



The Great
and Glorious
History of the
KJV

According to eye witnesses

Word of Life

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Dear Reader,

Welcome to one of the most amazing periods in the history of the Church. The importance of these events cannot be overstated. The witnesses in this presentation give pivotal accounts in the history of the New Testament, and a very clear statement of God's production, and the great works of His Spirit in the delivery of His Word to us.

My desire in this presentation is to not only show what is already widely known, but to do so in a clear and concise way. Others more learned than myself have written on this subject, but none, I believe, in such a manner.

It is my prayer that you will find this presentation fascinating and informative. I pray it will lead you to a greater appreciation of God's Word - a greater knowledge of the truth, a greater assurance, a greater joy, and to a more articulate defense of what we believe.

By the grace of God may our minds and hearts be open and encouraged, and thank you again for your attention.

Mike Burris, Word of Life 2023

Preface,

What do the witnesses tell us?

1. It is well known that for determining the Text of the New Testament, we are dependent on three chief sources of information:

(1.) on Manuscripts, (2.) on Versions, (3.) on Fathers

And it is even self-evident that the most ancient MSS., -the earliest Versions, -the oldest of the Fathers, will probably be in every instance the most trustworthy witnesses.

2. Further, it is obvious that a really ancient Codex of the Gospels must needs supply more valuable critical help in establishing the precise Text of Scripture than can possibly be rendered by any Translation, however faithful: while Patristic citations are on the whole a less decisive authority, even than Versions. The reasons are chiefly these:

(a.) Fathers often quote Scripture loosely, if not licentiously; and sometimes allude only when they seem to quote.

(b.) They appear to have too often depended on their memory. and sometimes are demonstrably loose and inaccurate in their citations; the same Father being observed to quote the same place in different ways.

(c.) Copyists and Editors may not be altogether depended upon for the exact form of such supposed quotations. Thus the evidence of Fathers must always be to some extent precarious.

3. On the other hand, it cannot be too plainly pointed out that when, instead of certifying ourselves of the actual words employed by an Evangelist, their precise form and exact sequence,

our object is only to ascertain whether a considerable passage of Scripture is genuine or not; is to be rejected or retained; was known or was not known in the earliest ages of the Church; then, instead of supplying the least important evidence, Fathers become by far the most valuable witnesses of all.

Burgon, "The Last Twelve Verses of Mark" pgs 19-20

Introduction

From Jerusalem to Illyricum (*Illyricum by Germany northeast of the Adriatic Sea-Ro.15:19*), to Pontus, Galatia, Cappadocia, Asia, Bithynia (*1 Pet.1:1*), and in the lands of the Churches of Revelation; Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, in the lifetime of the apostles the gospel was preached and Churches were built.

In obedience to the command of our Lord on the day of His ascension (*Acts 1:8*), the disciples were relentless in the spread of the gospel. They handled rejection, persecution, and hardships of all sorts, as well as the complexities of communicating in different cultures and languages. They were undeterred and undefeated in their mission.

Their only preparation was the time they spent with Jesus, the greatest teacher ever to come into the world, and their successes bear witness to His power, a power much greater than the apostles themselves, a power that overcame all of their difficulties and weaknesses. This power, as we shall see, often tore into empires and humbled kings.

The spread of the gospel outside of Israel began with the martyr of Stephen (*Acts 7:59*). It looked like a setback, however, Antioch soon became a distribution center of the gospel. The first publication of the gospel, however, would come from Matthew, and today we have copies of it as it was written in Aramaic. This copy, says the historian Eusebius, along with another work known as the "Gospel of the Hebrews" (*we have only fragments of this today*), were both well received by the Jews.



The men of the desert would be helped in their travels as a more condensed form of the Gospel developed. Layers of animal skin tied together in the center by a rope would have the life of Jesus but without the duplicate passages of the gospels. This would form the first "harmonization" of the four gospels. Taitian's Diatessaron, as it is called, was lighter and easier to carry, and traveled like a Gideon's New Testament.

The "gospel on a rope" was slung around the neck, and went up the Silk road into China, and perhaps as far as Nepal. The Diatessaron brought a greater demand for the complete bible, as did the conversion of King Abgarus and his family in Edessa (*modern Sanliuifa = Glorious Urfa, in southeast Turkey*). Town records from those days in Edessa still exist, and bear witness to the conversion of the royal family.

In Edessa, the Peshitta would later be reprinted. The massive publication of the original Greek new testament in the fourth century would reach Edessa, and we learn from the eulogy of bishop Rabbula, that the original Greek manuscripts were used to correct the Peshitta, which had developed too many variations from so much hand copying.

Paul was brought by the Spirit to Rome (Acts 23:11), where there would also come a very important display of our Lord's work. The Latin text would soon cover the world, and bear a special witness to the Greek original manuscripts. The Latin text would eventually bear an even more stunning witness in a translation known as the Vulgate.

Although Greek and Latin use the same Uncial lettering, the Latin could not be translated "word for word" due to the freedom of word order in the Greek language. The Vulgate was, however, translated "sense for sense", and is the greatest representation of the Greek original writings that we have today.

A bishop named Hilary (AD 315-367) said this about the old Latin Bible:

“...it is agreed that certain Latin manuscripts were translated long ago from old Greek ones, which have been preserved unchanged as proven by the straightforwardness of earlier times....For the things which are criticized in Latin manuscripts today are found expressed in the same way by the early authors, Tertullian, Victorinus, and Cyprian. “

The Latin text literally “escorted” the original Greek text almost from inception, as a cross check to the true content of the Greek originals, and the Latin text arrived on the shores of modern society in vast numbers - in a powerful and authoritative representation of the text from the earliest days of the Church. Around ten thousand manuscripts exist today, and almost a hundred manuscripts of the old Latin (“The Vetus Latina”). The Latin text is majestically, and elegantly reflected in the King James Bible. Critiques are many, but frivolous.

It is an embattled text, as was our Lord. It is often misrepresented and misunderstood, often casted out for lack of monetization or popularity. However, this is the only text on which we have a record, a pedigree - a history telling us who, what, where, and why. On manuscripts behind other Bibles, none have a history like the Latin text as we shall see.

We begin our presentation at what seemed to be a very dark period in the history of God’s people. It was a time when the Roman army was weaponized against the Church. This persecution began under Emperor Diocletian, and was focused on the destruction of Churches and bibles. The persecution would continue after the death of Diocletian in 305, continue under Galerius, and into the shared rulership of the seven emporers, Maximinus II, Licinius, Constantine I, Maximian, Maxentius, and Domitius Alexander. The persecution lasted ten years and ended with our first witness.



300 A.D.

In an effort to stamp out the Christianity, Churches and Bibles were destroyed by the Roman Army. This siege was decreed by the Roman Emperor Diocletian, and lasted ten years. Christians who refused to submit were tortured and killed, especially the Church leaders who refused to give up their copies of the Scriptures.

The first witness is responsible for gathering the original writings of the apostles, and having them professionally copied and distributed throughout the world.



300 AD

The First Witness:

Constantine

Ruler of the Roman Empire



The Roman Empire

population estimated at over 55 million people

**Constantine's Takeover of the Roman Empire
was the Greatest Spread of Christianity in the
History of the Church**



311 AD

Maxentius, the Roman Emperor, was challenged by Constantine (son of Constantine I) for the supremacy of the Roman Empire.

In the battle of the Milvian bridge, Constantine was greatly outnumbered. However, before the battle took place, he had a dream in which he saw this sign:



In his dream, it was said to Constantine, "Conquer by This". Constantine put the emblem on all forty thousand of his army. When he came to the Milvian Bridge, he was out numbered by over a hundred thousand soldiers. However, Constantine was victorious, and attributed his victory to Jesus Christ (represented in the Greek letters, chi and rho).



312 AD

Constantine issued “The Edict of Milan”, which stopped the persecution of Christians, and restored their rights. Constantine also enforced this edict by executing two of his own rulers - including his brother in law.

Constantine spent the wealth of the Roman Empire rebuilding Churches and printing Bibles, which is how the original Greek manuscripts became so abundant in the years of Jerome and Augustine.



Constantine's Edict of Milan

The Edict of Milan

When I, Constantine Augustus, and I, Licinius Augustus, came under favorable auspices to Milan and took under consideration everything which pertained to the common weal and prosperity, we resolved among other things, or rather first of all, to make such decrees as seemed in many respects for the benefit of every one; namely, such as should preserve reverence and piety toward the deity. We resolved, that is, to grant both to the Christians and to all men freedom to follow the religion which they choose, that whatever heavenly divinity exists may be propitious to us and to all that live under our government. 5. We have, therefore, determined, with sound and upright purpose, that liberty is to be denied to no one, to choose and to follow the religious observances of the Christians, but that to each one freedom is to be given to devote his mind to that religion which he may think adapted to himself, in order that the Deity may exhibit to us in all things his accustomed care and favor. 6. It was fitting that we should write that this is our pleasure, that those conditions being entirely left out which were contained in our former letter concerning the Christians which was sent to your devotedness, everything that seemed very severe and foreign to our mildness may be annulled, and that now every one who has the same desire to observe the religion of the Christians may do so without molestation. 7. We have resolved to communicate this most fully to thy care, in order that thou mayest know that we have granted to these same Christians freedom and full liberty to observe their own religion. 8. Since this has been granted freely by us to them, thy devotedness perceives that liberty is granted to others also who may wish to follow their own religious observances; it being clearly in accordance with the tranquillity of our times, that each one should have the liberty of choosing and worshiping whatever deity he pleases. This has been done by us in order that we might not seem in any way to discriminate against any rank or religion. 9. And we decree still further in regard to the Christians, that their places, in which they were formerly accustomed to assemble, and concerning which in the former letter sent to thy devotedness a different command was given,

The Edict of Milan (continued)

if it appear that any have bought them either from our treasury or from any other person, shall be restored to the said Christians, without demanding money or any other equivalent, with no delay or hesitation. 10. If any happen to have received the said places as a gift, they shall restore them as quickly as possible to these same Christians: with the understanding that if those who have bought these places, or those who have received them as a gift, demand anything from our bounty, they may go to the judge of the district, that provision may be made for them by our clemency. All these things are to be granted to the society of Christians by your care immediately and without any delay. 11. And since the said Christians are known to have possessed not only those places in which they were accustomed to assemble, but also other places, belonging not to individuals among them, but to the society as a whole, that is, to the society of Christians, you will command that all these, in virtue of the law which we have above stated, be restored, without any hesitation, to these same Christians; that is, to their society and congregation: the above-mentioned provision being of course observed, that those who restore them without price, as we have before said, may expect indemnification from our bounty. 12. In all these things, for the behoof of the aforesaid society of Christians, you are to use the utmost diligence, to the end that our command may be speedily fulfilled, and that in this also, by our clemency, provision may be made for the common and public tranquillity. 13. For by this means, as we have said before, the divine favor toward us which we have already experienced in many matters will continue sure through all time. 14. And that the terms of this our gracious ordinance may be known to all, it is expected that this which we have written will be published everywhere by you and brought to the knowledge of all, in order that this gracious ordinance of ours may remain unknown to no one."



Precious manuscripts began to trickle into Constantinople after the Edict of Milan in AD 313.

The process was slow, and even after the first batch of manuscripts had been received they were to be copied by professional scribes hired by the Roman government (the copying of a single manuscript could have taken up to a year or more), and along with the professional scribes, the copying was taken up by men and women in the monasteries who were also trained in calligraphy.



Constantine reigned 30 years, and tried to keep the unity of Church. In 325 A.D. he met with Church bishops at the Council of Nicea to solve the Arian crisis. Constantine was humble in manner, but ratified the Nicene Creed by threatening death to anyone rejecting it. This forced the Arians and other non-trinitarians into secrecy.

Most pivotal under Constantine was his request for Bibles. This request brought the very best of the original Greek copies out of hiding.



**What
Bible
was
given
to
Constantine?**

Constantine's Request for Fifty Bibles

Do you, therefore, receive with all readiness my determination on this behalf. I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the Church, to be written on prepared parchment in a legible manner, and in a convenient, portable form, by professional transcribers thoroughly practiced in their art.

The catholicus of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible.

You have authority also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies when fairly written will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality.

God preserve you, beloved brother!

Life of Constantine, Eusebius, Chapter 36 Constantine's Letter to Eusebius

The Bible Given to Constantine

(re: the New Testament)

1. The original writings of the Apostles were brought to Constantine and were professionally copied.
2. The original writings were copied in Koine Greek, which was the language the Roman Empire (*with the exception of the book of Matthew which was first written in Aramaic*).*
3. The original writings and the bibles of Constantine are no longer in existence. However, the original writings were translated into Latin before and after the bibles of Constantine.
4. These translations exist today in two forms. One is called the "**Vetus Latina**" (old Latin), in representation of the text before Jerome, and the other is the translation of Jerome, later known as the "**Vulgate**".

**Note: Both codexes Sinaiticus and Vaticanus were written in Alexandrian Greek and were not be the Bibles given to Constantine.*

By 400 A.D., the writings of the apostles were widely published, and large Churches had their own secretaries and copyists.

*The libraries are stuffed with books; the church lacks nothing; throughout each locality the sacred message resounds everywhere; the mouths of the lectors are not silent; the hands of all are full of manuscripts; nothing is lacking for the crowds who wish to be instructed. **Optatus 7.1***

The Lord's manuscripts are daily on sale, and readers read them; buy one for yourself and read it when you have time—in fact, make time for it: it is better to have time for this than for trifles.

Augustine Sermo 114B.15

Our writings reveal our religion to them, but we are not afraid. Our manuscripts are put on sale in public: the daylight does not blush for shame. Let them buy them, read them and believe them; or let them buy them, read them and laugh at them. Scripture knows how to call to account those who read and do not believe. A manuscript is carried around for sale, but the one whom its pages proclaim is not for sale... Buy a manuscript and read it: we are not ashamed.

Augustine Sermo 198.2



The First New Testament Reference System, the harmony of Ammonius suggested to Eusebius, (around 330A.D)

Eusebius says in a letter that the idea of drawing up ten tables (kanones) in which the sections in question were so classified as to show at a glance where each Gospel agreed with or differed from the others.

(Pictured here is from the book of Kells)



Irenaeus (120-40 A.D. to 200-203 A.D.):

"I adjure you who may copy this book, by our Lord Jesus Christ, and by his glorious advent when he comes to judge the living and the dead, to compare what you shall write, and correct it carefully by this manuscript, and also to write this adjuration, and place it in the copy." 3. These things may be profitably read in his work, and related by us, that we may have those ancient and truly holy men as the best example of painstaking carefulness."

Eusebius. The History of the Church (p. 112).

Eusebius of Caesarea (260-265 A.D. to 339 A.D.):

"But that those who use the arts of unbelievers for their heretical opinions and adulterate the simple faith of the Divine Scriptures by the craft of the godless, are far from the faith, what need is there to say? Therefore they have laid their hands boldly upon the Divine Scriptures, alleging that they have corrected them. 16. That I am not speaking falsely of them in this matter, whoever wishes may learn. For if any one will collect their respective copies, and compare them one with another, he will find that they differ greatly." Eusebius. The History of the Church (p. 118).

The second witness is responsible for the study and translation of the original writings. His comments are most critical on their content, preservation, and edits.

400 AD

The Second Witness:

Jerome

*Full name: Eusebius Sophronius Hieronymus
Translator of the Original Writings*



*Born in Stridon, Dalmatia (Croatia) in 347 A.D.,
baptized in 366 A.D., died 420 A.D. in Bethlehem.*

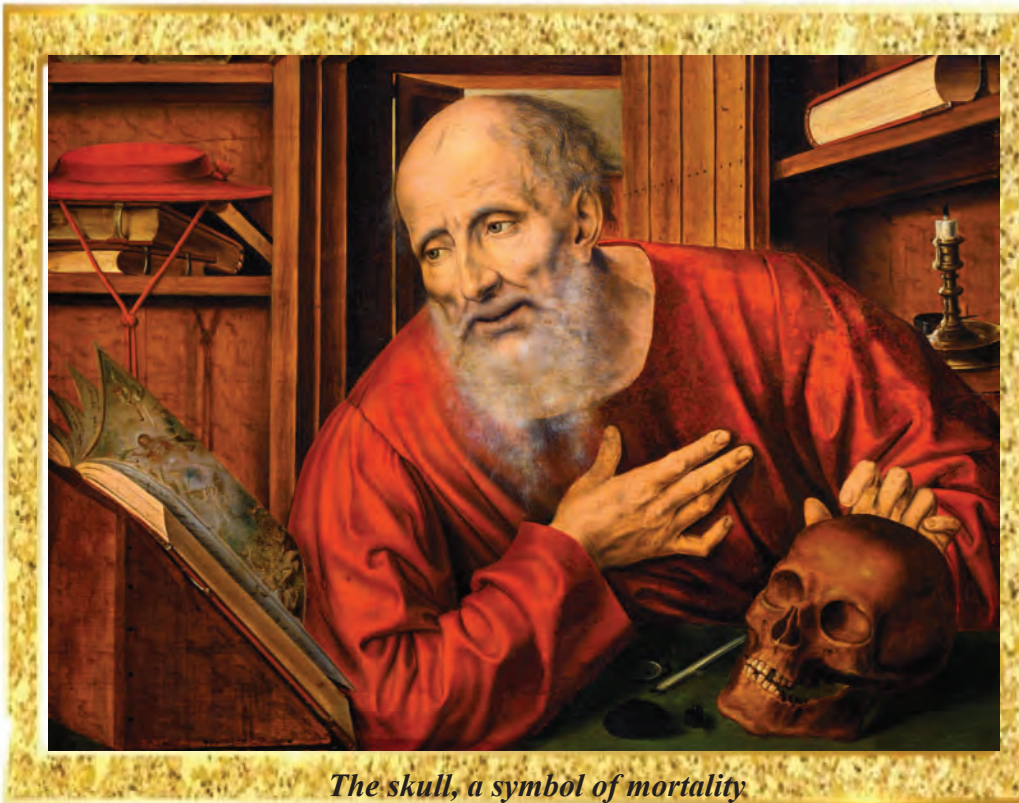
Educated at the Catechetical School of Alexandria (also known as the Didascalium), and also at Rome where he studied Greek, Latin, history and philosophy.

In 367 A.D., while in his his early twenties, he traveled to Trier in Gaul and transcribed the works of St. Hilary.

In 373 A.D., he went to Antioch in Syria and studied monasticism and Christian literature. He then moved to the desert of Chalcia, southeast of Antioch, and lived as an ascetic for five years where he continued his study of Scripture.

In 378 A.D. he become a priest, but remained free of a diocese. Shortly after, he returned to Rome and studied under Gregory Nazianzus in Turkey.

In 382 A.D., Pope Damasus appointed him as a secretary and librarian, and in 383 A.D. commissioned him to translate the Bible into Latin, which he completed in 404.



The skull, a symbol of mortality

"Saint Jerome in The Cell", Vienna Austria, 16th century

Jerome's Letter to Pope Damasus, a.d. 383:

"You urge me to revise the old Latin version, and, as it were, to sit in judgment on the copies of the Scriptures which are now scattered throughout the whole world; and, inasmuch as they differ from one another, you would have me decide which of them agree with the Greek original.

The labor is one of love, but at the same time both perilous and presumptuous; for in judging others I must be content to be judged by all; and how can I dare to change the language of the world in its hoary old age, and carry it back to the early days of its infancy?

Is there a man, learned or unlearned, who will not, when he takes the volume into his hands, and perceives that what he reads does not suit his settled tastes, break out immediately into violent language, and call me a forger and a profane person for having the audacity to add anything to the ancient books, or to make any changes or corrections therein?

Jerome's Letter to Damasus continued,

... For if we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many forms of texts as there are copies.

If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further, all that has been inserted or changed by copyists more asleep than awake?

I am not discussing the Old Testament, which was turned into Greek by the Seventy elders, and has reached us by a descent of three steps. I do not ask what Aquila and Symmachus think, or why Theodotion takes a middle course between the ancients and the moderns. I am willing to let that be the true translation which had apostolic approval.

I am now speaking of the New Testament. This was undoubtedly composed in Greek, with the exception of the work of Matthew the Apostle, who was the first to commit to writing the Gospel of Christ, and who published his work in Judea in Hebrew characters. We must confess that as we have it in our language it is marked by discrepancies, and now that the stream is distributed into different channels we must go back to the fountainhead. I pass over those manuscripts which are associated with the names of Lucian and Hesychius, and the authority of which is perversely maintained by a handful of disputatious persons. It is obvious that these writers could not amend anything in the Old Testament after the labours of the Seventy; and it was useless to correct the New, for versions of Scripture which already exist in the languages of many nations show that their additions are false.

I therefore promise in this short Preface the four Gospels only, which are to be taken in the following order, Matthew, Mark, Luke, John, as they have been revised by a comparison of the Greek manuscripts. Only early ones have been used. But to avoid any great divergences from the Latin which we are accustomed to read, I have used my pen with some restraint, and while I have corrected only such passages as seemed to convey a different meaning, I have allowed the rest to remain as they are.

"The Complete Works of Jerome," page 972 (Note: Jerome completed his translation of the originals in 404 A.D.)

Jerome's Translation of the Original Writings

1. Jerome, realizing the greatness of his task, felt the need not to do what was popular, but what was accurate, and called it, "a labor of love".
2. Jerome, as a result, translated the Old Testament from the early Hebrew Masoretic text instead of the popular Septuagint.
3. Jerome, after his consultation with the Masorete scholars, did not include the Apocrypha books (they were added later by others).
4. Jerome, on the New Testament, used only the early Greek original writings.
5. Jerome, on the New Testament, said that he,
 - A.* only corrected what was misleading,
 - B.* translated sense for sense instead of word for word due to differences between Latin and Greek,
 - C.* and restrained himself in the process.



*The Clementine Vulgate
According to Augustine and Jerome, the New Testament
was translated from the original manuscripts.*



*Jerome, in a letter to a friend, states that
due to the differences between
Latin and Greek, he had to translate
"sense for sense", and not "word for word".
"The Complete Works of Jerome" Letter 57*

Jerome, Letter 27 to Marcella

After I had written my former letter, containing a few remarks on some Hebrew words, a report suddenly reached me that certain contemptible creatures were deliberately assailing me with the charge that I had endeavored to correct passages in the gospels, against the authority of the ancients and the opinion of the whole world. Now, though I might— as far as strict right goes— treat these persons with contempt (it is idle to play the lyre for an ass), yet, lest they should follow their usual habit and reproach me with superciliousness, let them take my answer as follows: I am not so dull-wilted nor so coarsely ignorant (qualities which they take for holiness, calling themselves the disciples of fishermen as if men were made holy by knowing nothing)— I am not, I repeat, so ignorant as to suppose that any of the Lord's words is either in need of correction or is not divinely inspired; but the Latin manuscripts of the Scriptures are proved to be faulty by the variations which all of them exhibit, and my object has been to restore them to the form of the Greek original, from which my detractors do not deny that they have been translated.

Jerome, Saint. The Complete Works of Saint Jerome. Illustrated: Letters, Letter 27 To Marcella

The third witness was a close friend of the second witness, and a witness to his work. He was also one of the most influential theologians in the history of the Church.

400 AD

**The Third Witness:
Saint Augustine**

Bishop of Hippo from 396-430

Friend of Jerome and Publisher of Christian Literature

"The Hammer of Heretics"

*Born 354 A.D., Algeria
Baptized 387 A.D.
Died 430 A.D., Algeria*

*Professor of rhetoric at Carthage
and Rome, Court Orator to the
Roman Emperor at Milan,
Instructor of Greek, and founded
a school of rhetoric.*

*In 347 A.D., he embraced
Manicheism and Neoplatonism,
but in 386 A.D., converted to
Christianity. In 387 A.D. he was
baptized and discipled by Saint
Ambrose. In 391 A.D. he was
appointed bishop, and was Bishop
of Hippo from 396-430 A.D.*

*Augustine victoriously fought
Donatism, Manicheism,
Pelagianism, and Arianism.*

*He was called,
"The Hammer of Heretics".*

*Augustine's publications include
Confessions, The City of God,
Homilies on the First Epistle of
John, On Free Choice of the Will,
On Christian Teaching, The
Enchiridion on Faith, and more.*





*Saint Augustine
Turin, Italy
Basilica Maria, Cupola*

*Augustine's Letter to Jerome:
403 A.D.,*

"...At the same time, we are in no small measure thankful to God for the work in which you have translated the Gospels from the original Greek, because in almost every passage we have found nothing to object to, when we compared it with the Greek Scriptures.

By this work, any disputant who supports an old false translation is either convinced or confuted with the utmost ease by the production and collation of manuscripts.

And if, as indeed very rarely happens, something be found to which exception may be taken, who would be so unreasonable as not to excuse it readily in a work so useful that it cannot be too highly praised?"

Augustine, Saint. The Complete Works of Saint Augustine: Chap. IV. 6.

On the Old Latin (Vetus Latina) manuscripts, Augustine writes:

"...For the translations of the Scriptures from Hebrew into Greek can be counted, but the Latin translators are out of all number. For in the early days of the faith every man who happened to get his hands upon a Greek manuscript, and who thought he had any knowledge, were it ever so little, of the two languages, ventured upon the work of translation."

"The Complete Works of Saint Augustine," Bk II, chapter 11, Knowledge of Languages...

Three interesting passages in the King James Bible are repeated by Augustine and distinguish the original text:

1 John 5:7-8 (the statement on the trinity - three are one),

John 8:1-11 (the woman caught in adultery), and

Mark 16:9-20 (the longer ending of Mark).

These passages and others are said not to be in the true bible (according to the developers of the Nestle/Aland text). The Nestle/Aland bible is based on two manuscripts: codex Sinaiticus, found in the late 1800's at Saint Catherine's monastery, and the other, codex Vaticanus found in the 1400's at the Vatican. *

However, in the days of Augustine, these passages were well known and freely quoted without question. Others before and after this period also bear the same witness. **

** Codexes Sinaiticus and Vaticanus are believed to have been copied in Alexandria, Egypt in the 5th century. Both scripts have been used to produce privately copyrighted bibles (NIV, NASB, ESV), which have been greatly used by God, but these bibles have over three thousand less words than the KJV, differ in over eight thousand verses, and are used by some to invalidate the KJV.*



Augustine of Hippo

Augustine on 1 John 5:7-8,

"Three are One," and One God is these Three. And if in any other way this depth of mystery which we read in John's epistle can be expounded and understood agreeably with the Catholic faith, which neither confounds nor divides the Trinity, neither believes the substances diverse nor denies that the persons are three, it is on no account to be rejected."

Augustine, Saint. The Complete Works of Saint Augustine: (50 Books With Active Table of Contents) (Kindle Locations 200985-200992). Kindle Edition.



Augustine on the woman caught in adultery (John 8:1-11),

....An adulterous woman is brought forward to be stoned according to the Law, but she is brought before the Lawgiver Himself.... Our Lord, at the time she was brought before Him, bending His Head, began writing on the earth. When He bent Himself down upon the earth, He then wrote on the earth: before He bent upon the earth, He wrote not on the earth, but on stone. The earth was now something fertile, ready to bring forth from the Lord's letters. On the stone He had written the Law, intimating the hardness of the Jews: He wrote on the earth, signifying the productiveness of Christians. Then they who were leading the adulteress came, like raging waves against a rock: but they were dashed to pieces by His answer. For He said to her, "He that is without sin among you, let him first cast a stone at her."

Augustine, Saint. The Complete Works of Saint Augustine: (50 Books With Active Table of Contents) (Kindle Locations 122708-122710)

Augustine on the end of Mark:

77. In what follows we have a further recommendation to take this to have been the last manifestation of Himself in bodily fashion which the Lord gave to the apostles. For the same Mark continues in these terms: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Then he appends this statement: "So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs following." Now, when he says, "So then, after the Lord had spoken unto them, He was received up into heaven," he appears probably enough to indicate that this was the last discourse He held with them upon the earth.

Augustine, Saint. Chapter XXV.--Of Christ's Subsequent Manifestations of Himself to the Disciples, and of the Question Whether a Thorough Harmony Can Be Established Between the Different Narratives When the Notices Given by the Four Several Evangelists, as Well as Those Presented by the Apostle Paul and in the Acts of the Apostles, are Compared Together.(Kindle Locations 103267-103269).





Saint Gregory of Nazianzus 329-390A.D

(A small town in Cappadocia, "Nenizi" in modern Turkey)

4th Archbishop of Constantinople

**Gregory's Quotes and References to the Comma
And Statements on the Holy Spirit
(1 John 5:7-8)**

Oration on the Holy Lights (2, *Oration 39*)

For the Godhead is one in three, and the *three are one*, in whom the Godhead is, or to speak more accurately, Who are the Godhead. (*loc. 6618*)

...but the latter was born of Adam and Eve. There is then One God in Three, and *These Three are One*, as we have said. (*loc. 6632*)

In Cledonius The Priest Against Apollinarius

...for the *Three are One* and the same in Godhead.
(*loc.247*)

The Fifth Theological Oration (2, *On the Holy Spirit*)

He is of God, for the Only-begotten is One, but He is what the Son is. *The Three are One* in Godhead, (*loc.5512*)

Also this famous quote also under the The Fifth Theological Oration):

What about John then, when in his Catholic Epistle he says that there are Three that bear witness, the Spirit and the Water and the Blood? Do you think he is talking nonsense?

First, because he has ventured to reckon under one numeral things which are not consubstantial, though you say this ought to be done only in the case of things which are consubstantial. For who would assert that these are consubstantial?*

Secondly, because he has not been consistent in the way he has happened upon his terms; for after using three in the masculine gender he adds three words which are neuter, contrary to the definitions and laws which you and your grammarians have laid down.

For what is the difference between putting a masculine Three first, and then adding One and One and One in the neuter, or after a masculine One and One and One to use the Three not in the masculine but in the neuter, which you yourself disclaim in the case of Deity? (*loc. 5611*)

Note:

**First point:*

For who would assert that these are consubstantial?

(consubstantial = same substance, Spirit, Water & Blood)

****Second point:**

Three in the masculine gender are from 1 John 5:7,
Father Word, Spirit - (*Spirit is gender inflected, Jn.14*),
and three words which are neuter, from 1 John 5:8,
Spirit, Water, Blood.

In the case of a descending status in the Godhead, Gregory writes:

For the Father is not Son, and yet this is not due to either deficiency or subjection of Essence; but the very fact of being Unbegotten or Begotten, or Proceeding

has given the name of Father to the First, of the Son to the Second, and of the Third, Him of Whom we are speaking, of the Holy Ghost that the distinction of the Three Persons may be preserved in the one nature and dignity of the Godhead.

For neither is the Son Father, for the Father is One, but He is what the Father is; nor is the Spirit Son because He is of God, for the Only-begotten is One, but He is what the Son is. The Three are One in Godhead, and the One Three in properties; so that neither is the Unity a Sabellian one, nor does the Trinity countenance the present evil distinction.

Saint Gregory's knowledge of the Comma, as with Augustine and Jerome, brings all statements of this kind to show not only the authenticity of the Comma, but also the force of it, and the use of it against the anti trinitarians of their age. I believe this explains why the Comma was purged from so many manuscripts.

Gregory's great passion was not only that people would know the truth of the trinity and have an accurate understanding of it, but also that they would know the same about Christ, and the Holy Spirit, against whom, he believed, many were sinning.

In Gregory's Fifth Theological Oration, he deals with the doctrine of the Holy Ghost. The heresy of Arius was at first directly concerned only with the Person of our Lord, though not without a side-glance at that also of the Holy Ghost. The Council of Nicaea had confined itself to the first question, and its Creed ended with, "We believe in the Holy Ghost."

This, it was afterwards argued, was enough to proclaim His Divinity, and so Gregory argues in this Oration, "If He be only a creature, how do we believe on Him, how are we made perfect in Him, for the first of these belongs to Deity, the second may be said of anything" (c. vi.).

The reason, however, that the Great Synod made no express definition on the point seems to have been that the controversy

had not yet been carried so far in direct terms (cf. S. Basil, Epp. lxxviii. ccclxxxvii.).

But fifty years later the growth of the heresy rendered a definition of the Church's faith on this point needful; and in 363, on his return from his fourth period of exile, S. Athanasius held a provincial Synod at Alexandria, in whose Synodical Letter to the Emperor Jovian the Godhead of the Holy Ghost is maintained in terms which, as Canon Bright says, partly anticipate the language of the Creed of Constantinople (Dict. Biog. Art. Athanasius).

The new development of the heresy had begun to appear at Constantinople as well as in Thrace and Asia Minor. Macedonius, a Semi-Arian, had been elected Bishop of Constantinople in 341, and in spite of violent opposition, which he met by still more violent measures, had maintained his position till 360, when he was deposed and driven out by the Anomoean Arians.

He then in his retirement became the leader of the Semi-Arian party. Accepting the statement that the Son was Like in Essence to the Father, he would not concede even this to the Holy Ghost, but declared Him to be a mere creature (Thdt. Hist. Eccl. ii. 6), and the servant or minister of the Son; applying to Him terms which without error could only be used of the Angels (Sozomen. H. E. iv. 27).

His followers were known as Macedonians, or sometimes Marathonians, from a certain Marathonius, formerly a Paymaster of the Praetorian Guards, who had become a Deacon of Constantinople, and, having done much in the way of founding and maintaining Monastic Houses and Houses of Charity in the City, was consecrated by Macedonius as Bishop of Nicomedia.

They were also known as Pneumatomachi, from the nature of their Heresy. A controversy had now begun to arise as to the precise position which the true faith was to assign to the Holy Spirit.

There were those who left it doubtful whether He had indeed a separate Personality, or whether He were not rather a mere Influence or Activity of the Father and the Son. Gregory tells us how, when he came to the Metropolis, he found the wildest confusion prevalent.

Some, he says, conceived of the Holy Ghost as a mere Energy of God, others thought Him a Creature, others believed Him to be God; while many out of an alleged reverence for Holy Scripture, hesitated to give Him the Name of God. To this last class belonged, according to Socrates (H. E. ii. 45), Eustathius, who had been ejected from the Bishopric of Sebasteia in Pontus. He refused to admit that the Holy Spirit is God, while yet He did not dare to affirm that He is a mere creature.

When Gregory proceeded to preach the Deity of the Spirit, he was accused of introducing a strange and unscriptural god, because, as he acknowledges, the letter of the Bible is not so clear on the doctrine of the Spirit as it is on that of the Son. But he points out that it is possible to be superstitious in one's reverence for the letter of the Bible, and that such superstition leads directly to heresy.

He explains the reticence of the New Testament on this point by shewing (in this Oration, cc. 26, 27) how God's Self-Revelation to man has always been a gradual one; how the Old Testament revealed the Father clearly, with obscure hints about the Son; and the New Testament manifested the Son, but only hinted at the Godhead of the Spirit; but now, he says, the Spirit dwells among us, and allows us to recognize Him more clearly.

For it would not have been advisable, as long as the Godhead of the Father was not acknowledged, to proclaim that of the Son; and while the Deity of the Son was not yet accepted, to add another burden in that of the Holy Spirit. Recognizing thus a Divine economy in the Self-Revelations of God, he was not averse to using a similar caution in his own dealings with weak or ill-instructed minds.

But yet, when real necessity arose, he could speak out with perfect plainness on this subject; and he even incurred danger to

life and limb from the violence of the opposing party. He met their opposition by the clearest statements of the Catholic Dogma. "Is the Spirit God?" he asks. "Yes." "But is He consubstantial?" "Yes, if He is God." (Orat. xxxi. 10.)

Gregory appeals both to the Bible, and to the experience of the Christian life. If the Spirit is not to be adored, how can He deify me in Baptism? From the Spirit comes our new Birth; from the new Birth our new Life; and from the new Life our knowledge of the Dignity of Him from Whom it is derived (Ibid. C. 29).

He is, however, milder in his treatment of these heretics than of the strict Arians, both, as he says, because they approached more nearly to the Orthodox belief on the subject of the Son, and because their conspicuous piety of life shewed that their error was not altogether wilful.

In this Oration he shows that though the Name of God may not actually be given in the New Testament to the Holy Ghost, yet all the attributes of God are ascribed to Him, and that therefore the use of the Name is a matter of legitimate inference.

He carries on the argument in the Oration on Pentecost (No. XLI. See the Introduction to that Oration in the present Volume). With regard to the doctrine of the Procession, Gregory gives us no clear information. He is silent as to the Procession from the

Son. It is enough for him that the Spirit is not Begotten but Proceeding (in SS. Lumina, c. 12), and that Procession is His distinctive Property, which involves at once His Personality and His Essential Deity.

At length in 381, the work of local Synods and episcopal conferences was completed and clinched by the Ruling of a Second Ecumenical Council. It is true that the Council which Theodosius summoned to meet at Constantinople could scarcely have regarded itself as possessing Ecumenical authority; whilst in the West it certainly was not regarded in this light before the Sixth Century.

Nevertheless the honors of Ecumenicity were ultimately awarded to it by the whole Church, because it completes the series of Great Councils by which the Doctrine of the Deity of the Holy Spirit was affirmed; and in fact it expressed the final judgment of the Catholic Church upon the Macedonian controversy. Its first Canon anathematizes the Semiarians or Pneumatomachi by name as well as the Eunomians or Anomoean Arians.

cf. Dict. Biog. Art. Gregory of Nazianzus, by Dr. H. B. Swete. Saint Gregory Nazianzen. Saint Gregory Nazianzen Collection [2 Books] . Aeterna Press. Kindle Edition.

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A short excerpt from Saint Gregory's “Fifth Theological Oration On the Holy Spirit”

XXIX. This, then, is what may be said by one who admits the silence of Scripture. But now the swarm of testimonies shall burst upon you from which the Deity of the Holy Ghost shall be shewn to all who are not excessively stupid, or else altogether enemies to the Spirit, to be most clearly recognized in Scripture. Look at these facts:—Christ is born; the Spirit is His Forerunner. He is baptized; the Spirit bears witness. He is tempted; the Spirit leads Him up. He works miracles; the Spirit accompanies them. He ascends; the Spirit takes His place. What great things are there in the idea of God which are not in His power? What titles which belong to God are not applied to Him, except only Unbegotten and Begotten? For it was needful that the distinctive properties of the Father and the Son should remain peculiar to Them, lest there should be confusion in the Godhead Which brings all things, even disorder itself, into due arrangement and good order. Indeed I tremble when I think of the abundance of the titles, and how many Names they outrage who fall foul of the Spirit. He is called the Spirit of God, the Spirit of Christ, the Mind of Christ, the Spirit of The Lord, and Himself The Lord, the Spirit of Adoption, of Truth, of Liberty; the Spirit of Wisdom, of Understanding, of Counsel, of Might, of Knowledge, of Godliness, of the Fear of God. For He is the Maker of all these, filling all with His Essence, containing all things, filling the world in His Essence, yet incapable of being

comprehended in His power by the world; good, upright, princely, by nature not by adoption; sanctifying, not sanctified; measuring, not measured; shared, not sharing; filling, not filled; containing, not contained; inherited, glorified, reckoned with the Father and the Son; held out as a threat; the Finger of God; fire like God; to manifest, as I take it, His consubstantiality); the Creator-Spirit, Who by Baptism and by Resurrection creates anew; the Spirit That knoweth all things, That teacheth, That bloweth where and to what extent He listeth; That guideth, talketh, sendeth forth, separateth, is angry or tempted; That revealeth, illumineth, quickeneth, or rather is the very Light and Life; That maketh Temples; That deifieth; That perfecteth so as even to anticipate Baptism, yet after Baptism to be sought as a separate gift; That doeth all things that God doeth; divided into fiery tongues; dividing gifts; making Apostles, Prophets, Evangelists, Pastors, and Teachers; understanding manifold, clear, piercing, undefiled, unhindered, which is the same thing as Most wise and varied in His actions; and making all things clear and plain; and of independent power, unchangeable, Almighty, all-seeing, penetrating all spirits that are intelligent, pure, most subtle (the Angel Hosts I think); and also all prophetic spirits and apostolic in the same manner and not in the same places; for they lived in different places; thus showing that He is uncircumscribed. XXX. They who say and teach these things, and moreover call Him another Paraclete in the sense of another God, who know that blasphemy against Him alone cannot be forgiven, and who branded with such fearful infamy Ananias

and Sapphira for having lied to the Holy Ghost, what do you think of these men? Do they proclaim the Spirit God, or something else? Now really, you must be extraordinarily dull and far from the Spirit if you have any doubt about this and need some one to teach you. So important then, and so vivid are His Names. Why is it necessary to lay before you the testimony contained in the very words? And whatever in this case also is said in more lowly fashion, as that He is Given, Sent, Divided; that He is the Gift, the Bounty, the Inspiration, the Promise, the Intercession for us, and, not to go into any further detail, any other expressions of the sort, is to be referred to the First Cause, that it may be shewn from Whom He is, and that men may not in heathen fashion admit Three Principles. For it is equally impious to confuse the Persons with the Sabellians, or to divide the Natures with the Arians.

**Saint Gregory
emphasizes
the deity
and need
of the
Holy Spirit
from
Scripture,
including 1 John 5:7,8**





Saint Basil, Saint Gregory, and Saint Chrysostom

from

Mosaic of Martyrs,
Basilica of Saint Apollinare, Ravenna, Italy

Saint Basil's

Quotes and References on the Holy Spirit

**Saint Basil of Caesarea,
also known as
Basil the Great, 330A.D. to 379A.D.**

From the Basil Letters, Loeb Library:

...confessed to be consubstantial with the Father, and the **Holy Spirit** is numbered with them in like honour and so adored...

Translated by Roy J. Deferrari.

LCL 215, Pages 126-127,

...image, displaying the Father entirely in Himself; **Holy Spirit**, with His subsistence from God, fount of Holiness...

Translated by Roy J. Deferrari.

LCL 215, Pages 200-201,

...of the Gospel. For he who calls Father, Son, and **Holy Spirit** one thing under many appearances, and makes one...

Translated by Roy J. Deferrari.
LCL 243, Pages 202-203,

...the holiness of the Father, and the Son, and the **Holy Spirit**, in the complete and perfect personality of each...

Translated by Roy J. Deferrari.
LCL 243, Pages 234-235,

If anyone says that the Father and Son and **Holy Spirit** are the same, and assumes one thing under many names...

Translated by Roy J. Deferrari.
LCL 243, Pages 340-341,

Father and the Son the **Holy Spirit** also. And what has once been united we declare maintains...

Translated by Roy J. Deferrari.
LCL 243, Pages 56-57,

...activity in the case of the Father and the Son and the **Holy Spirit** indicates clearly the absence of unlikeness...

Translated by Roy J. Deferrari.

LCL 243, Pages 66-67,

...that there is one activity of Father and Son and **Holy Spirit**, and that in this sense there is one Godhead...

Translated by Roy J. Deferrari.

LCL 243, Pages 68-69,

Father Almighty, God the Father, God the Son, God the **Holy Spirit**; one God, the Three, do I worship and glorify.

Translated by Roy J. Deferrari, M. R. P. McGuire.

LCL 270, Pages 330-331.

Saint John Chrysostom's Quotes and References on the Holy Spirit

**Born 347A.D., Antioch Syria,
Died 407A.D.
Archbishop of Constantinople from 398A.D.**

Again they who labor under the frenzy of Sabellius and the craze of Arius, have both fallen from a sound faith for want of observing a middle course. The name of Christian is applied to both these heretics; but if any one examines their doctrines, he will find the one sect not much better than the Jews, and differing from them only in name, and the other very nearly holding the heresy of Paul of Samosata, and that both are very wide of the truth.

Great, therefore, is the danger in such cases, and the way of orthodoxy is narrow and hemmed in by threatening crags on either side, and there is no little fear lest when intending to strike at one enemy we should be wounded by the other.

For if any one assert the unity of the Godhead, Sabellius straightway turns that expression to the advantage of his own mental vagary, and if he distinguish the Persons, and say that the Father is one, and the Son another, and the Holy Spirit a third, up gets Arius, ready to wrest that distinction of Persons into a difference of substance;

so we must turn and flee both from the impious confounding of the Persons by the one, and the senseless division of the substance by the other, confessing, indeed, that the Godhead of the Father and of the Son and of the Holy Ghost, is all one, while we add thereunto a Trinity of Persons. For then we shall be able to fortify ourselves against the attacks of both heretics.

Chrysostom, John. *The Complete Works of John Chrysostom (36 Books): Cross-linked to the Bible* . Amazon.com. Kindle Edition. 99418

The

Ami

Takeover



Constantius II

317A.D. to 361 A.D.

(Son of Constantine the Great)

Creed of Nicaea

(from Rufinas)

We believe in one God,
the Father almighty, maker of all things
visible and invisible,
and in one Lord Jesus Christ,
Son of God born as only-begotten of the Father,
that is of the Father's substance,
God from God, light from light,
true God from true God,
born not made,
homousios with the Father,
that is of the same substance as the Father,
through whom all things were made,
those in heaven and those on earth.
Who for the sake of us human beings
and our salvation
came down and was incarnate,
and becoming a human being
suffered and rose on the third day,
and ascended to heaven,
from where he is to come to judge
the living and the dead.
And in the Holy Spirit.

Constantius and The Conversion of the Roman Empire

From Rufinas of Aquileia, Church History, Books 10 and 11

Alexander received the episcopal office after Achillas, who had succeeded the martyr Peter in Alexandria, and it was then that since our people were enjoying peace and a respite from persecution, and the glory of the churches was crowned by the merits of the confessors, the favorable state of our affairs was disturbed by strife within.

The Story of Arius

A presbyter of Alexandria named Arius, a man religious in appearance and aspect rather than in virtue, but shamefully desirous of glory, praise, and novelties, began to propose certain impious doctrines regarding the faith of Christ, things which had never before been talked about. He tried to sever and divide the Son from the eternal and ineffable substance or nature of God the Father, something which upset very many in the church.

Bishop Alexander, by nature gentle and reserved, desired to recall Arius from his impious enterprise and teaching by unceasing admonitions, but did not succeed, because by then the contagion of his

pestilential doctrine had infected so many not only in Alexandria, but also in the other cities and provinces to which it had spread.

He therefore, thinking it would be disastrous to ignore the situation, brought it to the notice of very many of his fellow priests.! The dispute became widely known. Word of it reached the ears of Constantine since he was making every effort to look after our affairs. He then, in accordance with the mind of the priests, summoned a council of bishops to the city of Nicaea, and ordered Arius to present himself there to 318 bishops in attendance, and to be judged on the teachings and questions he had brought forward.

The issue was discussed in the bishops' council for many days, and quite a few there vigorously supported Arius's initiative. There were still some, however, who abhorred the impious enterprise. In fact, there were at the council a large number of priest-confessors who were opposed to Arius's novelties, but somehow those who supported him were heard - men clever in disputation and opposed to the simplicity of faith.

Arius was often summoned to the council, and his propositions were discussed in painstaking detail. The most careful consideration was given to the question of what position or decision to take against him and his followers. Finally, after a long and detailed discussion, it was decided and decreed as though by the mouth and heart of all, that the word homoosios should be written, and that the Son should be acknowledged to be of the same substance as the Father. This was most firmly declared by the vote of them all.

However, there were then only seventeen, it is said, who preferred Arius's creed, and who affirmed that God's Son had been created externally from nothing existing, and had not been begotten from the Father's very divinity. The decision of the council of priests was conveyed to Constantine, who believed it had been pronounced by God, and declared that anyone who should try to oppose it would be banished as transgressing divine decrees.

Six of them suffered themselves to be expelled with Arius, while the other eleven, after taking counsel together, agreed to subscribe with hand but not in heart. The chief designer of this was Eusebius, bishop of Nicomedia (not Eusebius of Cesarea).

The Arian Conversion of Constantius

After Helena, the mother of Constantine, had passed from this life with the highest honors of the Roman empire, Constantia, then Licinius's widow, was consoled by her brother, Constantius. It happened, however, that she had previously become acquainted with a presbyter who covertly supported the Arian party. The presbyter at first divulged nothing at all of this to the sovereign's sister, but when long familiarity gave him his opportunity he began gradually to suggest that Arius had been the target of envy, and that bishop Arius was stung by jealousy because he was so popular with the people, and had not stirred up the argument out of private motives of rivalry. By frequently saying these and other things, he impressed his attitude upon Constantia.

It is said that when she was dying and her brother Constantius was visiting her and speaking to her in a kindly and religious way, she asked him as a last favor to receive Arius the presbyter into his friendship and to listen to whatever he would propose to him that had to do with his hope of salvation.

She herself said that she had no concerns now that she was departing from this life, but she was worried about her brother's situation, lest his empire fall into ruin on account of the innocent being punished. He accepted his sister's advice, believing that her concern for him was genuine, and lent his ear to Arius ordering him from exile so that he could explain his views about his faith.

Falsified Creed

Arius then composed a creed, which while it did not have the same meaning as ours, yet seemed to contain our words and profession. The emperor was indeed amazed, and thought that the very same views were set out in his exposition as in that of the council held previously. However, he referred him once again to a council's scrutiny, for in fact priests from all over the world were being invited to gather for the dedication of Jerusalem. In regard to Arius, the emperor wrote to them saying that if they approved of Arius's exposition of faith, and found either that he had previously been convicted unjustly and out of jealousy, as he maintained, or was now corrected of his error, they should judge him with clemency, if, that is, the bishop, Alexander, would agree (Alexander had been the moderator of the council that had passed a sentence on Arius for the falsehood of his doctrines), and those who from the first had supported

Arius and his endeavors and subscribed insincerely made no difficulty about the receiving of Arius.

The Death of Constantine

When Arius first reached Alexandria, he could get nowhere with his plans. His tricks worked with the ignorant, but just raised a laugh from the knowledgeable. In the meantime, while this vain commotion was going on in Alexandria, the venerable Augustus Constantine died in a suburban villa of Nicomedia in the thirty-first year of his reign, having left his children written in his will as heirs in succession to the Roman world.

Constantius, to whom he had bequeathed the Eastern empire, was not present at the time. It is said that Constantine summoned in secret the presbyter who had been recommended to Constantius by his sister, and entrusted to him the will he had written, and bound him by oath to hand it over to no one but Constantius, when he came.

Since the palace eunuchs were also on this presbyter's side, news of the emperor's death was skillfully suppressed until Constantius's arrival. Many tried to seize power but were put down, and the state remained safe and undamaged. When Constantius arrived, the presbyter handed over what had been committed to him.

The Rise of Arius

The emperor, in his desire for the realm, was - on account of

DIVISION OF THE ROMAN EMPIRE



this favor - so bound to the presbyter that gave him the will, that, anxious as he was to govern others, cheerfully allowed himself to be governed by the presbyter. From that time on, having subjugated the emperor to himself, the presbyter began to speak about restoring Arius, and to urge the emperor to compel the priests who were reluctant to agree.

At that time the priesthood was being exercised in Alexandria and Constantinople by Alexander, and in Jerusalem by Maximus the confessor as it is recorded in the writings of Athanasius.

Now Eusebius, who was in Nicomedia and about whose pretense in subscribing we spoke earlier, seized his chance having become friendly with the sovereign through the offices of the presbyter. He bent his efforts to rolling everything back and rendering invalid the council's previous actions. He got Arius, who was residing in Alexandria, to come to Constantinople, and through imperial edicts summoned a fresh council.

Those who convened were mostly of the party of Arius and Eusebius. Time and again they met with Alexander to try to get him to receive Arius, but they did not convince him, and poured much abuse on him. Finally they told Alexander that they were setting a day on which either he would receive Arius or, if he refused, he should realize that he would be driven from the church and into exile, and that someone else would be appointed to receive Arius.

The Long and Tearful Prayers of Alexander

Alexander spent the whole night before the day in question lying at the foot of the altar in tears and prayer, commending the church's cause to the Lord. When dawn had broken, Alexander was still in prayer, and Eusebius with all of his company, like the standard-bearer of an army of heretics, went up in the morning to Arius's house and bade him to follow them to the church without delay, and to demand a meeting with Alexander.

The Great Bowel Movement

Everyone was waiting with great interest to see where the prayers of Alexander or the perseverance of Eusebius and Arius would lead. The importance of the affair held everyone in suspense.

Arius, on his way to Alexander, was hemmed in by a crowd of bishops and laity. But as he was making his way to the church, he turned aside to use the bathroom at a public facility. When he sat down, his intestines and all his innards slipped down into the privy drain, and thus it was in such a place that he met a death worthy of his foul and blasphemous mind.

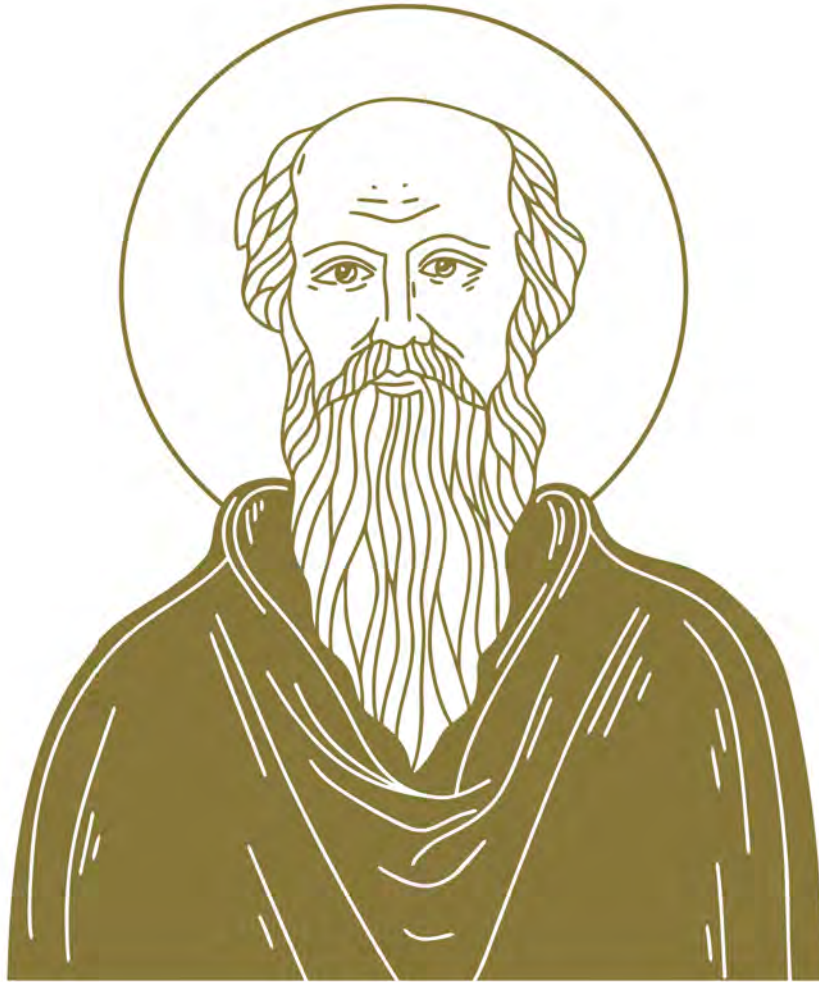
When news of this was later brought to the church to Eusebius and to those with him who were pressing the holy and innocent Alexander to receive Arius, they departed overcome with shame and covered with confusion. Then was fulfilled to the glory of the Lord the word which Alexander had cried out to God in prayer, saying, "Judge, O Lord, between me and the threats of Eusebius and the violence of Arius!"

Another Deception

Now these events caused some slight and short-lived embarrassment; but the heretics met together, fearful that the affair would be reported to the emperor Constantius just as it happened, and that not only would he disown their perfidy, in which he had so cleverly been ensnared, but would also visit upon the authors of his deception stern treatment through his imperial power. They therefore arranged through the eunuchs, whom they had already won over, that, as far as could be done, the emperor should hear a commonly agreed-upon version of Arius's death, and that he should learn nothing that would hint of God's punishment. Having done this, they continued the efforts they had begun with respect to the faith.

The Rise of Athanasius

Upon the death of Alexander, Athanasius was appointed bishop of Alexandria in his place. Now the heretics were already well aware that Athanasius was a man of keen intelligence and altogether tireless in the management of the church, since he had come to the Council of Nicaea with his old bishop Alexander, by whose counsel the tricks and deceits of the heretics had been unremittingly exposed. As soon as they found out that he had been made bishop, they concluded that their concerns would find no easy way past his vigilance, as in fact turned out to be true, and so they cast about everywhere deceptions to use against him.



Athanasius I of Alexandria (296—373)

The Struggles of Athanasius

Athanasius had such struggles to undergo in the church for the integrity of the faith that the following passage seems to have been written about him too: "I will show him how much he will have to suffer for my name." For the whole world conspired to persecute him, and the princes of the earth were moved, 28 nations, kingdoms, - and armies gathered against him. But he guarded that divine utterance which runs: "If camps are set up against me, my heart will not fear, if battle is waged against me, in him will I hope."

Known for Excellence

When Constantius, then, had obtained sole control of the Eastern empire upon the death of his brother Constantine, who was killed by soldiers not far from Aquilia by the river Alsa, Constans, his brother, was ruling the West with fair diligence. On the other side, Constantius, to be sure, was of royal nature, and carefully cultivated the mainstays of his rule, but he was cleverly deceived into supporting Arius by depraved priests who used the eunuchs, and he, as a result, eagerly supported their wicked designs.

The Trial of the Severed Arm

Many feared that Athanasius might sometime gain access to the sovereign and teach him, according to the scriptures, the truth about the faith, which they were distorting. So they proceeded to accuse him to the sovereign in every possible way of every sort of crime and outrage, even to the point of showing the emperor an arm from a human body which they presented in a case, claiming that Athanasius had severed it from the body of one Arsenius in order to use it for magic. They made up other crimes and misdeeds as well.

They wanted Constantius to condemn Athanasius, and a council was summoned and convened at Tyre as a result, and the emperor, Constantius, sent Archelaus, then Count of Oriens, who was also assisted by the governor of the province of Phoenicia. There Athanasius was brought, the case with the human arm was shown around, and an indignant horror invaded the souls of all - religious and ordinary folk alike.

This Arsenius, whose arm was supposed to have been cut off, had once been a lector of Athanasius, but fearing rebuke for some fault, he had withdrawn from his company. These outrageous men considered his concealment ideal for their schemes, and kept him hidden when they began to hatch their plot with someone they believed they could fully trust with their misdeed.

But while in hiding, Arsenius heard of the crime they intended to commit in his name against Athanasius. Moved either by human feeling or by divine providence, he secretly escaped his confinement, and in the silence of the night he sailed to Tyre. There, he presented himself to Athanasius on the day before the final day of Athanasius' case, and explained the affair from the beginning.

Athanasius then ordered him to stay in the house, and not let anyone know he was there. However, in the meantime the council was summoned. Some gathered at the council were aware of the calumny concocted, and almost everyone was hostile to Athanasius.

The confessor, Paphnutius, was there at the time and was aware of Athanasius' innocence. Paphnutius saw Bishop Maximus of Jerusalem sitting with the others whom the shameful plot had united. Bishop Maximus had an eye gouged out and a hand severed, and thus became a confessor, but because of his excessive simplicity he suspected nothing of the monstrous behavior of the priests.

Paphnutius, who also had an eye gouged out, went up to him fearlessly where he was sitting in their midst and said, "Maximus, you bear along with me one and the same mark of confession, and for you as much as for me the gouging out of the mortal eye has procured the brighter sight of the divine light. I will not let you sit in the council of evildoers and go in with the workers of malice." And taking hold of him he lifted him up from their midst, informed him in detail of what was taking place, and joined him thereafter.

An Accusation of Rape

The first case to be presented against Athanasius was the charge of a woman who said that she had once received Athanasius as a guest, and that during the night she had been forcibly violated by him. Athanasius was ordered to be presented to her. Athanasius came to the trial with a presbyter of his named Timothy, and asked him to approach the woman before the court in his place. So when the woman had finished the speech she had been taught, Timothy approached her and said, "Is it true, woman, that I once stayed with you? Or that I forced you, as you claim?" Then she, with the effrontery common to such women, turned toward Timothy and said, "You, you forced me; you defiled my chastity in that place!" At the same time, turning to the judges, she began to swear to God that she was telling the truth.

Then the embarrassment at being made ridiculous came over the accusers, because the plot involving the crime which had been invented had so easily been laid bare without the accused having to say anything.

But the judges, sadly, were not allowed to question the woman about where she was from or by whom and how the calumny had been devised, since liberty of judgment rested with the accusers. They proceeded from this to the other charge. A crime was revealed never before heard of. "Here," they said, "we have something about which no one can be deceived by artful speech; the matter is something for the eyes, and speech falls silent."

The Presentation of the Severed Arm

"This severed arm accuses you, Athanasius. This is Arsenius's right arm; explain how you cut it off and to what purpose."

Athanasius replied, "Which of you knew Arsenius and may recognize that this is his right arm?" Some of them stood up and said that they knew Arsenius quite well; among them were several who had no knowledge of the plot. Athanasius then asked the judges to order his man brought in whom the matter required. When Arsenius had been brought in, Athanasius lifted his face and said to the council and judges, "This is Arsenius." And raising his right hand likewise, he said, "This is also his right hand and this his left. But as for where this hand comes from which they have presented, that is for you to investigate."

Then something like night and darkness fell upon the eyes of the accusers, who did not know what to do or where to turn. The witnesses confirmed that it was Arsenius, whom they had just before said they knew, but because the council was being held not to judge but to put down Athanasius, a clamor suddenly arose from all sides that Athanasius was a sorcerer who was deceiving the eyes of the onlookers, and that such a man should by no means be allowed to live any longer.

They then rushed at Athanasius, ready to tear him apart with their hands, but Archelaus, who with the others was presiding at the council by the emperor's command, snatched Athanasius from the hands of his assailants, led him out by a secret way, and advised him to seek safety by any means that he could.

The council, however, met again as though nothing whatever had come to light, and condemned Athanasius as having confessed to the crimes with which he had been charged. And having concocted minutes in this form, they then sent them throughout the world, and forced other bishops to assent to his crimes saying that the emperor himself was compelling them to do this.

Athanasius, a Fugitive

Athanasius was now a fugitive at large in the empire, and there remained for him no safe place to hide. Tribunes, governors, counts, and even armies were deployed by imperial orders to hunt him down. Rewards were offered to informers to bring him in alive if possible, or at least his head. Thus the whole power of the empire was directed against Athanasius, but God was with him.

During this time he is said to have remained concealed for six successive years in a dry cistern, never seeing the sun. But when his presence was revealed by a servant woman, who seems to have been the only one aware of the good offices of her masters who offered him concealment, then as though warned by God's Spirit, he moved to another place on the very night they came

A Powerful Intercessor for Athanasius

But lest his concealment cause trouble for someone and provide an opportunity for calumniating the innocent, the fugitive, presuming that there was no safe place for him any longer in Constantius's realm, withdrew to Constans's region in the western part of the empire.

Athanasius was received by Constans honorably and in a religious spirit, and having carefully investigated his case, news of which had reached him, he wrote to his brother that he had learned as something certain that the priest of God most high Athanasius had undergone flight and exile unjustly. He would therefore be doing the right thing if he restored him to his place without causing him any trouble. If he did not want to do so, then he would take care of the matter himself by making his way to the innermost part of his realm and subjecting the authors of the crime to the punishment they richly deserved.

Constantius was terrified by the letter because he realized that his brother was capable of carrying out his threat, and bade Athanasius with pretended kindness to come to him of his own accord, and, having rebuked him lightly, allowed him to proceed to his own church in safety.

The emperor, though, at the prompting of his impious counselors said, "The bishops have a small favor to ask of you, Athanasius: that you concede one of the many churches in Alexandria to the people who do not wish to hold communion with you."

At God's prompting Athanasius found a stratagem on the spot. "O Emperor," he replied, "Is there anything that may be denied you if you request it, seeing that you have the power to command everything? But there is one thing I ask: that you allow me also a small request." He promised to grant anything he wanted, even if it was difficult, if only he would concede this one thing, so Athanasius said, "What I ask is that since there are some people of ours here as well" (this interview was taking place in Antioch), "and they do not want to communicate with them, one church may be given over in this city to their use." The emperor happily promised this, since it seemed to him quite just and easy to grant.

When the emperor presented the matter to his counselors, however, they answered that they wished neither to accept a church there nor to yield one in their city, since each of them was looking to his own interests rather than to those of people not present. The emperor, then, marveling at the prudence of Athanasius, bade him hurry off to receive his church.

The Death of Constans

When Magnentius's villainy had robbed the emperor Constans of his life and his realm together, then once again those who in past times had incited the sovereign against Athanasius began to revive their hatred. Athanasius was forced to flee again from the church, and George, a companion of the Arians in their perfidy and cruelty, replaced him.

Once again, flight, concealment, and imperial edicts issued against Athanasius were put up everywhere promising rewards and honors to informants. Constantius, came to the West to avenge his brother's murder and recover his realm, and as a result took sole possession of the empire once the usurper was eliminated. He also proceeded to wear out the Western bishops by deception, and to compel them to assent to the Arian heresy. The condemnation of Athanasius was thus fixed, with Constantius being the great barrier which was hard to remove.

For this reason a council of bishops was summoned to Milan. Most of them were taken in, but Dionysius, Eusebius, Paulinus, Rhodanius, and Lucifer announced that there was treachery lurking in the proceedings, asserting that the case against Athanasius had no other purpose than the destruction of the faith. They also were driven into exile, and Hilary of Potiers joined them.

Subsequent events, however, showed that such had been the plan behind the proceeding. Once the followers of Athanasius were out of the way, no time was lost in summoning a synod to Ariminum. There at the synod, shrewd and cunning men easily cricked the simple and inexperienced Western priests in a manner consistent with what the Easterners had fashioned at Seleucia, putting the question to them in this way: Whom do you prefer to adore and worship, the homoonsios or Christ?

Since most did not know what the word homoousios meant, such talk aroused disgust and abhorrence in them, and they declared that they believed in Christ, not the homoousios. Thus the majority, with the exception of a few who knowingly lapsed, were deceived, and set themselves against what the fathers at Nicaea had written, decreeing that homoousios should be removed from the creed as a word unknown and foreign to scripture, and spoiling as a result their communion by associating it with the heretics. This was the time when the face of the church was foul and exceedingly loathsome, for now it was ravaged, not as previously by outsiders, but by its own people.

Those banished, and those who banished them were all members of the church. Nowhere was there altar, immolation, or libation, but there was nonetheless transgression, lapse, and the ruin of many. Alike was the punishment, unequal the victory. Alike was the affliction, unequal the boast, for the church grieved over the fall of those as well who forced the others to lapse.

Liberius, then, was exercising the priesthood at the time in the city of Rome following Julius, the successor of Mark, whom Silvester had preceded; he was banished, and his deacon Felix was put in his place by the heretics. Felix was tainted not so much by sectarian difference as by the connivance surrounding his communion and ordination.

In Jerusalem Cyril now received the priesthood after Maximus in an irregular ordination, and wavered sometimes in doctrine and often in communion.

In Alexandria George exercised the episcopacy seized by force with such lack of moderation that he seemed to think he had been entrusted with a magistracy and not a priesthood involving religious duties.

In Antioch a great many things were certainly done in a decidedly irregular fashion at various times. For after the death of Eudoxius, when many bishops from various cities were doing their utmost to acquire the see, they finally transferred there Meletius of Sebaste, a city in Armenia, contrary to the decrees of the council, but they drove him back into exile, because against their expectation he began to preach in church not Arius's faith, but ours. A large group of people who followed him when he was ejected from the church was sundered from the heretics fellowship.

In the meantime, that the luxuriant evil might at last turn its rage on itself too, the priests and people who under Arius's guidance had been originally sundered from the church were split afresh into three sects and parties. Those who we earlier said had not agreed to the pretenses of Eusebius and the rest, but had suffered exile with Arius, would not even hold communion afterward with Arius himself when he returned from exile, because with his feigned confession he had accepted communion with those who acknowledged that the Son is of the same substance as the Father.

With unrestrained or rather impudent blasphemy, they maintained what Arius had first taught: that the Son had not been born but created and made out of what did not exist.

After their death, one Aetius propounded this, and after Aetius Eunomius developed the doctrine even more vigorously and extensively. He was a leprous man in body and soul, and outwardly afflicted with jaundice, but exceedingly able in debate. He wrote much against our faith and gave principles of disputation to the members of his sect.

Even today, the Eunomian heresy is named after him. There was another named Macedonius, whom after rejecting and killing our people in Constantinople, they had ordained a bishop because like them, he acknowledged the Son was like the Father, and he also blasphemed the Holy Spirit just as they did.

The reason was that he was teaching concerning the Son similar to what he said of the Father. But he is not associated with our people, his views about the Spirit being at variance with ours.

Thus that fell the beast, which Arius had first caused to raise its head as though from the underworld, suddenly appeared in a crippled form: the Eunomians, who say that the Son is in all respects different from the Father, because in no way can what is made be like its maker; the Arians, who say that the Son can indeed be said to be like the Father, but by the gift of grace, not by a natural property, to the extent, that is, that a creature may be compared to the Creator; and the Macedonians, who say that while the Son is in all respects like the Father, the Holy Spirit has nothing in common with the Father and the Son.

This is what took place among them, but as is written of such people: "They were torn but not stung to repentance." For very many of those who apparently led a strict life, and a great number of monasteries in Constantinople and the neighboring provinces, and noble bishops, followed rather Macedonius's error.

The Death of Constantius

But the emperor Constantius, while he was preparing to go with an army against Julian, whom he had left as Caesar in Gaul and who had on his own presumed to take the rank of Augustus, died at Mopsucrenac, a town in Cilicia, in the twenty-fourth year of his reign after his father's death. After him Julian as sole ruler received as a legitimate sovereignty what he had presumed to take. At first, as though critical of what Constantius had done, he bade the bishops be released from exile, but afterward he rose against our people with every hurtful stratagem.

From Rufinas of Aquileia, Church History, Books 10 and 11

Arian Hands on John 1:1

John 1:1,2 and the Connection with John 1:18 in
Codexes Sinaiticus and Vaticanus:

(Note: “θc” is a “nomina sacra” abbreviation for Christ)

John 1:1, εν αρχη ην ο λογος και ο λογος ην
προς τον θν και

(In the beginning was the Word, and the
Word was with the God and,)

John 1:2, “θc ην ο λογος” ουτος ην εν αρχη
(Christ was the word the same in the beginning)

John 1:18
(from Codexes Sinaiticus and Vaticanus)

John 1:18: θν · ουδεις εωρακεν πωποτε “**μονογενης θς**” εις το κολπον του πα...

(18 No one has seen at any time; the only begotten Christ, in the bosom of the Father)

“**θς**” in John 1:2 connects to “**θς**” in John 1:18, making it easier to explain Christ as “begotton” (“**μονογενης θς**”).

In the TR/KJV, John 1:1 and 1:18 are completely different:

John 1:1, Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ **“θεὸς ἦν ὁ λόγος”**

(In the beginning was the Word, and the Word was with the God, and God was the Word)

John 1:18, θεὸν οὐδεὶς ἐώρακεν πώποτε· **“ὁ μονογενῆς υἱός,”** ὃ ὢν εἰς τὸν κόλπον τοῦ πατρὸς

(No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father)

The “**ὁ μονογενῆς υἱός**” (“only begotten Son”) is written as a separate term, and not directly connected to John 1:1, as a limitation to His deity.

Constested Scriptures



Text Symbols in Codex Vaticanus, Evidence of Filtering

Codex Vaticanus contains 850 textual markers which in 1995 were discovered to be markers for textual variants. The textual markers look like umlauts (double dots). The Vatican itself says that many of these dots were made with the original ink of the document, and some might have been “remarked” at later dates. Many of these dots point to variants that only exist in Byzantine texts (the text behind the Textus Receptus). There are dots next to 1 John 5:7-8, and John 7:52, where the PA (woman caught in adultery) would begin in the ancient text. The markings show that codex Vaticanus was copied after the Byzantine text.

This pattern follows the established use by Origen in the midst of LXX G body text, proving that both were part of the original production of LXX G. There is no dispute that these dot marker locations where the Hebrew Scriptures do not include the adjacent text. Origen describes the method he used in his famous letter to Africanus (c. A.D. 240), "I marked, for the sake of distinction, with the sign the Greeks call an [obelus] ... those passages in our copies which are not found in the Hebrew." The use of distigmai (umlauts) to mark Greek textual variants was well established in Alexandria, the most widely accepted provenance of Codex Vaticanus.

From TextusReceptusBibles.com, and "The Originality of Text-Critical Symbols in Codex Vaticanus," by P.B.Payne and P. Canart

Note: The latest edition of Nestle-Aland (NA28) which uses the INTF text from the University of Münster, Germany, has updated its apparatus to show some of these textual variants.



Jerome on the Arian Clerics in Alexandria

We know that at the Council of Nicæa, which was assembled on account of the Arian perfidy, eight Arian bishops were welcomed, and there is not a bishop in the world at the present day whose ordination is not dependent on that Council. This being so, how could they act in opposition to it, when their loyalty to it had cost them the pain of exile? 20. L. Were Arians really then received after all? Pray tell me who they were. O. Eusebius, bishop of Nicomedia, Theognis, bishop of Nicæa, Saras, at the time presbyter of Libya, Eusebius, bishop of Cæsarea in Palestine, and others whom it would be tedious to enumerate; Arius also, the presbyter, the original source of all the trouble; Euzoius the deacon, who succeeded Eudoxius as bishop of Antioch, and Achillas, the reader. These three who were clerics of the Church of Alexandria were the originators of the heresy.

Jerome, Saint. The Complete Works of Saint Jerome. Illustrated: Letters, The Perpetual Virginity of Blessed Mary, To Pammachius Against John of Jerusalem and others (pp. 1091-1093). Strelbytskyy Multimedia Publishing. Kindle Edition.



1 John 5:7-8 (1)

Jerome said in his "Prologue to the Canonical Epistles",

The order of the seven Epistles which are called canonical is not the same among the Greeks who follow the correct faith and the one found in the Latin codices, where Peter, being the first among the apostles, also has his two epistles first. But just as we have corrected the evangelists into their proper order, so with God's help have we done with these. The first is one of James, then two of Peter, three of John and one of Jude.

Just as these are properly understood and so translated faithfully by interpreters into Latin without leaving ambiguity for the readers nor allowing the variety of genres to conflict, especially in that text where we read the unity of the trinity is placed in the first letter of John, where much error has occurred at the hands of unfaithful translators contrary to the truth of faith, who have kept just the three words water, blood and spirit in this edition omitting mention of Father, Word and Spirit in which especially the catholic faith is strengthened and the unity of substance of Father, Son and Holy Spirit is attested.

In the other epistles to what extent our edition varies from others I leave to the prudence of the reader. But you, virgin of Christ, Eustochium, when you ask me urgently about the truth of scripture you expose my old age to being gnawed at by the teeth of envious ones who accuse me of being a falsifier and corruptor of the scriptures. But in such work I neither fear the envy of my critics nor deny the truth of scripture to those who seek it.

End of Prologue

Jerome "PROLOGUS IN EPISTULAS CANONICAS"



1 John 5:7-8 (2)

This letter of Jerome in his Prologus in Epistulas simply states the facts about what was going on in his day. He had no reason to be untruthful, he had already been paid for his work on the Vulgate, and was expecting to die in old age.

In conjunction with Jerome, we read a note in Codex Fuldensis (or the Victor Codex), which is a copy of the Vulgate written between 541-46 A.D. (preserved at Landesbibliothek, Fulda, Germany), which says in its preface to 1 John, "Comma Excluded", which means, they knew it, but rejected it.

Why was the traditional 1 John 5:7,8 rejected?

1 John 5:7,8 was at the heart of the Arian controversy. The Arians took over the Church after the death of Constantine, and they were supported by Constantine's son, Constantius, who also became a follower of Arius.

Athanasius states that the Arians pronounced these anathemas or curses:

"Whosoever says that the Father and the Son and the Holy Ghost are one Person, be he anathema," and, "Whosoever shall say that the Holy Ghost is part of the Father or of the Son be he anathema," and, "Whosoever shall say that the Father and the Son and the Holy Ghost are three Gods, be he anathema."

The Complete Works of Athanasius, page 653



1 John 5:7-8 (3)

After the death of Constantine, the Arians took over the Church and altered the passage. They also took control of the Church's manuscript production. In his book, *"In Defense of the Authenticity of 1 John 5:7"*, C.H. Pappas writes:

"...from at least AD 330 (or earlier) until about AD 379, a period of half a century, the Arians had total control of the Greek Church. With such heretics at the helm empowered by Arian emperors, it is not hard to discern why the Comma was omitted from so many of the early Greek manuscripts. The raging fanaticism of the Arian Emperor Valens (AD 364–378) is but one example of such emperors who were cruel and oppressive to the saints. Nevertheless, there were restraints upon them as to how far they might go. There were still a few true believers who contended for the faith. It could also be said of them, "Never in the field of human conflict was so much owed by so many to so few."⁴⁶ The Trinitarian passage was challenged during the latter part of the fourth century, and ferocious battles raged around it. The war over the deity of our Lord was quite apparent, as there were strong debates between the Arians and Gregory of Nazianzus, who in AD 379 was appointed bishop in Constantinople. Up to this time, the Arians held the upper hand in supplying copies of the New Testament to the churches. They were the ones who were supported out of the emperor's coffers. The true church was in desperate need of the Scriptures. They also lacked the financial support the Arians had to produce copies of the Word of God.



1 John 5:7-8 (4)

"In Defense of the Authenticity of 1 John 5:7", C.H. Pappas, continued

Furthermore, the copies they produced were upon inferior materials, such as papyrus which had a very short shelf life, especially with use. Not only were the Orthodox bishops without support, but they were also persecuted by these Arian emperors. Therefore, it should not be surprising that the Comma is not as pronounced as we would like it in the early Greek manuscripts. At this time, it should also be acknowledged that the true church of our Lord Jesus Christ had departed from the mainline church of which Constantine declared himself to be the head. The familiar cry first uttered by Tertullian was again resounded, "What does Caesar have to do with the church?" The saints at this time began to slowly migrate into the wilderness. Furthering their struggles, Constantine's son was even more oppressive as a ruler than his father. For the next half a century, there would be the struggle in the Greek Church over the doctrine of the deity of our Lord. But in AD 378, the tide began to turn. The orthodox Emperor Gratian came into power. He then appointed Theodosius, who was also orthodox in his theology, as emperor in the east. With the ascension of Theodosius, Gregory of Nazianzus was elevated to be the bishop of Constantinople. This took place in year AD 379. But the situation did not change overnight; there were still long and hard battles to be fought. By this time, most of the people and bishops who were installed in the churches were Arians. Philip Schaff mentions the promotion of Gregory to the See in Constantinople and the challenges he faced. He writes, "But Providence had appointed him yet a great work and an exalted position in the Eastern capital of the empire. In the year 379 he was called In the year 379,



1 John 5:7-8 (5)

"In Defense of the Authenticity of 1 John 5:7", C.H. Pappas, continued:

the orthodox church in Constantinople, which under the oppressive reign of Arianism, was reduced to a feeble handful; and he was exhorted by several worthy bishops to accept the call.”⁴⁷ Gregory did accept the call and ministered to a very small congregation. But it must not be overlooked that this faithful few lived in the capital of the empire and the center of the Greek Church that professed to be Christian. Even though an orthodox emperor ascended to the throne, and a noted orthodox theologian was appointed over the See of Constantinople, there were still hard battles to be fought. Acknowledging the opposition Gregory had to overcome, Schaff writes, “Once the Arian populace even stormed his church by night, desecrated the altar, mixed the holy wine with blood, and Gregory but barely escaped the fury of common women and monks, who were armed with clubs and stones.”⁴⁸ As the reader can readily see, the Arian heresy was deeply rooted throughout the Byzantine Empire. In spite of such obstacles, Gregory established a great congregation in the city. The Church Anastasia was established with great success. Anastasia means “resurrection,” which was a fitting title, as it was symbolic of the dawning of the resurrection of the church. Light was breaking forth, scattering the darkness, and by AD 381, the church was beginning to grow. During this time, Gregory strongly contended for the Comma that was rightfully restored to the Scriptures. To this day, it is unquestionably embraced by the Greek Orthodox Church.”

"In Defense of the Authenticity of 1 John 5:7" pp 35-39, C.H. Pappas



1 John 5:7-8 (7)

Other witnesses of 1 John 5:7-8:

Athenagorus of Athens, (AD 177), Plea for the Christians,

"Who, then, would not speak of God the Father, and of God the Son, and of the Holy Spirit, and who declare both their power in union and in their distinction in order..."

Tertullian (c. 155 - c. 245 AD) Against Praxeas XXV,

"Thus the connection of the Father in the Son, and of the Son in the Paraclete, produces three coherent persons, one from the other, which three are one..."

Origen (c. 184 - c. 253 AD) Selecta in Psalmos (PG XII, 1304)

"And the Lord our God is three, for the three are one."

Cyprian (c. 210 - 258 AD) Treatise I:6,

"The Lord says, 'I and the Father are one', and again it is written of the Father, and of the Son, and of the Holy Spirit, 'And these three are one.'"

John Chrysostom (c. 349 – 407 AD) Adversus Judaeos in Homily 1:3,

"Three witnesses below, three witnesses above, showing the inaccessibility of God's glory."

Phoebadius (359 AD) *"But the sum is one, for the three are one."*

Priscillian of Avila in c. 380 AD *"As John says, 'There are three that give testimony in earth: the water, the flesh and the blood; and these three are one and there are three that give testimony in heaven: the Father, the Word and the Spirit; and these three are one in Christ Jesus.'"*



1 John 5:7-8 (8)

The grammar of 1 John 5:7-8:

Theologian R.L.Dabney says he was persuaded by the internal evidence in the following points:

"First if it be made, the masculine, article, numeral, and participle,

ὅτι τρεῖς μαρτυροῦντες,

are made to agree directly with the three neuters—an insuperable and very bald grammatical difficulty.

But if the disputed words are allowed to stand, they agree directly with the two masculines and one neuter nouns,

ὁ πατήρ, ὁ λόγος, καὶ τὸ Ἅγιον Πνεῦμα

where, according to a well known rule of syntax, the masculine among the group control the gender over the neuter connected with them.

Then the occurrence of the masculine in the eighth verse

τρεῖς μαρτυροῦντες

agreeing with the neuters,

πνεῦμα ὕδωρ and αἷμα

may be accounted for by the power of attraction, so well known in Greek syntax, and by the fact that the **πνεῦμα**, the leading noun of this second group, and next to the adjectives, has just had a species of the masculineness super induced upon it by its previous position in the masculine group."

*R. L. Dabney, Union Theological Seminary, Virginia,
In Defense of 1 John 5:7, Wordpress.com*



1 John 5:7-8 (9)

Erasmus, a Witness?



The Rash Wager

The third edition of Erasmus was the first to include 1 John 5:7–8. When Stunica protested its omission from the Greek text Erasmus rashly promised to include it in a later edition if it could be found in a single Greek ms. It was produced, (Codex 61) and Erasmus fulfilled his promise in his edition of 1522.

Knowing the importance of his work, would Erasmus have made this decision without an investigation? Later, in a Church inquiry, Erasmus defended his decision. He was convinced of its authenticity.



John 8:1-11 (1)

The argument against John's authorship:

Arguments against John 8:1-11 based on style face the challenge of showing that it isn't the work of John; yet at the same time must explain how it was ever accepted as part of John's Gospel. However, two stylistic traits used as evidence against John are 1. the absence of οὐν and the presence of δε. Concentrations of δε, however, also occur in John 5:2-13 (seven), 6:2-16 (seven), 11:1-13 (seven), and 18:14-25 (nine). Shortages of οὐν also occur in 1:1-20, 2:1-13, 3:1-24, 4:12-27, 5:1-15, and 11:22-30, and the word does not occur at all in chapters 14, 15, and 17. *See, online, the analysis made by John David Punch.*

In favor of John's authorship is Alan Johnson's observation that the convergence of τούτο and δε and ελεγον in a peripheral remark in John 8:6 is a Johannine syntactical feature – a “distinct literary trait” of John's style. In addition, (1) the occurrence of παλιν in the pericope adulterae, (2) the “sin no more” parallel between 8:11 and 5:14, (3) the parallel between 6:6 and 8:6, and – if the text of 8:3 in the family-1 manuscripts is adopted – (4) the correspondence between the references to “the Pharisees” in that verse and elsewhere in the Gospel of John, all support the verdict John's authorship.



John 8:1-11 (1)

Why is John 8:1-11 missing in some manuscripts?

Augustine, aware of its absence in some manuscripts, said,

“men of slight faith” deleted it because they were afraid that their wives might commit adultery after hearing about the woman.”

On Adulterous Marriages 7.6

This statement is supported by Tertullian, who, in a century prior, equated adultery with murder (*“On Modesty”*).

In some manuscripts they acknowledge the passage by either leaving a blank space or a mark where John 8:1-11 is supposed to appear (very much like the mark in codex Vaticanus where the passage appears) .

This says, *“we know it, but won't print it”*

John 8:1-11 appears to have been deleted out of a fear of permissiveness, that it might cause adultery, and adultery is, and has been a crime in some cultures.

Nikon, possibly writing in the 900's, in Greek, composed *On the Impious Religion of the Vile Armenians*, cited by Burgon as *Gen. iii. 250*, accuses the Armenians of rejecting the passage about the adulteress on the grounds that it was injurious to the faith of most of the people who listened to it.



John 8:1-11 (2)

It has been proposed that John 7:53-8:11 should not be considered Scripture, and that the foremost reason to reject the passage is its absence in “the best and most reliable manuscripts.” The main evidence amounts to six Greek manuscripts (Papyrus 66, Papyrus 75, Sinaiticus, Vaticanus, T, and W) which are connected by a single transmission line to the Alexandrian Text.

Note: The UBS4 apparatus lists two papyri and 12 uncials as witnesses for the non-inclusion of the pericope adulterae – Papyrus 66, Papyrus 75, Sinaiticus, Vaticanus, L, N, T, W, X, Y, Delta, Theta, Psi, and 0141, and Robert Waltz adds 0211 to the list.

Bruce Metzger, in his book, *"The Text of the New Testament"*, points to some omissions of John 7:53 to 8:11 (pgs 16;80), and many say, as a result, that this passage was not in the original bible. However, there is a witness recently discovered who silences these claims.

Didymus the Blind, 313 A.D. to 398 A.D., was an Egyptian writer whose writings in 1941 were discovered in Cairo (in the Tura Papyri). For fifty years he was a theologian in the Church of Alexandria, venerated in the Coptic, Syriac, and Serbian Churches He was also a mentor to Jerome, was loved by Rufinas, and said to have great insight.



John 8:1-11 (2)

In one of his commentaries he wrote:

“We find in certain gospels: A woman, it says, was condemned by the Jews for a sin, and was being sent to be stoned in the place that was for that. The Savior, it says, when he saw her and observed that they were ready to stone her, said to those that were about to cast stones, ‘He who has not sinned, let him take a stone and throw it. If anyone is conscious in himself not to have sinned, let him take a stone and smite her.’ And no one dared; because they knew in themselves and perceived that they, too, were guilty in some things, they did not dare to strike her.”

1. His comment, "certain gospels", probably refers to John, and "*The Gospel of the Hebrews*" which we will see shortly.
2. He gave this quote without qualification or explanation showing that it was well known. and
3. He gave this quote to teach and exhort which shows that it was heartfelt and respected in his parishes.

Didymus the Blind, was tremendously used by the Lord, both in his day, and in this present age to authenticate the original writings of the New Testament. The writings of Didymus tells us that the "Alexandrian manuscripts" are not an accurate reflection of the original New Testament.



John 8:1-11 (3)

On the other side of the scale, the witnesses weighty. Aside from Didymus, we have,

The Apostolic Constitutions, A.D. 200's,
Apollinarius of Laodicea, A.D. 300's,
Ambrose of Milan, A.D. 380's,
Ambrosiaster, A.D. 370's
Vaticanus, A.D. 400's (*the mark where John 8:1-11 should appear*)
Jerome, A.D. 400's,
Augustine, A.D. 400's,
Faustus A.D. 400's, (*the Manichean opponent of Augustine*),
Rufinas, A.D.400's,
Peter Chrysologus, A.D.450's,
Paul of Tella, A.D. 600's (*Thomas Hargel edition*)
The Ussher Collection (*found by Gwynn in the 1800's*)
and more.

The most famous witness, however, was not only the bishop of *Hierapolis*, (*the place of the apostle Philip's tomb*), and had fellowship with the daughters of Philip. He is older than papryi and very weighty.



John 8:1-11 (4)

Papias, 60-130 AD

There are extant five books of Papias, which bear the title "Expositions of Oracles of the Lord." Irenaeus makes mention of these as the only works written by him, in the following words: "These things are attested by Papias, an ancient man who was a hearer of John and a companion of Polycarp, in his fourth book. For five books have been written by him." These are the words of Irenaeus. But Papias himself in the preface to his discourses by no means declares that he was himself a hearer and eye-witness of the holy apostles, but he shows by the words which he uses that he received the doctrines of the faith from those who were their friends. He says:

"But I shall not hesitate also to put down for you along with my interpretations whatsoever things I have at any time learned carefully from the elders and carefully remembered, guaranteeing their truth. For I did not, like the multitude, take pleasure in those that speak much, but in those that teach the truth; not in those that relate strange commandments, but in those that deliver the commandments given by the Lord to faith, and springing from the truth itself. If, then, any one came, who had been a follower of the elders, I questioned him in regard to the words of the elders, - what Andrew or what Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the disciples of the Lord, and what things Aristion and the presbyter John, the disciples of the Lord, say. For I did not think that what was to be gotten from the books would profit me as much as what came from the living and abiding voice".

Eusebius of Caesarea ~ 340 AD CHURCH HISTORY : L.2, C.39.



John 8:1-11 (5)

The Three Fragments of Papias:

Fragment 1 (quoted by Eusebius of Caesarea, Church History, 3.39.16):

“And he relates another story of a woman, who was accused of many sins before the Lord, which is contained in the Gospel according to the Hebrews. These things we have thought it necessary to observe in addition to what has been already stated.”

Fragment 2, quoted by Agapius of Hierapolis (died after 942), a Melkite Christian historian and the bishop of Manbij (Hierapolis). He wrote in his universal history in Arabic:

“And there was at that time in Manbij (Hierapolis) a distinguished master who had many treatises, and he wrote five treatises on the Gospel. And he mentions in his treatise on the Gospel of John, that in the book of John the Evangelist, he speaks of a woman who was adulterous, so when they presented her to Christ our Lord, to whom be glory, He told the Jews who brought her to Him, “Whoever of you knows that he is innocent of what she has done, let him testify against her with what he has.” So when He told them that, none of them responded with anything and they left.”

Fragment 3, quoted by Vardan Areveltsi (Vardan the Easterner, c. 1198-1271 ad, an Armenian historian) in Explanations of Holy Scripture:

“The story of that adulterous woman, which other Christians have written in their gospel, was written about by a certain Papias, a student of John, who was declared a heretic and condemned. Eusebius wrote about this. There are laws and that matter which Pilate, the king of the Jews, wrote of. And it is said that he wrote in Hebrew with Latin and Greek above it.”



John 8:1-11 (5)

What is the "Gospel according to the Hebrews" mentioned by Papias?

The Gospel of the Hebrews (Ancient Greek: τὸ καθ' Ἑβραίους εὐαγγέλιον), or Gospel according to the Hebrews, is a lost Jewish–Christian gospel with only fragments of it surviving. The Gospel of the Hebrews was probably composed between the middle and end of the first century, and is referred to by a number of early Christians (There is wide agreement about seven quotations cited by Philipp Vielhauer in the critical 3rd German edition of Wilhelm Schneemelcher's New Testament Apocrypha)

The pericopi could not have existed in "The Gospel of the Hebrews" if it did not simultaneously exist in the originals. The Gospel of the Hebrews would have been immediately rejected.

Seventeen out of twenty three old Latin manuscripts have John 8:1-11 in varying forms. These seventeen, however, represent a much larger number from the days of Papias, and Maurice Robinson has said that the number of known Greek Gospels-manuscripts that do not contain any text from John 7:53-8:11 is **267**, while the number of known Greek manuscripts that contain at least some text from John 7:53-8:11 is **1,476**. Wilbur Pickering, however, says he has personally studied over **1600**. Anyone wanting to remove this passage from the bible has no fear of God.



The Manuscripts of the Pericope Adulterae

From the book,

A Fresh Analysis of John 7:53-8:11

by James Snapp Jr. 2016

- The Sinaitic Syriac MS, produced c. 400, does not include the story about the adulteress, nor does the Curetonian Syriac MS, produced c. 425. However, some copies of the Peshitta include the story about the adulteress.

British Library's Add. MS 17202, produced in the late 500's or 600's, contains the Syriac Chronicle, parts of which are by, or dependent upon, a Greek composition by Zachariah of Mitylene (Zacharias Rhetor). In Book 8, the author/compiler adds the following statements:

“Now there was inserted in the Gospel of the holy Moro the bishop, in the 89th canon, a chapter which is related only by John in his Gospel, and is not found in other manuscripts, a section running thus: It happened one day, while Jesus was teaching, they brought him a woman who had been found to be with child of adultery, and told him about her. And Jesus said to them, since as God he knew their shameful passions and also their deeds, ‘What does He command in the law?’ and they said to him: ‘That at the mouth of two or three witnesses she should be stoned.’ “But he answered and said to them: ‘In accordance with the law, whoever is pure and free from these sinful

passions, and can bear witness with confidence and authority, as being under no blame in respect of this sin, let him bear witness against her, and let him first throw a stone at her, and then those that are after him, and she shall be stoned.’ But because they were subject to condemnation and blameworthy in respect of this sinful passion, they went out one by one from before him and left the woman. And when they had gone, Jesus looked upon the ground and, writing in the dust there, said to the woman: ‘They who brought you here and wished to bear witness against you, having understood what I said to them, which you have heard, have left you and departed. Do you also, therefore, go your way, and commit not this sin again.’”

John Gwynn, hunted down the details about this in the 1800’s. On pages 288-290 of his article “On a Syriac MS Belonging to the Collection of Bishop Ussher” (*in Transactions of the Royal Irish Academy, Vol. 27, 1866*) he mentioned three Syriac manuscripts that contain the pericope adulterae (besides the one the article is mainly about, which is a copy made in the 1600’s, notable for its omission of the Syriac equivalent of “no” in 8:11).

These three manuscripts are:

► A secondary page in Add. MS 14470. On a page attached to one of the earliest copies of the Peshitta (BM Add. MS 14470 is a Gospels-manuscript from the 400’s or 500’s), a note (written in

a script typical of the 800's) says, "Yet another chapter from the Gospel of John son of Zebedee. This σύνταξις is not found in all copies, but the Abbat Mar Paul found it in one of the Alexandrian copies, and translated it from Greek into Syriac, according as it is here written; from the Gospel of John, canon tenth, number of sections 96, according to the translation of Thomas the Harklensian." Gwynn described its contents as follows: "It then starts from vii. 50 ("Nicodemus saith unto them"), giving it and the two following verses as in the Harklensian text, then proceeds with the disputed passage, beginning vii. 53, and ends with viii. 12, modified as in our MS." Gwynn means that that the text begins in John 7:50, continues with the rest of the text including John 7:53-8:11 as found in the Harklean Syriac version, and then has 8:12 in an adjusted form, similar to what is found in the Old Latin witnesses b and e, so as to mean, "When therefore they were assembled together, Jesus spoke, saying, 'I am the light of the world.'"

► Syriac MS XXII, Catal. Bibl. Reg., at Paris. Gwynn states that this manuscript contains the passage after the end of the Gospel of John. This is a copy of the Harklean Syriac Gospels, dated by a colophon to A.D. 1192. Gwynn states that the text after the end of John consists of 7:53-8:11, followed by a note that resembles the note that precedes the pericope adulterae in the note on the extra page in Add. MS 14470.

► Codex Barsalibaei, a Gospels-manuscript of the Harklean Version (obtained from Amida by Gloucester Ridley, housed at the Vatican Library, and described in Scrivener’s Plain Introduction), contains the pericope adulterae within the text of John, followed by the altered form of 8:12. Gwynn reports that “A marginal note states that “this συντυχιον is not found in all copies” and offers the deductions that συντυχιον is evidently a blunder for σύνταξις and that all three notes share a common origin. Besides providing three Syriac witnesses to the text of the pericope adulterae, these manuscripts apparently echo the text of the passage as it existed when “the Abbat Mar Paul found it in one of the Alexandrian copies.”

This probably is a reference to Paul of Tella, who worked alongside Thomas of Harkel at the Enaton monastery when Thomas of Harkel produced the Harklean Version, which he finished in 616. The implications of this evidence might be clearer if we get better acquainted with bishop Moro, who found a manuscript at Alexandria in which the pericope adulterae (or something like it) was present.

At Roger Pearse’s Tertullian website, an English translation of part of Book 8 of the Syriac Chronicle tells us more about him:

After the death of Nonnus of Seleucia, who was from Amida, “They ordained Moro Bar Kustant, the governor, who was steward of the Church, an abstemious man and

righteous in his deeds, chaste and believing. And he was fluent and practised in the Greek tongue, having been educated in the monastery of St. Thomas the Apostle of Seleucia, which in zealous faith had removed and had settled at Kenneshre on the river Euphrates, and there had been rebuilt by John the Archimandrite. . . . And this Moro had been trained up in all kinds of right instruction and mental excellence from his boyhood by Sh'muni and Morutho, his grave, chaste, and believing sisters.” “And after remaining a short time in his see he was banished [by Justin] to Petra, and from Petra to Alexandria; and he stayed there for a time, and formed a library there containing many admirable books; and in them there is abundance of great profit for those who love instruction, the discerning and studious. These were transferred to the treasury of the Church of Amida after the man's death.”

Moro is also known as Mara of Amid, whose exile in Alexandria began in 517 or 519 and ended in 527. Thus we can securely deduce from this evidence that a Greek manuscript that included the pericope adulterae in a very unusual form (or an unusual account similar to the pericope adulterae) existed at Alexandria in the early 500's.

In about the same area, about 100 years later, a Greek manuscript containing the passage was also consulted by Paul of Tella (unless the note that refers to Paul of Tella really meant

Thomas of Harkel, but in either case the date and location are the same).

- Sedulius, around 450, in *Carmen Paschale*, Book 4, lines 233-242, summarizes the episode in rhythmic Latin, beginning with lines something like this: “And while He is sitting in the middle of the temple, warning the nation to choose the right path, and guiding the wanderer to reconciliation, behold: a multitude approaches, accusing a dishonorable woman and threatening to stone her.” – “Dumque sui media residens testudine temple / Ore tonans patrio directi ad pervia callis / Errantem populum monitis convertit amicis, / Ecce trahebatur magna stipante caterva / Turpis adulterii mulier lapidanda reatu”

- Codex Λ (produced in the 800’s) includes John 7:53-8:11, with obeli alongside John 8:3-11. According to Burkitt (in *Two Lectures*, page 82) and Scrivener (in a footnote on page 440 of the first edition of his *Plain Introduction*), a scholium accompanies the passage:

τα ωβελισμένα έν τισιν αντιγράφους ου κείται, ουδε Ἐπολιναρίου· Εν δε τοις αρχαιοις όλα κείται· Μνημονευουσι της περικοπης ταυτης και οι αποστολοι [20: παντες], εν αις εξεθεντο διαταξεις εις οικοδομην της εκκλησιας.

Burkitt mentions that the same note appears in MS 262. (It is also in MS 1282, as a footnote. Minuscule 20 has it after the pericope adulterae, which follows the end of John.) The first two sentences in the note mean,

“The obelized section is not in some copies, or in Apollinaris’. In the old ones, it is all there.”

The Apollinaris mentioned in the note may be Apollinarius of Laodicea, a writer from the late 300’s (d. 390) who is said in another scholium to have made a text-critical comment on Mt. 6:1. The last sentence in the note means something like,

“This pericope is also recollected by [all the] apostles, [a reference to Apostolic Constitutions], which affirms that it is for the edification of the church.”

Codex A is one of the manuscripts that has the Jerusalem Colophon (“copied and corrected based on the ancient exemplars from Jerusalem preserved on the holy mountain,” or words to that effect) after all four Gospels.

- MS 135 (produced in the 900’s) has, according to Burkitt, the following scholium before the pericope adulterae, which is placed after John 21: εύρηται και έτερα εν

αρχαίους αντιγράφους, άπερ συνείδομεν γράψαι προς τω τέλει του αυτου ευαγγελιστου ά εστι τάδε. Burkitt mentions that this scholium is also in MS 301. Lake reported its presence in 1076 and 1078 (in Texts from Mount Athos, pages 176-177). The note means something like, “This also was discovered in ancient copies, so we felt obligated to write, at the end of his Gospel, what follows here.”

- MS 34 (produced in the 900’s or 1000’s) has, according to Burkitt, the following scholium accompanying the pericope adulterae; the passage is accompanied by asterisks: Ιστέον οτι δια τουτο μετα αστερίσκων ετέθησαν τα περι της μοιχαλίδος επειδη εις τα πλείω των αντιγράφων ουκ εγκειται· πλην εις τα αρχαιότερα ηυρηνηται. This means something like, “It has been determined that the passage with asterisks alongside it, about the adulteress, is not present in a great number of [or, most of] the copies. Yet it is found in the old ones.”

- MS 565 (Theodora’s Gospels, a purple minuscule from the 800’s or 900’s) does not have the pericope adulterae in its usual location. The text of John in 565 is Caesarean; i.e., it tends to agree with the text found in family-1, in which John 7:53 is found at the end of the Gospel of John. One would therefore expect to find John 7:53-8:11 in that location in 565.

However, the testimony of 565 is difficult to discern because the manuscript has been damaged. After John 21, 565 has a note, very similar to part of the note in manuscripts 1 and 1582:

“περι της μοιχαλιδος κεφάλαιον εν τω παρα Ιωάννου ευαγγελίω ως εν τοις νυν αντιγραφοις μη κείμενον παρέλειψα· κατα τον τόπον δε κειται ουτως εξης του ουκ εγηγερται.”

This means something like,

“The chapter about the adulteress, in the Gospel of John, not being present in the current copies, was omitted; it was located right after ‘does not arise.’”

Burkitt explained the implication of this note:

“In other words, the Pericope stood in the usual place in the MS from which 2pe [= 565] was copied, but the scribe left it out intentionally for what we may call critical reasons.”

D. C. Parker seems to have understood this to mean that the person who added this note had omitted the pericope adulterae even though it was part of the text in the manuscript from which he was copying. (*See The Living Text of the Gospels, page 96, © David Parker 1997.*)

However, inasmuch as the note resembles the note in manuscripts 1 and 1582, in which the pericope adulterae follows the note, it seems probable that before 565 was damaged, the pericope adulterae appeared after this note (It is worth noting that manuscript 565, like Codex Λ, has the Jerusalem Colophon).

- Minuscule 145, a copy of Luke and John (produced in the 1000's), was described by Scrivener as having John 7:53-8:11 in a secondary hand, accompanied by a scholium which states, regarding John 8:3-11, *τουτο το κεφαλαιον εν πολλοις αντιγραφοις ου κειται*. – “This chapter is not present in many copies.”

- A scholium in 1006 (a manuscript produced in the 1000's) alongside the beginning of the passage says (with abbreviations), *·/. το κεφάλαιον τουτο του κατα Θωμαν ευαγγελίου εστιν*. – “*This chapter is in the Gospel According to Thomas.*” This may simply be the effect of the annotator's faulty recollection of Eusebius' statement about Papias' story found in the Gospel of the Hebrews. Another scholium in 1006, alongside the passage, says, *έγραφεν εκάστου αυτων αμαρτίας* – “He wrote the sins of each of them.” This is similar to a reading which appears within the text of John 8:7 in Codex Nanianus (U), which was produced in the 900's.

Wasserman, using “preliminary data,” observed that 35 manuscripts that are members of the “Patmos Group,” as well as 68 other manuscripts, share this reading in John 8:7. (See Tommy Wasserman’s article “*The Patmos Family of New Testament MSS and Its Allies in the Pericope of the Adulteress and Beyond*” in *Vol. 7 (2002) of TC: A Journal of Biblical Textual Criticism* .)

- Synopsis Scriptura Sacrae, a Greek composition, used to be assigned to Athanasius, but is now considered an anonymous work of the 500’s. Its author briefly mentions the woman accused of adultery (in P.G. Vol. 28, col. 401): Ενταυθα τα περι της κατηγορηθείσης επι μοιχεια. Hort dismissed this as an interpolation.

- Apologia David has been attributed to Ambrose but this attribution is probably wrong. Nevertheless somebody wrote it (See page 359 of Schenkl’s presentation of its Latin text in CSEL Vol. 32, Part 2), and in the opening sentences, as the author comments on Psalm 51, he refers to the pericope adulterae as a lection in the Gospels:

“Fortasse plerosque psalmi titulus offenderit, quem audistis legi, quod uenit ad eum Nathan propheta, cum intrauit Betsabee. Simul etiam non mediocre scrupulum mouere potuit inperitis euangelii lectio, quae decursa est, in quo adueretistis adulteram Christo oblatam eandemque sine damnatione dimissam.” –

Something like,

“Perhaps most people are taken aback by the title of the psalm, which you have heard read, that Nathan the prophet came to him after he had gone in to Bathsheba. Likewise those with weak faith could be disturbed by the Gospel-reading, which has been covered, in which we see an adulteress presented to Christ and sent away without condemnation.”

A few paragraphs later the author uses 8:11, again locating the text in a lection in the Gospels.

- The Armenian testimony is split, and precise data is hard to come by, but my general impression is that most Armenian copies do not contain John 7:53-8:11 after John 7:52, that some Armenian copies which contain the passage after John 7:52 show signs of Vulgate influence, and that numerous Armenian copies have the pericope adulterae at the end of John.

I suspect that the more the Armenian Gospels-text is studied, the more obvious the affinity between its best representatives and the family-1 text will become.

- The Old Georgian version, which tends to echo the Armenian texts(s), reflects a text-form from the 400's which did not include the pericope adulterae. In three manuscripts

representing a revision of the Georgian version undertaken by Euthymius the Athonite (in the late 900's) using Greek exemplars, the passage was placed at John 7:44, where the 86th Eusebian Section of John begins.

- Codex Ω (045), produced in the 800's, includes the pericope adulterae after 7:52, accompanied by asterisks.
- Codex M (021), produced in the late 800's, includes the pericope adulterae after 7:52, with an asterisk accompanying the beginnings of 7:53 and 8:3.)
- The earliest form of the Bohairic Version, the "Proto-Bohairic" text in Bodmer Papyrus III, was mentioned earlier, but a more panoramic view of the Bohairic evidence for/against the passage may be helpful. The testimony of the Bohairic version regarding the pericope adulterae has been described by Christian Askeland in John's Gospel: *The Coptic Translations of Its Greek Text* (© 2012 Walter de Gruyter).

Askeland observed that 24 Bohairic manuscripts do not contain the pericope adulterae in any form. Sixteen Bohairic MSS contain the pericope adulterae in a form which was probably translated from Arabic. One Bohairic MS (Horner's "V") contains the pericope adulterae in a different form. The general impression is to the extent that the passage has Bohairic support, it is due to infiltration; the older Bohairic MSS, and the

older Coptic versions in general, do not support the inclusion of the passage.

Askeland mentioned that the Sahidic manuscript P.Palau Ribes Inv. 183 – which, when published, was assigned a production-date around 425 – “may date later than previously thought.” This may be several centuries later. I have therefore opted not to give P.Palau Ribes Inv. 183 a special entry, and instead regard it as a good representative (whatever its production-date may be) of the earliest Sahidic version of John.

- The Ethiopic version, made no later than the 500’s, is not listed as a witness for inclusion or non-inclusion of the pericope adulterae in either UBS4 or NA27. Hort cited it as a witness for the inclusion of the pericope adulterae. However, Ethiopic specialist Dr. Michael Wechsler has informed me that the Garima Gospels –by far the earliest Ethiopic manuscript of the Gospels, produced in the 500’s – does not include John 7:53-8:11.

The three chief representatives of the earliest strata of the Ethiopic version squarely support non-inclusion. (See pages x-xi and 200-201 of *Evangelium Iohannis Aethiopicum*, edited by Michael G. Wechsler, Vol. 617 in the series *Corpus Scriptorum Christianorum Orientalium*, © 2005 Peeters Publishers.)

- Cassiodorus (active in 537-580), the Ezra of his age, quoted John 8:11 in his Exposition on the Psalms when commenting on Psalm 32:2:

“We ought to realize that there are some to whom sins are ascribed. Paul for example was told: Saul, Saul, why persecutest thou me?, and in the gospel Christ said to the woman in adultery: Go, and sin no more.”

(See page 306 of the first volume of P. W. Walsh’s English translation of Cassiodorus’ Explanation of the Psalms in the Ancient Christian Writers series, © 1990 Paulist Press.)

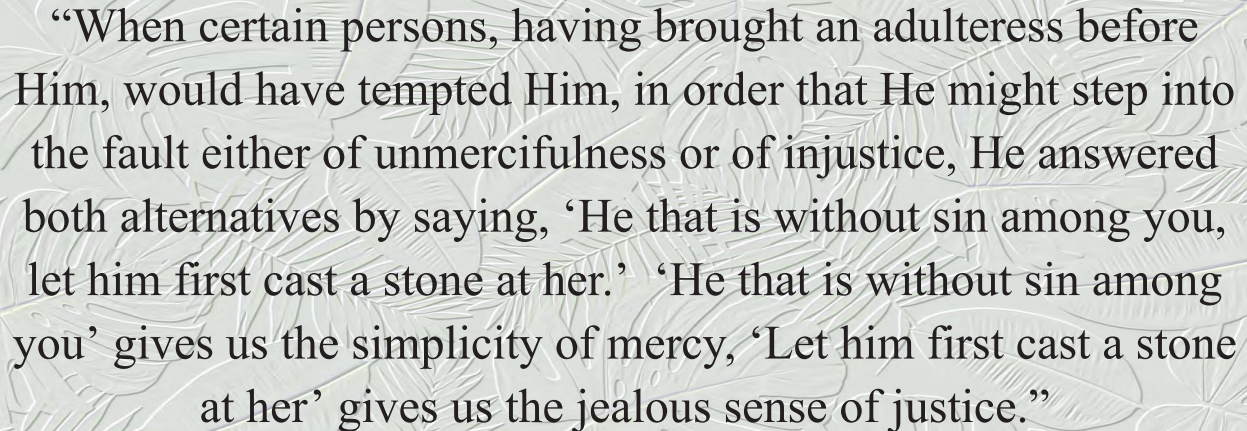
When commenting on Psalm 57:6, Cassiodorus quoted John 8:5 as an example of the ambushes prepared for Jesus: “The evangelist charges the Pharisees with this when they brought before Christ the woman taken in adultery, and said,

‘We have taken this woman in adultery. Now Moses commanded us to stone such a one. But what sayest thou?’ and further words of this kind provoked by malicious inquiry.”

(See page 42 of the second volume of Walsh’s translation of Cassiodorus’ Explanation of the Psalms, © 1990 Paulist Press.)

- Gregory the Great, pope from 590 to 604, was the author of a large composition called Moralia on Job. In Volume One, Book

1, paragraph 16, Gregory mentions Jesus' declaration in John 8:7:



“When certain persons, having brought an adulteress before Him, would have tempted Him, in order that He might step into the fault either of unmercifulness or of injustice, He answered both alternatives by saying, ‘He that is without sin among you, let him first cast a stone at her.’ ‘He that is without sin among you’ gives us the simplicity of mercy, ‘Let him first cast a stone at her’ gives us the jealous sense of justice.”

Gregory quotes John 8:11 again in the same composition, Volume One, Book 14, paragraph 34.

- The Nordenfalk Canons – a moniker for a witness described by Carl Nordenfalk (in a 1982 article in *Dumbarton Oaks Papers* Vol. 36, pages 28-38) – appears to have been the property of Epiphanius of Thebes in the early 600's. Although this witness is extremely mutilated, enough has survived to justify most of Nordenfalk's observation: “In Canons III and IV all numbers in the row for John are, from some number after seventy and before ninety-one, one digit ahead of the normal sequence. There can be only one explanation. The Gospel text must have contained the apocryphal pericope of the Woman Taken in Adultery (Jn. 7:53-8:11).”

- The Palestinian Aramaic Lectionary (called the Jerusalem Lectionary in the 1800's, and then the Palestinian Syriac Lectionary) is extant in three manuscripts produced in 1030, 1104, and 1118. It utilizes an Aramaic Gospels-text. Transliterations in the Palestinian Aramaic text show that its text was derived directly from a Greek text, or possibly Greek texts.

Bruce Metzger, in the course of conducting research for his 1980 article on the Palestinian Syriac (i.e., Aramaic) Lectionary, noticed that lection 200 in MS A begins with John 8:1, and in the same manuscript, John 8:1 is included in the end of lection 48; yet there are textual differences between the two occurrences of John 8:1. Metzger interpreted this as evidence that both the structure and the text of the Palestinian Aramaic Lectionary were based on a Greek lectionary (or lectionaries).

However, while it is entirely possible that the structure and text of a Greek lectionary was consulted when the Palestinian Aramaic Lectionary was created, a remarkable feature that accompanies John 8:2 in the Palestinian Aramaic Lectionary indicates that at least one continuous-text manuscript of the Gospel of John, probably a manuscript written in Aramaic, was also utilized. (Hug's descriptions of conflate-readings may have a bearing here.)

Lewis & Gibson, in their publication of the Palestinian Aramaic Lectionary (which they called Palestinian Syriac),

named the three manuscripts A, B, and C. Manuscript A, according to Scrivener (in his Plain Introduction), includes a note which states that its copyist was Elias, and that he worked at the monastery of the Abbot Moses, at Antioch, in the year of Alexander 1341, which is A.D. 1030. In manuscripts A, B and C, the 48th lection (the lection for Pentecost) consists of John 7:37-8:2. In manuscripts A and B, a rubric after John 8:2 states (rendered into Greek by Lewis & Gibson), Ἐτελειωθη το ευαγγέλιον Ιωάννου ελληνιστι εν Ἐφέσω. – “The Gospel of John was completed in Greek in Ephesus.” (Also, in manuscript A, the 200th lection consists of John 8:1-11.)

In manuscript C the rubric after 8:2 states (rendered into Greek by Lewis & Gibson), Ἐτελειωθη το ευαγγέλιον Ιωάννου βοηθεια του Χριστου. – “The Gospel of John was completed by the help of Christ.” Lewis & Gibson share J. Rendel Harris’ deduction about the implications of this evidence: “that the section de adultera, John vii. 53 – viii. 11, was at one time appended to St. John’s Gospel after the final colophon, and that in the Greek or Syriac MS from which the lessons of the Palestinian Lectionary were taken, the section was removed to the place (between chap. vii. and chap. viii) which it now usually occupies; but that this being done by scribes who were not highly endowed with intelligence, the colophon was transported with it.

The section must, in this instance, have comprised only John viii. 2-11, which is present in codex A, but wanting in B and C.” (See pages xv, lv, and lxx in *The Palestinian Syriac Lectionary of the Gospels*, by Agnes Smith Lewis and Margaret Dunlop Gibson, 1899. The pages are formatted in reverse-order, befitting a Syriac text. It appears that the reference to “John viii. 2-11” contains a typographical error, and was intended to refer to John 8:3-11.) To restate: before the Palestinian Syriac Lectionary was made, two continuous-text copies of the Gospel of John existed in which, after John 21:25, one manuscript had a note which said, “The Gospel of John was completed in Greek in Ephesus,” and the other one had a note after John 21:25 which said, “The Gospel of John was completed by the help of Christ.” Then, copyists who were using these two copies as exemplars re-inserted John 8:3-11 into the text of John after John 8:2, but when they did so, they also transferred the notes.

When the Palestinian Aramaic Lectionary was made, its creators used continuous-text manuscripts in which those notes were thus embedded in the text between John 8:2 and John 8:3. This explains why the note “The Gospel of John was completed in Greek in Ephesus” appears at the end of the Pentecost-lection in manuscripts A and B, and why the note “The Gospel of John was completed by the help of Christ” appears at the end of the Pentecost-lection in manuscript C. Thus, not only does the Palestinian Aramaic Lectionary show us that the Pentecost-lection, in some cases, extended to include John

7:53-8:2 (which explains why, in many manuscripts, only John 8:3-11 is marked with asterisks, to designate the lection for the feast-day of Pelagia, or for the Penitents), but it also shows us that before the Palestinian Aramaic Lectionary was made, John 8:3-11 – not 7:53-8:11! – had been transferred to the end of John in (at least) two of the earlier continuous-text manuscripts from which the lectionary-makers extracted the text of the lections.

We also see that in the Palestinian Aramaic lectionary-cycle, John 8:1-11 was used as the lection for the feast-day of Saint Pelagia (lection 200), as shown in manuscript A. It is notable that in manuscript A, the text of John 8:1 in lection 48 (the Pentecost-lection) is different from the text of John 8:1 in lection 200, confirming that that manuscript A echoes not just one source, but two, both of which contained John 8:1.

- The earliest representatives of the Sahidic version and the earliest representatives from versions in other Coptic dialects do not have John 7:53-8:11 between 7:52 and 8:12, or after 21:25. The Sahidic version was probably made in the 200's.

- Codex Cyprius (K, 017) was produced in the 800's. In this manuscript, throughout the Gospels, dots interrupt the text, probably echoing the stichometric arrangement of its exemplar. In Codex K, John 7:53-8:11 is in the text of John, after 7:52. In addition, the pericope adulterae forms a chapter in its list of chapter-titles at the beginning of the book. We now turn to the

remainder of the early evidence which consists mainly of other patristic use, and non-use, of the pericope adulterae.

An author's non-use of the passage may suggest, with varying degrees of force, that these verses were not known to him. We should keep in mind that an author's non-use of a particular passage may be the result of factors other than its absence from the writer's manuscripts. For example, it would be potentially misleading to cite an author's non-use of John 7:53-8:11 as evidence against the passage if the same author made only scarce use of the Gospel of John as a whole.

- Tertullian, who worked as a Christian apologist in the vicinity of Carthage, in North Africa, in about 200-225, did not quote from John 7:53-8:11. In Tertullian's composition *De Pudicitia* (On Modesty), Tertullian engaged the subject of the forgiveness of sins. He criticized the bishop of Rome for declaring that the church would offer forgiveness to church-members for the sins of adultery and fornication. Tertullian had no problem with the idea of inviting adulterers and fornicators to Christ to find forgiveness; his objection was that the church should overlook sins so serious as to constitute, in his opinion, acts of treason against Christ by members of the body of Christ.

In chapter 11, Tertullian wrote,

“If our Lord himself did anything like this [granting of forgiveness] for sinners even in his own dealing, for example, when he permitted the sinful woman to touch his body, washing his feet with tears and drying them with her hair . . . or when He indicated his identity to the woman of Samaria – who, being in her sixth matrimony, was not only an adulteress but a mere prostitute – which He did not like to do, none of these things speak in support of the view of the opposite school of thought, as if He had given His forgiveness for sins even to Christians.”

As Burkitt noticed more than a century ago, Tertullian’s line of reasoning shows why he might have considered the case of the adulteress to be superfluous: his objection was not against the granting of forgiveness to non-Christians (such as the adulteress in the story) who committed adultery.”

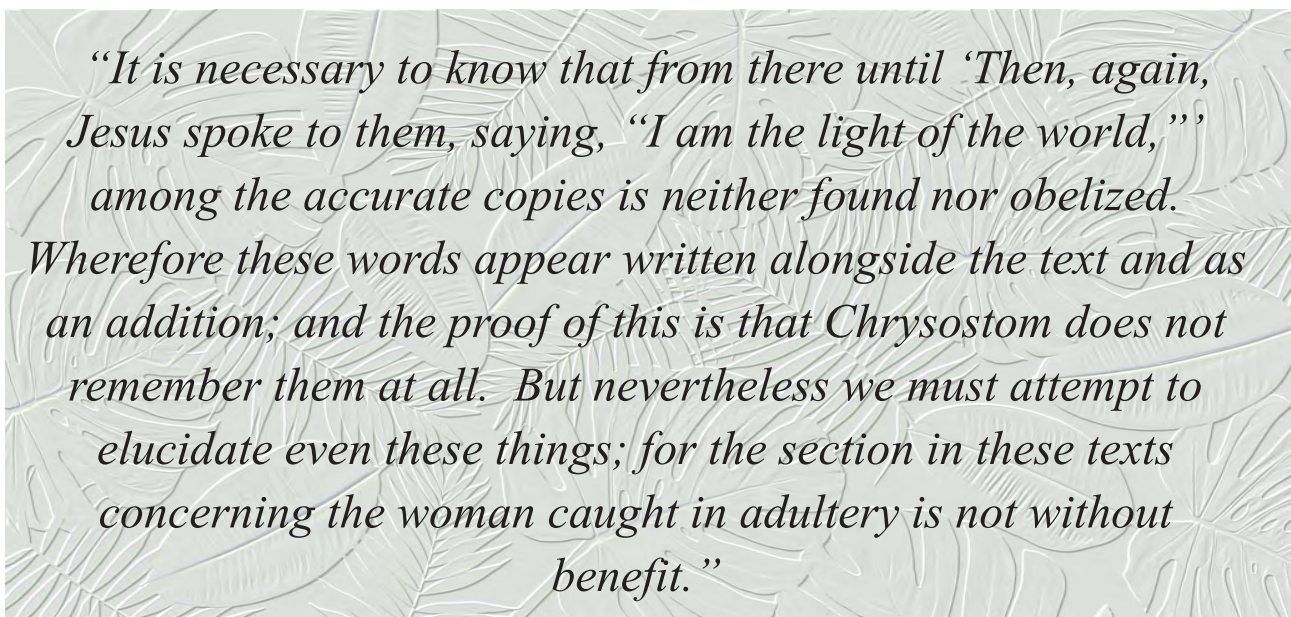
- Origen, who worked in Alexandria before moving to Caesarea, where he taught a school of theology until his death in 254, wrote a Commentary on John, but only part of it has survived: in Book 13, Origen discusses chapter 4; then there is a gap in the extant copies, and the next part that has survived is Book 19, at the beginning of which Origen is discussing John 8:19. Yet, if one sifts through all the parts of John 7-8 that Origen quotes throughout the extant portions of the commentary, they stop at 7:52 and resume at 8:12. (However, they also do not cover 7:31-36, 43-45, 49-50, and 8:26-27.)

It seems likely that Origen's manuscripts from Egypt did not have the pericope adulterae. In Homily 19 on Jeremiah, in a discussion about degrees of punishment proportionate to degrees of maturity, Origen seems confident that Scripture teaches that the penalty for adultery is to be stoned. Yet the verse that he cites as the basis for his claim is not John 8:5, but Leviticus 24:16 (which is about the punishment for blasphemy, not adultery).

- Cyprian, bishop of Carthage in the mid-200's, did not quote from the pericope adulterae. But, as Burkitt noticed, this "is not very surprising, as his only reference to the woman in Luke 7:36-50 is a short and inaccurate quotation of the last clause of 7:47 (Testimonies 3:116)."
- John Chrysostom, who worked in 380-407, first in Antioch and then as archbishop of Constantinople, did not quote from the passage about the adulteress; in Commentary on the Gospel of John, his subject runs from the scene in 7:52 directly to Jesus' statement in 8:12. This seems like clear evidence that the passage was not in his copies, but Burgon (in Causes of Corruption, page 257) proposed another explanation: Chrysostom's comments, he reckoned, were confined to lections for public reading, the limits of which had already been set, and which, in the case of the lection for Pentecost, already did not include 7:53-8:11.

Chrysostom's Homily 51 begins exactly at John 7:37 (thus corresponding to the beginning of the Pentecost-lection) and he comments upon the text up to the end of 7:44. In Homily 52, he comments on 7:45-7:52 and on 8:12-18, without using or mentioning the pericope adulterae. Thus, the contours of Chrysostom's homilies at this point fit the lection-divisions of the Byzantine lectionary only partly; Homily 51 begins at the same place the Pentecost-lection begins, but it does not stop at the end of 8:12, and neither does the homily after it.

Euthymius Zigabenus, a monk who worked in Constantinople in the early 1100's, commenting on the passage, mentions its absence in "the accurate copies." Amy Donaldson, on page 433 of Volume 2 of her 2009 doctoral work *Explicit References to New Testament Variant Readings Among Greek and Latin Church Fathers*, provides Euthymius' statement (found in Greek in Migne's P.G. Vol. 129, Col. 1280):



"It is necessary to know that from there until 'Then, again, Jesus spoke to them, saying, "I am the light of the world,"' among the accurate copies is neither found nor obelized. Wherefore these words appear written alongside the text and as an addition; and the proof of this is that Chrysostom does not remember them at all. But nevertheless we must attempt to elucidate even these things; for the section in these texts concerning the woman caught in adultery is not without benefit."

- Vigilius of Thapsus was a Latin-speaking North African bishop in the second half of the 400's. As representative of the Trinitarian bishops of North Africa, he attempted to present and explain a creedal statement to the Arian king Huneric at Carthage in 484. Burgon (in a footnote on page 248 of *Causes of Corruption*) stated that Vigilius provides support for the pericope adulterae, and that his work has been mislabeled as the work of Idacius. Vigilius' utilization of the pericope adulterae is probably somewhere in Migne's P. L. Vol. 67.

- Prosper of Aquitaine (c. 440), in *Call of All Nations*, Book 1, chapter 8, devoted a paragraph to the story about the adulteress:

“This is why the adulterous woman, whom the Law prescribed to be stoned, was set free by Him with truth and grace, when the avengers of the Law, frightened with the state of their own conscience, had left the trembling guilty woman He, bowing down . . . ‘wrote with His finger on the ground,’ in order to repeal the Law of the commandments with the decree of His grace.” (See page 38 of *P. De Letter's St. Prosper of Aquitaine – The Call to All Nations, Vol. 14 in the ACW series, © 1952 by Rev. Johannes Quasten and Rev. Joseph C. Plumpe. For the Latin text see pages 460-462 of Sancti Prosperi Aquitani – Opera Omnia, 1782.*)

The Call to All Nations, Vol. 14 in the ACW series, © 1952 by Rev. Johannes Quasten and Rev. Joseph C. Plumpe. For the Latin text see pages 460-462 of Sancti Prosperi Aquitani – Opera Omnia, 1782.)

The authorship of this text was questioned in the past (see the heading in the 1782 text, “*Ignoti Auctoris, Liber I,*”) but

more recent researchers have affirmed it to be the work of Prosper.

- Quodvultdeus of Carthage (440's), in Liber De Promissionibus Et Praedictionibus – Pars 2: Dimidium Temporis, cites John 8:3-5 and 8:7 as follows, “The Pharisees brought to Him a woman taken in adultery, and testing Him they said, ‘Teacher, she was caught in the act. Moses commanded such as her to be stoned. What is your decree regarding her?’” And a bit further in the text, Quodvultdeus records Jesus’ answer: “Whichever one of you is without sin, let him first cast a stone at her.”

- Bede, writing in Latin in the early 700's, makes substantial comments on the passage about the adulteress in his Homilies on John, and shows that it followed 7:52 in his copies of John.

- Nikon, possibly writing in the 900's, in Greek, composed On the Impious Religion of the Vile Armenians (cited by Burgon as Gen. iii. 250), in which he accuses the Armenians of rejecting the passage about the adulteress on the grounds that it was injurious to the faith of most of the people who listened to it.

- Codex Fuldensis, produced in 546, has the Vulgate text of the Gospels arranged in segments according to the order that Victor of Capua found in the Gospels-text of a manuscript that came

into his possession – a manuscript which seems to have been a copy of a Latin translation of Tatian’s Diatessaron. (See Willker’s description for details.) Thus, the content of Codex Fuldensis represents Victor’s Vulgate-text, but its arrangement echoes Victor’s source-document. Although Victor did not preserve the Gospels-text of his source-document, he did preserve its chapter-titles, and the pericope adulterae is included in chapter-title #120: De muliere a iudaeis in adulterio deprehensa. Thus the source-document of Codex Fuldensis should be added to the list of witnesses for the inclusion of the pericope adulterae. ●●●●●●●

A Fresh Analysis of John 7:53-8:11, 2016 James Snapp Jr.

The evidence for the authenticity of John 8:1-11 is more than ample, however, many modern scholars cannot afford to acknowledge any of it due to their allegiances, and in many cases, perhaps an employment of sorts that requires the support of the Nestle/Aland text.

On the other hand, for the Church, there is also the consideration of John 14:17, and one's ability to accept or receive the truth. Many scholars are good honest people, however, they do not have the same moral compass or even the ability to view the evidence in a non bias way. Also, passages such as, Dt.4:2; 12:32, Pro.30:6 and Rev.22:18-19 has little value in their eyes. In the eyes of the Church, however, these passages should loom large, and at the very least, the Church should know the validity of the faith once delivered (Jude 1:3).



Mark 16:9-20 (1)

Some scholars believe these verses were a later addition since they are not present in the Alexandrian manuscripts.

As a result they suggest that an unknown scribe was uncomfortable with the ending and decided to provide something more positive. The witnesses on the longer ending of Mark, however are overwhelming.

From James Snapp on Text and Cannon.org:

Over 99% of Greek manuscripts include vv. 9–20. They include majuscule and minuscule manuscripts such as Codex Alexandrinus (5th c.), C, D (damaged, the text up to 16:15a survives), G, K, M, S, W, Y, Δ, P, Σ, 33, 35, 157, 700, etc.

Over 1,000 Greek lectionaries—manuscripts in which the text is arranged in segments assigned to days of the ecclesiastical calendar—also include Mark 16:9–20.

Three That Lack It

The three Greek manuscripts that end the Gospel of Mark at verse 8 are two manuscripts from the fourth century, Codex Vaticanus and Codex Sinaiticus, and the twelfth-century GA 304.

Manuscript 304 contains the text of Matthew and Mark interspersed with commentary material. It has no closing-title for Mark—only a short poem, the Greek equivalent of, “As travelers rejoice on their homeland to look, thus also the scribe at the end of a book.”



Mark 16:9-20 (2)

James Snapp continued,

The Church Fathers

*Evidence from the church fathers in favor of Mark 16:9–20 is even earlier than the oldest manuscript evidence. Irenaeus wrote book three of *Against Heresies* when Eleutherius was bishop of Rome (174–189)—at least a century before *Vaticanus* was produced. There Irenaeus wrote, “Also, towards the conclusion of his Gospel, Mark says, ‘So then, after the Lord Jesus had spoken to them, He was received up into heaven, and sits on the right hand of God’” (3.10.5). Irenaeus’s copy of Mark obviously included Mark 16:9–20, since he is quoting here from Mark 16:19.*

Another second-century writer, Justin Martyr (c. 160) also uses Mark 16:20. Justin’s full statement is:

“That which he says, ‘He shall send to Thee the rod of power out of Jerusalem,’ is predictive of the mighty word, which His apostles, going forth from Jerusalem, preached everywhere. And though death is decreed against those who teach or at all confess the name of Christ, we everywhere both embrace and teach it. And if you also read these words in a hostile spirit, you can do no more, as I said before, than kill us; which indeed does no harm to us, but to you and all who unjustly hate us, and do not repent, brings eternal punishment by fire” (First Apology 45).



Mark 16:9-20 (3)

James Snapp continued, (on Church Fathers)

Justin uses the words “going forth everywhere preaching” (ἐξελθόντες πανταχοῦ ἐκήρυξαν) which are found in Mark 16:20, albeit in a different order. He also mentions “the word” (cf. Mark 16:20), and he writes about how believers cannot be harmed (a theme found in 16:18). In 1881, the famous textual critic F. J. A. Hort objected to accepting Justin’s support with certainty on the grounds that Mark 16:20 “does not contain the point specially urged by Justin.”¹ But this changed in 1888 after the publication of an Arabic text of Tatian’s Diatessaron—a second century Gospel harmony. J. Rendel Harris observed that this Arabic text showed that the Diatessaron does contain the point specially urged by Justin, and that “Dr. Hort may therefore remove the query [the question mark] from the name of Justin in the tabulated evidence for the twelve verses.” This means that three witnesses from the second century—Justin Martyr, Irenaeus, and Tatian—all attest that 16:9–20 was part of Mark’s Gospel. The Diatessaron’s inclusion of these verses is further shown by Codex Fuldensis (546) in Latin and by the use of Mark 16:15 in the commentary on Tatian’s Diatessaron by Ephrem Syrus (c. 360). Another text, known as the Epistula Apostolorum (before 150), provides a fourth witness. Having been published in 1895, it was unknown to Hort. It was thought by the late Robert Stein to reflect its author’s awareness of Mark 16:9–20. Other researchers, including Martin Hengel, have agreed with this assessment.



Mark 16:9-20 (4)

James Snapp continued, (More External Evidence on Mark 16:9-20)

In the third and fourth centuries, support comes from Hippolytus (235); Vincentius of Thibaris (256); De Rebaptismate (258); the pagan author Hierocles (305) who used 16:18 in a jibe issued at believers; the Syriac writer Aphrahat(337); Acts of Pilate (4th c.); the Latin commentator Fortunatianus (350); Epiphanius (375); Ambrose (385); Apostolic Constitutions (380); Palladius (late 300s); Augustine (430); Greek copies mentioned by Augustine; and the Old Latin chapter summaries (3rd–5th c.). Not to be overlooked: the Freer Logion, an interpolation placed between 16:14 and 16:15 (found only in Codex Washingtonianus, but also mentioned by Jerome). Metzger assigned the Freer Logion to the second or third century. In the fifth century, Mark 16:9–20 is supported by Macarius Magnes (410); Pelagius, Philostorgius (425); Marius Mercator (430); Marcus Eremita (435); the Armenian translator Eznik of Golb (440); Prosper of Aquitaine (450); Nestorius, as cited by Cyril of Alexandria (440); Peter Chrysologus (440); Leo the Great; and Saint Patrick (ca. 450). In addition, Mark 16:9–20 is in the Syriac Peshitta, the Curetonian Syriac (fragmented; it has 16:17–20), and the Vulgate, which Jerome stated he prepared by consulting ancient Greek copies (in 383). The Gothic version (mid-4th c.), preserved in Codex Argenteus (from the 6th c.), also includes Mark 16:9–20 (including verses 12–20, thanks to Franz Haffner’s discovery of its final page in 1970 in Speyer, Germany). Clearly, there is a tremendous amount of external evidence for Mark 16:9–20 in the first five centuries of Christianity.



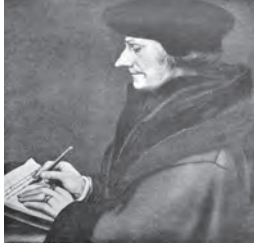
Closing Words

The origin of the term "Textus Receptus" comes from the publisher's preface to the 1633 edition produced by Abraham Elzevir and his nephew Bonaventure who were printers at Leiden:

*Textum ergo habes, nunc ab omnibus receptum:
in quo nihil immutatum aut corruptum damus.*

Translated:

"so you hold the text, now received by all, in which nothing corrupt."



Closing Words (2)

Over time, the term, Textus Receptus, has been applied to Erasmus' editions, as his work served as the basis of others that followed. Users of the Textus Receptus will name any manuscript which agrees with the Textus Receptus Greek as a "Textus Receptus" type manuscript. This type of association can also apply to early church quotations and language versions.

The Textus Receptus is the textual base for the original German Luther Bible, and for the English translations by William Tyndale (1526), Myles Coverdale's Bible (1535), Matthew's Bible (1537), The Great Bible (1539), The Geneva Bible (1557 - 60), \ The Bishops' Bible (1568), and the King James Version (1611), and for most other Reformation-era New Testament translations throughout Western and Central Europe such as the Spanish Reina-Valera translation and the Czech Bible of Kralice. The Textus Receptus has been translated into hundreds of languages. (See Also The Word of God for All Nations)



Johannes Gensfleisch zur Laden zum Gutenberg, *c. 1393–1406*, was a German inventor who introduced a movable-type printing press to the world. His work led to a massive spread of literature throughout Europe, and had a direct impact on the Reformation.



Closing Words (3)

Textus Receptus type manuscripts and versions have existed as the majority of texts for almost 2000 years. All of the Apostolic Churches used the Textus Receptus type manuscripts:

Peshitta (150 A.D.)

The Italic Church in the Northern Italy (157 A.D.)

The Gallic Church of Southern France (177 A.D.)

The Celtic Church

The Waldensians

The Gothic Version of the 4th or 5th century

Curetonian Syriac (a Textus Receptus type manuscript)

Vetus Itala

Codex Washingtonianus of Matthew

Codex Alexandrinus in the Gospels

The vast majority of extant New Testament Greek manuscripts are Textus Receptus type manuscripts (99% of them)

The Greek Orthodox Church

Greek manuscript evidences point to a Byzantine/Textus Receptus majority. 85% of papyri used Textus Receptus type manuscripts, *(only 13 represent text of Westcott-Hort type)*

97% of uncial manuscripts

(only 9 manuscripts used the Westcott-Hort type)

99% of minuscule manuscripts used Textus Receptus,

(only 23 used the Westcott-Hort type)



Closing Words (4)

Erasmus did not "invent" the Textus Receptus, but merely printed a small collection of what was already the vast majority of New Testament Manuscripts in the Byzantine tradition. The first printed Greek New Testament was the Complutensian Polyglot in (1514), but it was not published until eight years later, Erasmus' was the second Greek New Testament printed and published in (1516).

Although six chapters of the Gospel of John were printed at Venice as early as 1504, by Aldus Manutius, and the whole of that gospel was printed at Tübingen in Suabia, in 1512, these editions are interesting only as literary curiosities, for though they constituted the first portion of the Greek Testament ever committed to the press, they exercised no influence whatever on succeeding editions.

The first printed Greek New Testament was the Complutensian Polyglot (1514) but was not published until eight years later. Erasmus' edition was the second Greek New Testament which he called the *Novum Instrumentum omne*, printed and published in (1516). As early as 1500 Erasmus wrote to a friend;

“I shall sit down to Holy Scripture with my whole heart, and devote the rest of my life to it...All these three years I have been working entirely at Greek, and have not been playing with it”

(Froude, The Life and Letters, p. 87).



Closing Words (5)

Erasmus began working directly on the text much before 1507. Froude wrote that years before the text appeared, it was being prepared. “He had been at work over the Greek MSS. for many years. The work was approaching completion” (Froude, *The Life and Letters*, p. 93).

While many critics of Erasmus and the Textus Receptus claim that Erasmus used only a small handful of manuscripts, this is not correct. Because the libraries and scriptoriums throughout Europe would not simply give away manuscripts, Erasmus had to travel extensively to examine manuscripts and write notes on the variants, and thus had no need to personally acquire the manuscripts or have them on hand when he penned the *Novum Instrumentum omne*.

Erasmus updated his 1516 "Textus Receptus" in 1519, and again in 1522, 1527 and his final edition in 1535. Stephanus also edited the Textus Receptus in 1546, 1549, 1550 (*Editio Regia*), and 1551. Theodore Beza edited the Textus Receptus nine times between 1565 and 1604.



Closing Words (6)

The Authorized Version translators used the 1598 of Beza, a disciple of John Calvin, who both had access to Waldensian versions and manuscripts. This "family" of texts is also known as the Antiochian Text, Byzantine Text, Syrian Text, Greek Vulgate, and (until the 1980's) the Majority Text.

The Textus Receptus edited by Frederick Henry Ambrose Scrivener, and first published in 1881, was based upon the 1598 of Beza, but departs in 190 places, following at times, earlier readings of Erasmus and Stephanus, and sometimes following the printing errors of the original 1611 Authorized Version.



Closing Words (7)

The title on the cover for the Textus Receptus printed by the Trinitarian Bible Society is Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ which is Greek for The New Testament or The New Covenant.

The 1598 Greek Textus Receptus of Beza and the 1525 Hebrew Masoretic Text of Jacob ben Hayyim ibn Adonijah, are the closest printed editions of the Greek and Hebrew texts. *However the unprinted edition underlying the KJV is the most accurate form of the TR, departing from Beza in about 20 places.*

We believe that the King James Version is the most accurate representation of the Textus Receptus and is **without translational error**. Any translation faithful to this text is **THE WORD of GOD** by default.

We do not believe that the King James Version has any secondary inspiration. Our hope is to have the "TR" translated into every language and to help revive a trust in the true words of God.

Source: *Textus-Receptus.com*

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