κ. β'.
	γ'.	ευ. Λουκ.	κ. ριγ'. &c. &c.

§ 9.

Then comes Αρχη του μηνολογιου ητοι των εχουσων ευαγγελια ἑορτων.

This Calendar of Festivals begins the year with the month of September. It omits many Festivals of the Modern Greeks.

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(137) See my *Beyträge zur Kritik über Johannes Offenbarung*, p. 41. also my *Ulphilas*, cap. IV. § 134. n. 6. cap. V. § 165. n. 4.

The whole of March, and the beginning of April, are stated thus; viz.

Μην Μαρτιου.

ϑ'. των ἁγιων μεγαλομαρτυρων μ. των σεβαστεια. ευ. Ματ. κ. π'. κε'. ὁ ευαγγελισμος της ὑπεραγιας Θεοτοκου.

ευ. Λουκ, κ. γ'.

του ορθρου Λουκ. κ. ργ'. του ορθρου, ευ. Λουκ. κ. δ'.

Μην Απριλλιος.

α'. της ὁσιας μητρος ἡμων Μαριας της Αιγυπτιας. ευ. Λουκ. κ. λγ'.

κβ'. του ὁσιου πατρος ἡμων Θεοδωρου του Συκεωτου. ευ. Ιω: κ. λϛ'. &c. &c.

§ 10.

The whole terminates with the following Summary of the Ecclesiastical Calendar; viz.

Ευαγγελια εις διαφορους μηνας ἁγιων·

Εις Αποστολους, ευ. Ματ. κ. λδ'. και Λουκ. κ. να'.

Εις Μαρτυρας, ευ. Ματ. κ. λϛ'. και Λουκ. κ. ργ'. και ρϛ'.

Εις Μαρτυρεας, ευ. Λουκ. κ. μδ'. και Ιω. κ. νβ'. &c. &c.

All these Liturgical notices are written in a hand visibly different from that which wrote the Prefaces and Gospels.

The Dissertation of the late Rector *Heusinger*[138], in which he has given a description of this Codex, is a Congratulatory Epistle to the late Chief-Superintendant *Hassel*, when he was appointed Principal Court-Chaplain, and Counsellor to the Consistory. It has been long out of print, and not to be procured. I shall therefore subjoin what my late friend says in it, of this Wolfenbüttle Manuscript; viz.

(138) See Note 130.

Nec igitur Tuâ personâ indignum, nec nostris literis alienum facturus mihi videor, si hoc tempore, quo Tibi novos eosque tam insignes honores gratulaturus ad Te accessi, *Codicis quatuor Evangelia Græca in membrana luculenter scripta* exhibentis, brevem descriptionem præmittam. Habet ille membranas octojuges, quæ tamen paginis nostris quadrigeminis parum magnitudine cedunt. Jam ante Gudianorum librorum accessionem in Guelferbytana Bibliotheca sub numeris 16. 6. adservabatur. Scriptus est literis nexis inter se quidem, quarum tamen ductus, cum reliquis antiquitatis argumentis, prohibent ætatem ejus sæculo post Christum natum decimo inferiorem ponere. Non literarum solum munditia, sed picturæ etiam elegantia, qua nitet hoc non contemnendæ vetustatis monumentum, oculos spectatorum haud imperitorum in se convertit. Quatuor enim scriptores sacrorum Evangeliorum, singuli suis libris eleganter depicti, præfiguntur. Imagines Matthæi et Marci coloribus floridis in auratis tabulis (in aureo fundo vulgò dicunt) repræsentatæ præ cæteris pulchritudine et integritate conspiciuntur. Scriptores sacri adsident mensis, quibus *παντα ευγραφεος τεχνης οργανα* imposita videas. MATTHÆUS dextra mento admota, sinistraque manu *καλαμον ακροβαφη* tenens, meditantis vultum habitumque jam nunc scripturi præfert, pulpitoque, quod stat pone mensam, membranam virginem suspensam habet. MARCUS ad librum jam literatum, pulpitoque impositum conversis oculis, eidemque sinistra manu admota, dextra vero calamum tenens, librumque atramento intactum, ex more prisco, *επι γουνασι θηκας*, speciem præbet scripturi, et quod pictor videtur designare voluisse, *ὑπογραψοντος και επιτεμουντος το κατα Ματθαιον ευαγγελιον*. Instrumenta scriptoria, quæ in utraque mensa picta esse dixi, longe sunt plura iis quæ in imaginibus LUCÆ DIONYSIIque Halicarnassei apud MONTFAUCONIUM in Palæographiâ Græcâ deprehenduntur, ut etiam hinc appareat, vel hoc nomine has imagines Montfauconianis digniores esse, quæ tabulis æneis incisæ in plura exemplaria transcribantur. MARCI præsertim mensa exhibet omnem librariam supellectilem, quin etiam copiosiorem illa, quæ in ANTHOLOGIA Epigrammatum Græcorum, lib. VI. cap. XXVI. recensetur. Singula instrumenta ista, quamvis Tuâ attentione, quæ rebus gravio-

ribus debetur, non sint admodum digna, si breviter enumeravero, spero Te, benignissimum virum, facilem veniam daturum huic obscuræ forsan diligentiæ hominis antiquitatum studiosi, eaque superstitione capti, ut sibi persuaserit, vix ullum prioris temporis monumentum superesse, cujus accuratior contemplatio non aliquantulam utilitatem adferre possit literis. In utraque igitur scriptorum sacrorum mensa, conspicimus *κιστην δυο οπας εχουσαν, την μεν μελανδοκον, την δε κινναβαρεως πληθουσαν.* Adest præterea laguncula plane similis vasculis, quorum alterum sub mensa S. Lucæ, alterum in mensa Halicarnassei apud Montfauconium depictum videre memini. Censet vir doctus hæc vasa cinnabari recipiendæ fuisse destinata. Quod ad Dionysii imaginem attinet, nihil contradicam Montfauconio, quia ibi, ut ipse testatur, liquor in vasculo vitreo ruber depingitur. In Lucæ laguncula nondum sentio cum viro antiquitatis alioquin peritissimo. Primò enim vas istud in scrinio sub mensa repositum, si cum atramentario mensæ imposito conferatur, longe majus est quam pro usu cinnabaris, cujus minore etiam quam atramenti copia scribentibus opus erat. Deinde similem lagenam et in Matthæi et in Marci supellectile animadvertimus, quum tamen ut supra adnotatum est, utriusque atramentario cohærens aliud vas cinnabari, quod pictura manifestè declarat, repletum, lagenæ *κινναβαρεως δοχειῳ* locum ibi vix relinquat. Omnem vero dubitationem eximere potest, quod lagena ista, quæ colore albo in utraque imagine picta est, apud Marcum os habet colore nigro maculatum, indicio satis aperto vas hoc atramento majore copia servando inservisse. Præter hæc exhibent picturæ nostræ:

Ακρα τε μεσσοτομους, ευγλυφεας καλαμους
Και χαλυβα σκληρον καλαμηφαγον, αλλα και αυτον.
Ἡγεμονα γραμμης απλανεος κανονα,
Και λιθον οκριοεντα, δοναξ ὁθι δισσον οδοντα.
Θηγεται, αμβλυνθεις εκ δολιχογραφιης,
Και βυθιην Τριτωνος ἁλιπλαγκτοιο χαμευνην.
Σπογγον, ακεστοριην πλαζομενης γραφιδος.

His adjiciuntur utroque loco, præter circinos quibus in chartis dimetiendis utebantur, alia instrumenta quibus figura

non valde dissimilis est binis circinis, quorum capita perforata funiculis inter se constricta sint. Hæc organa, parallelisne ducendis, an secandis chartis, an alii usui destinata fuerint, parum definire ausim. Finem describendi apparatus scriptorii faciam, si unum hoc addidero, in mensa MARCO apposita satis clarè depictum esse :

Τον τροχοεντα μολιβδον, ος ατραπον οιδε χαρασσειν,
Ορθα παραξυων ιθυτενη Κανονα·

sive, ut alius poëtæ verbis utar :

Γραμματικῳ πληθοντα μελασματι κυκλομολιβδον.

Hæc posterior descriptio stili plumbei quo lineas ducebant, adeo imposuit MONTFAUCONIO, ut in Palæographiâ, p. 24, atramentarium plumbeum inde confinxerit. Poterat ab isto errore virum doctum revocare, non id solum, quod in eodem epigrammate, unico versu interjecto, sequi viderat γραφικοιο δοχεια κελαινοτατοιο ῥεεθρου ; sed etiam quod in reliquis omnibus tachygraphorum epigrammatis, primo loco plumbum lineis signandis accommodatum, commemoratur. Ne quid tamen dissimulem, pro primo vocabulo hujus carminis γραμματικῳ in HENRICI STEPHANI exemplaribus Anthologiæ exscriptum, video γραμματοκῳ. Tantum abest ut hanc vocem minus obviam ex priore vulgari omnibusque nota temerè ortam credam, ut potius pro certo affirmare ausim, pro posteriore parum intellecta priorem illam imperitia describentium esse substitutam. Nec tamen το γραμματοκον εκ του γραμματος και του τικτειν, compositum arbitror, quum ex comparatione similium, γραμματοτοκον inde dicendum fuisse videatur, sed potius γραμματοκον, idque απο της γραμμης formatum, in priscis exemplaribus fuisse existimo. Ita hoc poëma reliquis tachygraphorum epigrammatis omnino consentiens, et vocabulum poëta longe dignius habemus. Sed missis picturis, ad reliquam codicis nostri descriptionem accingar. In fronte libri occurrunt sine nomine tamen et sine epistola EUSEBII, rubro colore scriptæ decem tabulæ istæ της των ευαγγελιστων συμφωνιας, quas MILLIUS exemplaribus suis adjecit. His respondentes numeri, quos et ipsos MILLIANA exemplaria servant, per totum codicem marginibus inscripti sunt eodem rubro colore, quo etiam majusculæ literæ, ad quas singuli numeri pertinent.

Antegrediuntur unumquodque Evangelium Præfationes quas quia alibi legisse non recordor et breves sunt, huc transcriptas Tibi, vir eruditissime, qui in maxima exquisitissimorum librorum copia plurimum legisti judicandas proponam certissime nimirum indicaturo, publicatæ istæ jam apud alios habeantur, an ex hoc demum codice in publicum producantur. MATTHÆO hæc Præfatio præmittitur.

(I have given the Greek Text already, in p. 233.)

Erunt fortasse nonnulli amicorum Tuorum quibuscum has literas communicabis, qui majore cum voluptate Latina quam Græca legant; etiam his, si possim, gratificaturus interpretationem subjiciam.

" Scias Evangelium MATTHÆI Hebraïca lingua scriptum
" ab ipso, Hierosolymis editum esse interprete JOANNE. Re-
" censet secundùm humanam naturam Christi generationem,
" et est humanæ formæ Evangelium. Quatuor enim sunt
" Evangelia, nec plura, neque pauciora. Quia quatuor venti
" cardinales, etiam quatuor sunt Evangelia, undique spirantia
" incorruptibilitatem et inflammantia homines. Unde mani-
" festum est, eum qui sedet supra Cherubinos, quum apparuit
" hominibus, dedisse nobis quadriforme Evangelium, quemad-
" modum DAVIDES precatus adventum ejus: 'Qui sedes supra
" Cherubinos, appareas,' inquit. Nam Cherubinorum quatuor
" sunt facies, et facies eorum sunt imagines actionum Filii Dei.
" Ea enim quæ similis est leoni, actuosam et regiam et im-
" peratoriam virtutem exprimit. Quæ similis est vitulo, sacri-
" ficium sacerdotiumque indicat. Humana forma carnis as-
" sumptionem declarat. Aquilina facies accessionem Spiritûs
" Sancti deformat.' "

In fine MATTHÆI rubro colore ista adscribuntur:

(The Greek Text is already given, in p. 234.)

" Scriptum est sanctum MATTHÆI Evangelium, octo annis
" post Christum Deum nostrum in cœlum receptum. Editum
" est Hierosolymis lingua Hebraïca. Versus bis mille sexcenti."

Ne quis eorum qui post hac codicem istum Evangeliorum manibus versabuntur, mala me fide egisse existimet qui numerum versuum β, χ'. ediderim, quum legere sibi $\psi\chi'$. videantur, brevi adnotatione occasionem male de nobis opinandi

avertam. Scripta est prior numeri nota ad hanc ψ'. fere similitudinem. Hæc vero figura orta est ex antiquâ formâ literæ β', et subscriptâ lineolâ, quæ milliarii valoris nota addi solet. Notissimum autem est his qui antiquos libros haud fugitivis oculis perlustrant, jam inde a nono sæculo, in scriptis et in impressis sæculi decimi-quinti codicibus, frequentissimè literæ β hanc μ esse figuram, quæ in ipso etiam τετραευαγγελιῳ nostro sæpissimè occurrit. Huic literæ si inferius lineolam, milliarii numeri indicem, adjeceris, facilè effeceris figuram, quam duo millia exprimere affirmamus. Et mirum videri queat, formam priscam, quam dixi, literæ β non absimilem literæ μ hodie adeo ignotam esse plerisque; ut doctos etiam viros pro diversa scriptura adnotare non pigeat in aliis exemplaribus Αμιναδαμ legi pro Αμιναδαβ, et quæ his sunt similia. Sed ad præfationes codicis nostri revertimur, qui sub initium Evangelii Marci talia disputat.

(The Greek Text is already given, in p. 235.)

" Marci nomine Evangelium hoc inscribitur, quia Marcus, " discipulus Petri et comes itinerum Pauli, conscripsit illud. " Narrationem vero ab initio instituens docet, initium esse " Evangelii, prædicationem et baptismum Joannis sumpto ab " Esaia propheta testimonio. Declarat et ipse Jesum tenta- " tum esse in monte, non enumerat verò tentationes. Præterea " tradit electionem discipulorum, quæque miracula et prodigia " facta sint, et arcani traditionem, tandemque corpus Jesu " traditi Pilato cruci suffixum esse. Milites vero divisisse " vestimenta ejus, et corpus positum in monumento tertia die " surrexisse, idque mulieribus angelum, qui cœlo descenderit, " nuntiasse, ut hæ nuntiarent discipulis."

Evangelio Lucæ antiquus, quicumque is fuit, auctor ista præfatur:

(The Greek Text is given, in p. 236.)

" Memineris hoc Evangelium, Evangelium Lucæ inscriptum " esse, quia Lucas discipulus Petri, lectusque comes itine- " rum Pauli, cujus etiam testimonium tulit, conscripsit illud. " Incipit autem ab ortu Joannis, ac deinceps enarrat humanos " Salvatoris natales, generis seriem enumerans, et ascendens a " Deo ad Davidem. Rursus et ipse enarrat baptisma Joannis,

" factasque in monte a diabolo tentationes, et electionem dis-
" cipulorum, aliorumque LXX. designationem, et tandem
" corpus Pontio Pilato traditi, in crucem sublatum esse, ac
" milites divisisse vestes ejus. Latronum cruci affixorum
" alterum, qui resipuerit, confessum esse. Corpus Jesu posi-
" tum in sepulchro, surrexisse die tertio. Post omnia, in
" cœlum eum receptum esse, in conspectu discipulorum."

Joanneo Evangelio hæc adnotatio præfigitur:

(The Greek Text is given, in p. 237.)

" Tenendum est Joannis Evangelium temporibus Trajani
" exceptum esse ab Joanne in Patmo insula. Enarrat vero a
" Patre principalem et actuosam et gloriosam Christi genera-
" tionem."

Annexa sunt codici quem describimus, opuscula quædam antiqua quidem, ea tamen, quæ scripsit Evangelia, aliquanto recentiore manu exarata. Hæc quia lectu parum Tibi jucunda fore arbitror, nec ea transcribere mihi vacat eorum titulos hic posuisse suffecerit. Primum est: *Δηλωσις διαλαμβανουσα την του χρονου των ευαγγελιων αναγνωσιν και την των ευαγγελιστων διαδοχην, ποθεν τε αρχονται, και που καταληγουσι.* Tunc sequitur: *Δηλωσις ακριβης των καθ' ἑκαστην ἡμεραν κεφαλαιων των ἁγιων αποστολων και του ευαγγελιστου αρχομενη απο της μεγαλης Κυριακης.* Hanc excipit brevis tractatio, cujus hæc est inscriptio: *Αρχη του μηνολογιου, ητοι των εχουσων ευαγγελια ἑορτων.* Agmen claudunt: *Ευαγγελια εις διαφορους μνημας ἁγιων.*

Hi libelli lectiones certis diebus destinatas indicantes, numeros capitum sequuntur longè diversos ab istis, quos manus prima, Millianis consentientes, marginibus codicis Evangeliorum adscripserat. Is vero librarius, qui Appendicem scripserat, per totum fere Evangelium Matthæi, et per paucas paginas Marci, numeros prælectionum, cum suis *επιγραφαις* marginibus minio notatos adlevit, secundùm quam distinctionem Matthæi opus in cxv. capita dispescitur.

Nunc ut appareat quâ diligentiâ, quâ negligentiâ in codice isto descripti sint libri sacri, generatim quædam monuisse suffecerit. Tituli primæque Evangeliorum literæ auro fulgent. Evangelii Matthæi titulus, vetustate quidem valde detritus est, ita tamen, ut ex vestigiis literarum, spatiisque, et ex

collatione reliquorum titulorum, facile appareat, nihil aliud scriptum fuisse quàm hoc: ΕΒΑΝΓΓΕΛΙΟΝΚΑΤΑΜΑΤΘΑΙΟΝΚΕΦ. Α. Marco vero satis perspicue præscriptum est: ΕΒΑΓΓΕΛΙΟΝΚΑΤΑΜΑΡΚΟΝΚΕΦΑΛΑΙΟΝ Α. Utroque loco vocabulum ΕΥΑΓΓΕΛΙΟΝ loco *του* Υ habet B. Error natus est ex prisca illa pronuntiatione, quæ calligrapho nostro sexcentorum aberrationum præbuit occasionem. Sic sæpissime *ε* et *αι*, sic *η*, *ι*, *ει*, et *οι*, sic *ο* et *ω* innumeris locis inter se permutavit. Et nisi plurimis aliis rationibus eruditi grammatici antiquos diphthongorum sonos dudum confirmassent, vel hoc solum, quod prisci librarii tam frequenter *ὁμοφωνους* syllabas confuderunt, omnem nobis de ea re dubitandi locum præriperet, præsertim quum Montfauconius atque Kusterus e libro quinto circiter sæculo scripto, pluribusque antiquissimis membranis easdem aberrationes passim adnotaverunt. Vides, Vir Summe, quanta vetustis monumentis religio hoc etiam nomine debeatur, quod vel errores hominum priscorum tam amplam imperitioribus discendi materiam præbere possint. Quod vero chrysographus in Matthæi titulo, vocabulum ΕΥΑΓΓΕΛΙΟΝ scripturus, N ante ΓΓ posuit, ne id quidem peculiari suo errore fecisse videtur. Nam etiam apud Gruterum p. lxxi. ex antiquo marmore ΣΥΝΧΑΙΡΟΜΕΝΟΥ pro ΣΥΓΧΑΙΡΟΜΕΝΟΥ adferri recordamur. Cæterum codex noster, quod ex festinata ejus ac tumultuaria inspectione animad vertere potui, plerasque optimorum criticorum emendationes suffragio suo egregiè comprobat, et si quando ab his dissentit, raro tamen pejores receptis scripturas sequitur. Passus est identidem correctorum, etiam recentissimorum, manus; sic tamen, ut prior scriptura plerumque satis clare cognoscatur. Ita spiritum reciproci *αυτου*, quem antiquus calligraphus tenuem constantissime dederat, ineptissimus emendator sæpe in asperum mutavit, idemque iota, quod manus prima vocalibus nunquam subscripserat, subinde adjecit. N *εφελκυστικον* frequenter addit librarius, sequente litera consonante, nec id solum in fine sententiarum, verum etiam in oratione contexta. Multis etiam locis sequente vocali N istud omittit. Nec ista temeraria, et optimis quibusque, etiam in prorso sermone atque Attico, usitata esse, passim a viris doctis, ad alios scriptores Græcos adnotatum est. Etiam in his plura

antiqua monumenta habent membranæ nostræ sibi consentientia, quod voculam *ουτως* nonnunquam ante consonantem exhibent, quodque compositas particulas plerumque dijungunt. Ita scite ubique separant: *ὁς τις, ὡς τε, ὡς αυτως, δια τι, ἱνα τι, παρα χρημα*, et similia. Alibi tamen conglutinantur ab eodem librario, ea quæ nos hodie divellimus, ut ista: *επιτυαυτο, εξαρχης, καταματθαιον, καταλουκαν, κατιδιαν, κατασαρκα, κατατοπους, κ. τ. λ.*

Sed hæc atque his potiora, illis disputanda relinquimus qui id sibi negotium sument, ut præclarum hoc principalis Bibliothecæ *κειμηλιον* cum Vulgatis libris majore cura contendant, atque inde eruant, si quid publicis usibus profuturum hinc colligi posse arbitrabuntur.

FINIS.

GENERAL INDEX OF NAMES,

&c. &c.

[App. means *Appendix*. n. *Note*.]

ACTA SANCTORUM, (Junius',) referred to; p. 41. n. 29.—when admissible as Historical Evidences; p. 97.

ADLER, Professor, of Copenhagen—his "Biblische-Kritisch Reise nach Rom," (*Biblico-Critical Journey to Rome*) referred to, respecting a supposed Alcuin's Bible; p. 100. n. 102.—his discovery of the Reading Ιησουν Βαραββαν in a MS. (Matt. xxvii. 16, 17); Appendix (E.) p. 221. n. 119.

AFRICANA, or *Vetus Itala*, a Latin Version of the Bible, current in Africa during the 1st and 2d centuries, not invariably quoted by Cyprian; p. 36.—not a *closed* version, like Luther's German; App. (D.) p. 213.

ALEXANDRINE Version of the Bible, not free from Grammatical Solecisms; App. (C.) p. 208. n. 112.—quoted; App. (F.) p. 223. n. 124.

ALCUIN'S Bible, said to be in the Vauxcelles Library; but the Book so called omits 1 John V. 7., which his Recension is said to have recognised as authentic; p. 100. n. 102.

ALOGI—Heretics, who rejected the Gospel and Apocalypse of St. John, and possibly also his Epistles; p. 79.

AMBROSE—his interpretation of 1 John V. 8. not mystical; p. 63.—says that the Arians expunged a clause from John iii. 6; App. (D.) p. 218.

ANDREAS CRETENSIS, a Greek Author of the 6th century, alludes to 1 John V. 7.; p. 105.

ANTIOCH, Council of, (A.D. 273,) rejected the erroneous sense of ὁμοουσιος; p. 59. n. 50.

APOSTOLUS, The, or Liturgy of the Greek Church.—The modern Apostolus reads 1 John V. 7.—desirable to collate MSS. of it—Apostolized Codices, what?—valuable to Critics; p. 85. & n. 84; p. 107.

AQUINAS, Thomas—his Note on 1 John V. 8; p. 64. & n. *.

ARIANS, The, acknowledged 1 John V. 7. authentic; p. 62. n. 54.

ATHANASIUS disregarded the Edicts of Councils, and appealed solely to Scripture; p.71. n. 70.—not the author of the Nicene Disputation; p. 74.—nor of the Twenty Questions; n. 72.—supposed to be Author of the Dialogue against the heretic Macedonius; p. 75.—his 'Synopsis Scripturæ' quoted; p. 236. n. 134.

AUGUSTIN, St. — his maxim "*In rebus obscuris* &c."; p. 6. —explained 1 John V. 8. mystically of the Trinity; p. 32. — manifestly alludes to 1 John V. 7; p. 33. —his work against Maximin, probably written later than the "Civitas Dei"; p. 34. n. 24, 25.—his Commentary on the 1st Epistle of John does not extend to 1 John V. 7; p. 35.

AUSONIUS, a Latin of the 4th century, alludes to 1 John V. 7; pp. 77, 105.

BASIL the Great—Maurop's panegyric on; p. 41.—his festival in the Greek Church Calendar; p. 45. n. 38.—Menæan narrative of; p. 46.

BASILEENSIS CODEX, called by Wetstein *Cod.* 4. omits *και* before *ὕδωρ*, in 1 John V. 8.; p. 87.

BAUMGARTEN, A. G.—his *Metaphysica* quoted; p. 122. n. 108.

BENEDICTINES', Library of, at St. Casino, has a MS. Bible, superscribed "*Biblia ad recensionem S. Hieronymi*"; p. 101. n. 102.

BERNOULLI, JAMES, the great Calculator of Probabilities, recognises Augustine's maxim "*In rebus obscuris* &c." —his own rule in similar cases; pp. 6, 11 (& n. 7), 12.

BEZA, THEODORE.—his rendering of 1 John V. 7. in the Codex Guelpherbytanus D.; p. 88.

BIBLICAL CRITICISM advanced by the attack on 1 John V. 7; p. 5.

BLANCHINI, JOSEPH, gives an engraving of the 1 John V. 7. as found in a Codex of Cardinal Passionei; p. 100. n. 101.

BRITANNICUS CODEX has 1 John V. 7.; p. 110.—not identical with the Codex Montfortianus; ditto, n. *.

BRUNS, Professor, of Helmstadt—his hint to Investigators of Manuscripts; p. 43. n. 34.—his Fac-simile of 1 John V. 7. from the Codex Montfortianus; p. 95. n. 98.

BRYENNE, JOHN DE, (BRYENNIUS,) a Greek Monk of the 13th century, quotes 1 John V. 7.—was an opposer of the Latin Church—consulted Codices; p. 72.—omits the *και* before *ὕδωρ* in 1 John V. 8.; p. 87.—asserts 1 John V.7. to be the very words of the Apostle; pp.105,107.

BURGESS, Dr. THOMAS, (Bishop of Salisbury)—quotation from his "Letter to the Clergy of St. David's"; p. 78, n. *—and "Selection of Tracts on 1 John V. 7."; p. 95, n. *.

CALECAS, MANUEL, a Greek of the 14th century, quotes 1 John V. 7.; pp. 73, 105.

CANTABRIGIENSIS CODEX, reads *ἁ ουν*, Luke xii. 2.; App. (D.) p. 216.

CAROLUS CALVUS; p. 101. n. 102.

CASSIODORUS' *Complex. Canon. Epist.* alludes to 1 John V. 7.; p. 52. n. 45.

CASTALIO, SEBASTIAN—his Version of 1 John V. 7. in the Codex Guelpherbyt. D.; p. 88.

CAUTION recommended in discussing the Controversy on 1 John V. 7.; p. 6.

CAVE—his remark on the Philopatris of Lucian; p. 76.

CHARLEMAGNE, in his Letter to Pope Leo, alludes to 1 John V. 7.; p. 52. n. 45.

CHRYSOSTOM, JOHN—Maurop's Panegyric on; p. 41.—Menæan Narrative of; p. 46.

CICERO, M. T.—his remarkable quotation of a lost line in Homer; analogous to 1 John V. 7; deserves critical examination; p. 16. n. 12.

CLEMM, in his "Vollständige Einleitung in die religion und Gesammte Theologie," (Complete Introduction to Religion and General Theology,) gives the Algebraic Formula of proving the Doctrine of the Trinity; App. (G.) n. 129.

CODEX, Basileensis, p. 87.—Britannicus, p. 110, & n. *.—Cantabrigiensis, App. (D.) p. 216.—Colbertinus, p. 43.—Corsendoncensis, p. 98.—Guelpherbytanus, A. B. C., p. 83. n. 80.—D., pp. 88, 110.—E., p. 231.—Havniensis, App. (B.) p. 205.—Leicesterensis, p. 239.—Montfortianus, pp. 89, 94, 110 & n. *. — Ottobonianus, p. 110, n. *.—Ravianus, p. 94, 110.—Regius, p. 235.—Stephani Codd., p. 89.—Ulm. Codd., p. 100, n. 101.—(See under these heads respectively.)

COLBERTINUS Codex, (No. 2493,) written by George, writer of the "Martyrium Demetrii," and of Maurop's Panegyrics; p. 43.

COMPLUTENSIAN Edition of the Bible—contains 1 John V. 7.; p. 94.—ably defended by Goezen of Hamburgh; p. 95. n. 96.—was printed from ancient Greek MSS.; p. 107. —must not be impeached on mere suspicion, unsupported by historical evidence; p. 109.

CORSENDONCENSIS CODEX—remarkable interpolation of a marginal gloss into the Text of; p. 98.

COTELERIUS ad Apost. Constit.; p. 17. n. 13.

CUNNINGHAME, a German Author, opposes the doctrine of Mysteries; pp. 117, 122.

CYPRIAN, TASCIUS CÆCILIUS, Bishop of Carthage early in the 3d century—his quotation, "*Tres unum sunt* &c." taken from 1 John V. 7. and not an allegorical application of 1 John V. 8.; p. 21.—various extracts from his Works, in proof; pp. 22, 23. n. 15, 16, 17.—extract from his Letter to Jubaianus; p. 29. n. 21.—Cyprian understood Greek well; p. 35.—would not be likely to quote texts against the Heretics, which did not exist in the Original Text; p 36.—his testimony proves that 1 John V. 7. existed in Greek MSS. of the New Testament of the 3d century; p. 37.—uses the words "*Three are one*," as words of Scripture designating the Holy Trinity; pp. 106, 110.—often quotes different Latin Versions of the same text; therefore, did not slavishly follow the *Africana* or *Vetus Itala* Version—proofs that he actually had the Greek Original before him, though he quotes the text in Latin—occasionally plays on the words in the original—varies from Tertullian in his mode of quoting the same text—quotes a clause of John iii. 6. not found in extant MSS.; App. (D.) pp. 209—218.

CYRIL, Presbyter of Alexandria, quotes a clause (1 Thess. V. 21.) not found in extant MSS.; p. 17. n. 13.—accuses the Heretics of having perverted Scripture; p. 69. n. 67.

Δηλωσις, appended to Codex Guelph. E.; p. 242.

DIDASCOMENUS, or PHILOPATRIS, a Dialogue so called—its author possibly not Lucian the Sophist; p. 75. n. 71.—evidently took the phrase ἐν τα τρια from 1 John V. 7.; p. 76.—Criticism upon it—its author well acquainted with Scripture, &c. &c. App. (F.); p. 222—227. (See the Analysis of Contents of App. (F.)

DIFFICULTIES and OBJECTIONS, distinction between; pp. 10—14.

DIONYSIUS, Alexandrinus, proves that the First Epistle of St. John is free from grammatical solecisms; App. (C.) p. 208. n. 112.

——— Halicarnassensis, referred to by Heusinger; p. 244.

DOROTHEUS; quoted, p. 242.

Ἕνωσις, or Unity in the Trinity—Gregory Nazianzen's remark upon—asserted in 1 John V. 7.—that text misinterpreted by Anti-Trinitarians; App. (E.) p. 219.

EPIPHANIUS de Hæres.; quoted, p. 79. n. 78.

ERASMUS, DESIDERIUS, important services rendered by—gave first occasion to the Controversy on 1 John V. 7.—Restored that clause in his 3d Edition of the New Testament; p. 5.—his Latin Version of it in Codex Guelph. D.; p. 88.

ERPENIUS, his Edition of the Arabic Version; p. 8.

EUGENIUS, Archbishop of Cherson, his Criticism on 1 John V. 7.; p. 87, and App. (C.) p. 206.

EUSEBIAN Canons, prefixed to the Codex Guelph. E.; p. 232.

EUSEBIUS, his report that Pantænus left the Gospel of St. Matthew, in Hebrew, among the Indians; p. 13.—quotes a clause in John iii. 6. not in any extant MSS. of the New Testament; App. (D.) p. 218.

EUTHYMIUS ZYGABENUS, a Constantinopolitan Monk of the 12th century, quotes 1 John V. 7.; p. 74.—his *Panoplia Dogmatica* referred to; p. 105. n. 103.—asserts that 1 John V. 7. are the very words of the Evangelist St. John; p. 106.

EVAGRIUS the Monk, Gregory Nazianzen's Address to—Could not reconcile 1 John V. 7. to his ideas of the Godhead; App. (E.); p. 221.

EVIDENCE in favour of the Authenticity of 1 John V. 7. stated in Seven Propositions; pp. 9, 10.

FABRICIUS, Cod. Apocryph. Nov. Testament.; p. 17. n. 13.

FACUNDUS, Bishop of Carthage, denies that Cyprian quoted 1 John V. 7.—His denial shewn to be inconsistent with Cyprian's own words; p. 24—27.

FRANCO-GALLIC, or Merovingian Characters, used in the Latin Codex Guelph. (99 MS. Weisenb.); p. 99.

FULBERT, Bishop of Chartres, asserts that some Heretics mutilated the First Epistle of St. John; p. 78. & n. 77.

FULGENTIUS, Bishop of Ruspa—his remarks on Cyprian's quotation "*Hi tres unum sunt*"—The word "*confitetur*," which he uses, misunderstood by opponents of 1 John V. 7.—its right interpretation; p. 26. & n. 18.—he must have read 1 John V. 7. in his Greek New Testament; p. 29.—his work against the Arians, p. 29. n. 19.—he usually quotes the testimony of antecedent Orthodox Fathers; *ib.* n. 20.—quotes a clause in 1 John IV. 3. not found in any extant MSS.; p. 36. n. 28.

GEORGE, the Writer of the Codex Colbertinus, also of Maurop's Orations, and the "Martyrium Demetrii;" p. 43.

——— the Monk, Writer of the Codex Guelph. C.; p. 84.

GERHARD, J., his Essay "De tribus Testibus in Cœlo," quoted; p. 8. n. 6.

GESNER referred to; App. (F.) p. 226.

GOEZEN, JOHN MELCHIOR, of Hamburgh—his Works in defence of the Complutensian Bible; p. 95. n. 96.

GRABE, J. E., his "Spicilegium S. S. Patrum," referred to; App. (F.) p. 222. n. 122.

GREGORY NAZIANZEN, Maurop's Panegyric on; p. 41.—Extract from his 15th Discourse *εις τον Πατερα* &c.; occasion of it explained; p. 42. & n. 41.—his Festival in the Greek Church Calendar; p. 45. n. 38.—Extracts from his Works prove that he was acquainted with 1 John V. 7. and actually quoted it as the words of that Evangelist; pp. 55, 58, 65, 71.—Never applies 1 John V. 8. to the Trinity; p. 58.—Asserts the Homoousian doctrine against the Anti-Trinitarians; also dwells on the *συναριθμησις*, or Connumeration of the Divine Persons; p. 59.—Does not quote the last clause of 1 John V. 8.; p. 63.—Asserts that the Holy Ghost is *συντεταγμενον* and *συναριθμουμενον* with Father and Son; pp. 65, 67.—his argument against the Sabellians and Nestorians; p. 69.—Remarkable passage from one of his Hymns; p. 70.—Replies to the grammatical objection against 1 John V. 7.; App. (C.)—p. 208. Extracts from his Works, and his Address to Evagrius; App. (E.) p. 219—221.

HASSEL, Rev. Mr.; p. 243.

HAVNIENSIS CODEX; App. (B.) p. 205.

HELLENISMS—none in St. John's First Epistle; App. (C.) p. 208. n. 112.

HENCKEN, Dr., Editor of "Annales Literariæ;" p. 43. n. 34.

HENSLER, his "*Specimen Codd. N. T. Græcorum qui Havniæ in Biblioth. Reg. adservantur,*" quoted; App. (B.) p. 205. n. 109.

HERODIAN, the Historian—his silence respecting the Christians—how to be rightly interpreted; p. 15, 16.

HERODOTUS makes no mention of the Romans; p. 15.

HEUSINGER, Rector of the High School at Wolfenbüttle—his Description of the Codex Guelph. E., with Extracts from that Essay; p. 231, 243—251.

HINCKMAR asserts that the Heretics expunged certain passages of Scripture; p. 78. n. 76.

HOFFMANN's Lexicon referred to; p. 46. n. *.

IGNATIUS, his testimony to the existence of the Apostolic Autographs in his time; p. 11.

ITALA VETUS, the Latin Version so called.—(See AFRICANA.)

JEROME, ST. understood Greek; p. 31.—the Prologue to the Canonical Epistles (ascribed to him) certainly existed in the 7th century—How far its testimony available —Asserts that the Heretics expunged 1 John V. 7.; p. 95, 96.—His Recension of the Bible supposed to exists in the Library of the Benedictines at St. Casino; p. 101. n. 102.—See also App. (D.) p. 212. n. 117.

JOSEPHUS, FLAVIUS, his testimony to the existence of Jesus Christ; p. 14. n. 11.

JULIAN, the Apostate Emperor—See the Criticism on the Didascomenus; App. (F.) p. 222—227.

JUNIUS.—(See ACTA SANCTORUM.)

JUSTIN MARTYR, his Dialogue with Tryphon the Jew, referred to; p. 14.

KALENDAR of the Festivals in the Greek Church—In Cod. Guelph. E. p. 243.

Κεφαλαια.—*Ib. ib.*

KNITTEL, FRANCIS ANTHONY, his "New Criticisms on Josephus's Testimony to Christ;" p. 14. n. 11. — his "Beyträge zur Kritik &c."—(Contributions to Criticism on the Apocalypse of St. John); p. 55, n. 47. his ULPHILAS. (See ULPHILAS.)

KUSTER, referred to by Heusinger, p. 250.

LAMBECCIUS, his Comment. "de Biblioth. Cæsar." referred to; pp. 41, 44, 237.

LAODICEA, Council of, its 60th Canon investigated by Spittler; p. 6. n. 1.

LATERAN, the Council of—1 John V. 7. quoted at; pp. 73, 105.

LATIN VERSION, the Ancient Ante-Hieronymian; p. 9.

LEICESTERENSIS CODEX, remarkable Reading in Luke XI. 11.; p. 239.

LEO the Great, Pope, his explanation of 1 John V. 8; p. 63.

LESS, Dr. his Work on the Truth of Christianity; p. 118. n. 107.

LIBANIUS, referred to; App. (F.) p. 226.

LUCIAN, the Sophist; p. 75. n. 71.—(See DIDASCOMENUS.)

LUTHER, Dr. MARTIN, omitted 1 John V. 7. in his Editions of his German New Testament; pp. 2, 4.—but evidently recognised its authenticity before his death, and must therefore have seen it in Greek MSS.—His two Commentaries on First Epistle of St. John;—when respectively published, and by whom—extracts from the Second; pp. 91, 94, and notes 90—95—inserted the εν τη γη in 1 John V. 8. in his last Edition of his German N. T. p. 78. n. 73.—(See *Analysis of Contents.*)

MARSH'S, Bishop, Translation of Michaëlis; p. 7. n. 4.

MATERIALS of Inquiry into the Authenticity of 1 John V. not exhausted; pp. 5, 6.

MATTHÆI, Dr. J. F., of Moscow, his Edition of the Seven Catholic Epistles; p. 105. n. 103, and App. (C.) p. 206.

MATTHEW, St., Gospel of, supposed to have been written in Hebrew; pp. 13, 234.

MAUROP, JOHN, Archbishop of Euchania in the 11th century—his Oration on Gregory Nazianzen, Basil, &c. proves him acquainted with 1 John V. 7.; pp. 41, 54. —was well acquainted with Gregory's Works on the Trinity, and coincided with him in opinion on that subject; pp. 72, 74, 105, 125.—(See *Analysis of Contents.*)

MAXIMIN, the Arian.—(See AUGUSTIN.)

MAXIMUS, the Confessor, in the 7th century, Author of the Nicene Disputation—quotes 1 John V. 7.; p. 74.—uses the words το ἑν as Origen does; p. 77.

MENÆA (Gr. Μηναια)—what? p. 46. n.

MICHAËLIS, his statement of the ground of the Controversy upon 1 John V. 7.; pp. 7. 11, n. 8.—referred to; p. 95.

MILL asserts that no Greek Father uses 1 John V. 8. of the Trinity; p. 94.—His New Testament referred to; p. 128, 232.

MONTFAUÇON, his *Palæographia* referred to; pp. 43, 44.

MONTFORTIANUS, CODEX, agrees with Codex Guelph. D. as to the number of στιχοι in 1 John; p. 89.—contains the verse 1 John V. 7.—specimen of it; p. 94; n. 98.—agrees with Codex Guelph. E. in Mark xiv. 58; p.240.

MOSES, Author of the Pentateuch; pp. 10, 11.

MYSTERIES, Brief Philosophy of, in 25 Propositions, by F. A. Knittel; pp. 117—123.

NEUMANN, Dr. G., published Luther's First Commentary on 1 John; p. 91.

NEWCOME, Archbishop, sent a Specimen of 1 John V. 7. in the Codex Montfortianus to Professor Bruns of Helmstadt; p. 95. n. 98.

NICOMACHUS GERASENUS, referred to in the Didascomenus; p. 76. App. (F.) p. 224.

NOMOCANON, the Greek—the Author of it lived in the 8th century, and refers to 1 John V. 7.; pp. 74, 105.

OBJECTIONS to 1 John V. 7; pp. 1, 2.

ŒCUMENIUS' Commentary referred to; p. 83.

Ὁμολογημα, or Universal Agreement of Ancient Fathers in the Authenticity of 1 John V. 7.; p. 108.

Ὁμοουσιος, erroneously interpreted by the Anti-Trinitarians; p. 59. n. 50.

ORIGEN—an ancient Scholium of his quoted; p. 52. n. 45.—the first Greek who has quoted 1 John V. 8.; p. 63. n. 56.—His Scholium on Psalm cxxii. 3. proves he was acquainted with 1 John V. 7.; p. 77.

OTTOBONIANUS CODEX, discovered by Professor Scholz, contains 1 John V. 7.; p. 110, n. *.

PANTÆNUS, said to have left the Gospel of St. Matthew, in Hebrew, with the Indians; p. 13.

PASSIONEI, Cardinal—a Latin Codex of his, containing 1 John V. 7, referred to; p. 100. n. 101.

PHŒBADIUS, a Latin of the 4th century, quotes 1 John V. 7.; p. 105.

PHILOPATRIS, The.—(See DIDASCOMENUS.)

PHOTIUS' Epistles referred to; p. 68. n. 64.

RAMBACH, of Halle, translated Luther's Second Commentary on 1 John, into German; p. 92.

RAVIANUS CODEX contains 1 John V. 7.; pp. 94, 110.

REASONS suggested by the Opponents of 1 John V. 7. for dispensing with that verse; pp. 2, 3.—*Answered;* pp. 3, 4.

REGIUS CODEX, No. 2247, does not contain εν τη γη, in 1 John V. 8., though Simon asserts that it does; p. 78, n. *. referred to p. 107. n. 104.

——— CODEX, No. 2863, referred to; App. (D.) p.233. n.132.

SALMASIUS "de Transubstantiatione" referred to; p.232. n.131.

SCALIGER JOSEPH, his maxim "*Nescire velle* &c."; p.116.

SCHOLZ, Professor, his "Biblische Kritische Reise" referred to—discovered the Codex Ottobonianus, containing 1 John V. 7.; p. 110. n.

SIMON, RICHARD, his "Histoire Critique du Nouveau Testament" referred to; p. 78, n. 73.—Remarks on Quotations of Scripture in Latin by Greek Fathers; App. (D) p. 210.

SIRMIUM, Council of, (A. D. 350)—Bishops then present almost all Arians; p. 114. & n. *.

SOCRATES, the Ecclesiastical Historian, asserts that some persons used to mutilate St. John's First Epistle; p. 78. n. 75.

SPITTLER, his Inquiry into the 60th Canon of the Council of Laodicea, referred to; p. 6. n. 1.

SPRENGER, JACOB, alias PROBST, wrote down Luther's First Commentary on 1 John; p. 91.

STEPHENS, HENRY, referred to by Heusinger; p. 246.

——————— Codices used by; p. 89.

SUICER's Thesaurus Eccles. referred to; p.17. n.13; p. 50. n.*. p. 232. n. 131.

Συναριθμεομαι—explained; p.66.—(See GREGORY NAZIANZEN.)

Συναριθμησις—See *ib.*; and App. (E.) p. 219. & (G.) p. 228.

SYRIAC VERSION contains the ו (*et*) in 1 John V. 8.; p. 8. n. 6. —its (*Latin*) rendering of 1 John V. 7. in the Codex Guelph. D.; p. 88.—(See also p. 107. n. 104.)

TERTULLIAN recommends the consulting the Original Greek Text of the New Testament; p. 35.—uses the phrase "*Three are One*," in allusion to 1 John V. 7.; pp. 105, 110.—quotes Latin Versions of Texts different from those that Cyrian quotes; App. (D.) p. 215.

THECLA, the Martyrology of, referred to; App. (F.) p. 224. & n. 122.

THEODORITE, Bishop in the 5th century, alludes to 1 John V. 7.—Extract from his Dialogue against Macedonius the Heretic; p. 69. n. 66; pp. 75, 105.

THEORISTS, Modern, frequently built their triumph over ancient truth upon imaginary difficulties; p. 13.

THEOPHYLACT referred to; p. 234.

TYPICUM, (Τυπικος), the Greek Liturgy so called; p. 234.

ULM, Latin Codices at, their reading of 1 John V. 7.; p. 100. n. 101.

UNCIAL or Capital Letters, occasionally the cause of Various Readings; p. 87. n. 86; p. 239.

ULPHILAS' Gothic Version of the Gospels referred to; p. 37. n. 28; p. 87. n. 86; p. 242. n. 137.—(See KNITTEL.)

URSACIANS, of the 18th century; p. 114.

URSACIUS; *ib.* note *.

VALENS; *ib.* *ib.*

VALENTINES, of the 18th century; p. 114.

VATABLUS' Latin Version of 1 John V. 7., in Codex Guelph. D.; p. 88.

VAUXCELLES Library; p. 100. n. 101.—(See ALCUIN.)

VITULUS SIGFRIDUS, Writer of a Latin Codex Guelph.; p. 99.

VULGATE VERSION, its Reading of 1 John V. 7. in Codex Guelph. D.; p. 88.—Many ancient MSS. of it contain 1 John V. 7.—few after the 10th century omit it; p. 107.

WALCH, Dr., of Göttingen, Editor of Luther's entire Works; p. 92. & n. 90.

WETSTEIN, J. J., his New Testament referred to; p. 55. n. 47. —his Note on the word ἔρημον, in Matt. iv. 1.; p. 235.

WINKLER, Preacher at Halle, strangled; p. 92. n. 94.

ZYGABENUS EUTHYMIUS.—(See EUTHYMIUS.)

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