

- 14 -

The Comma Calmly Considered
Symbolum of Antioch 341 AD

By

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14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Contents:

Introduction

- Brief Remarks : The Symbolum of Antioch 341 AD
- Lucian of Antioch (240-312 AD)
- Events & Controversy Preceding the Symbolum of Antioch 341
- Symbolum of Antioch Text & Translation
- Recognition & Acclaim
- Images: Scripture Reference to the Symbolum of Antioch (Burgess, p. 120-123)
- Bibliography

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Introduction

This is the fourteenth paper of the series. This essay has selections from my paper "The Witness of God is Greater." In this essay, my goal is to highlight some of the amazing evidence that I have discovered in collating sources for my paper. I give some comments in order to direct my readers through these points.

- For ever, O LORD, thy word is settled in heaven. (Psalm 119:89)
- The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever. (Psalm 12:6-7)
- Thy word is a lamp unto my feet, and a light unto my path. (Psalm 119:105)
- Heaven and earth shall pass away, but my words shall not pass away. (Matt 24:35)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Brief Remarks : Creed with Heavenly Witnesses

The critics have complained that if the Heavenly Witnesses was actually in John's first letter, it would have appeared in a creed during the Arian controversy. In 1825, Thomas Burgess, bishop of St. David's in London, discovered an ancient creed which he held did in fact contain the final and all important clause of the Heavenly Witnesses. The *Symbolum Antiochenum* of 341 AD written in Antioch is such a creed. Burgess published this ancient creed in 1825 and his discovery was widely celebrated and affirmed by other bishops and scholars. Letters were written to Burgess congratulating him on his find. These churchmen also agreed with Burgess' that the confession did in fact refer to the Heavenly Witnesses of I John 5:7. These letters are in part captured in this paper.

In 341 AD a council was called in Antioch to deal with the Arian controversy. Ninety Seven Eastern Bishops and Emperor Constantius II were present. They condemned Athanasius. They rejected the Nicene Creed. They condemned the term "homoousios" (Greek: ὁμοούσιος) as heretical (i.e., equating the meaning to the heresy of Sabellianism). The council was to submit a creed that would replace the Nicene creed. This council used a confession that had been written by Lucian who was a martyr in 312 by order of Maximin, during the reign of Diocletian. Lucian was a celebrated scholar and saint of the Eastern Church. This confession was well known and affirmed, the Eastern Bishops agreed it would be the safest way to retain the pure expression of the orthodox beliefs always held by the Eastern Church. In this creed, we find an elucidation of the last clause of the Heavenly Witnesses "*these three are one*" (Greek: καὶ οὗτοι οἱ τρεῖς ἓν εἰσι).

"It cannot therefore, I think, be reasonably doubted that the Gregory's [Gregory of Nazianzus] "*and the three are one*" (Greek: καὶ τὰ τρία ἓν) [Oratio XXXIX.11] and the "*so that they are three (in substance), and one (in consent)*" (Greek: ὡς εἶναι τῆ μὲν ὑποστάσει τρία, τῆ δὲ συμφωνίᾳ ἓν) of the *Symbolum Antiochenum*, were derived from the clause of the seventh verse, though not quoted in the name of St. John, nor precisely in his words." (Burgess, A Letter to the Clergy of the Diocese of St. David's on a Passage of the Second Symbolum Antiochenum of the Fourth Century As an Evidence of the Authenticity of 1 John V. 7, 1825, p. 50)

Prayers

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Lucian of Antioch (240-312 AD)

• § 194. Lucian of Antioch (240-312 AD). I. Lucian was an eminent presbyter of Antioch and martyr of the Diocletian persecution, renewed by Maximin. Very little is known of him. He was transported from Antioch to Nicomedia, where the emperor then resided, made a noble confession of his faith before the judge and died under the tortures in prison (311). His memory was celebrated in Antioch on the 7th of January. His piety was of the severely ascetic type. The creed which goes by his name and was found after his death, is quite orthodox as far as it goes, and was laid with three similar creeds before the Synod of Antioch held A.D. 341, with the intention of being substituted for the Creed of Nicaea [325 AD] (fn. 509. This Synod [341 AD in Antioch] is recognized as legitimate and orthodox, and its twenty-five canons are accepted, although it confirmed the previous deposition [condemnation] of Athanasius for violating a canon.). It [Synod of Antioch Creed of 341 AD] resembles the creed of Gregorius Thaumaturgus, is strictly trinitarian... (Philip Schaff, History of the Christian Church, Volume II: Ante-Nicene Christianity. A.D. 100-325.

<www.ccel.org/ccel/schaff/hcc2.v.xv.xxxvi.html>

• [Jerome] Lucianus, a man of great talent, presbyter of the church at Antioch, was so diligent in the study of the Scriptures, that even now certain copies of the Scriptures bear the name of Lucian. Works of his, On faith, and short Epistles to various people are extant. He was put to death at Nicomedia for his confession of Christ in the persecution of Maximinus, and was buried at Helenopolis in Bithynia. (Jerome."Lucianus #77" in De Viris Illustribus - On Illustrious Men; NPNF02, vol 3. <www.newadvent.org/fathers/2708.htm>)

• [McClintock] Lucian, presbyter of Antioch, and a martyr, is said by some to have been born at Samosata, in the Syrian province of Commagene, about the middle of the 3rd century. His parents died while he was yet a boy, and, [he was] left to depend upon his own resources, the twelve-year old lad removed to Edessa, where he was baptized, and became a pupil of Macarius, an eminent Biblical scholar. He entered the ministry as a presbyter at Antioch, and finally assumed the lead of a theological school, which he himself founded. He became greatly celebrated both as an ecclesiastic and as a Biblical scholar, and was an ornament of the Christian Church when suddenly cut down by martyrdom (which he suffered A.D. 312) by order of Maximin, during the reign of Diocletian. He was drowned, and was buried at Helenopolis, in Bithynia. Lucian is frequently mentioned by ecclesiastical writers not only as a man of great learning, but also as noted for his piety. Eusebius calls him a "person of unblemished character throughout his whole life" (Hist. Eccl. 8:13); and Chrysostom, on the anniversary of Lucian's martyrdom, pronounced a panegyric upon him which is still extant. Jerome informs us, in his Catalogue of Ecclesiastical Writers (c. 77), that "Lucian was so laborious in the study of the sacred writings that in his own time some copies of the Scriptures were known by the name of Lucian;" and we learn from another part of his works (Praef. in Paralip. 1:1023) that Lucian's revision of the Septuagint version of the Old Testament was generally used in the churches, from Constantinople to Antioch (which Jerome considered inferior to his edition of the Septuagint). Lucian also made a revision of the New Testament. There were extant in Jerome's time some treatises of Lucian concerning faith, and also some short epistles; but none of these have come down to us, with the exception of a few fragments. (Lucian. McClintock & Strong, Cyclopaedia, vol 5, p. 541-542)

• [Quasten] Lucian was not a prolific writer. Jerome refers to extant in the writings of St. John Chrysostom and Theodoret. Lucian extended his textual criticism to the New Testament also, but limited it most probably to the four Gospels. (Quasten, Patrology, 1983, vol. 2, p. 142)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

- [Böhm] ...the Antiochene Enkainia synod (341) is regarded as a confession of Lucian that either goes back directly to Lucian and uses a baptismal creed of Lucian, or at least can be traced back to Lucian through literary criticism. (Böhm, Dictionary of Early Christian Literature, 2000, p. 388)
- [Lovell : Lucian's Legacy] Lucian died as a martyr for the faith in 312, before the controversy over Arius' teachings broke out. Indeed, if the commentaries on the Psalms by Asterius (his disciple), are dated to the period before the Arian controversy, as seems likely, there seems to be no reason to change [PAGE 47] the judgement of most of his contemporaries, including the church of Antioch itself, that Lucian was an orthodox theologian. (fn. 67: The ongoing respect for Lucian's memory in Antioch is clearly found in a sermon of Chrysostom, delivered in Antioch on his saint's day: Chrysostom, On Saint Lucian in Wendy Mayer and Bronwen Neil, The Cult of the Saints: Selected Homilies and Letters. Crestwood, NY: St. Vladimir's Seminary Press, 2006, p. 63-73.) (Lovell, Gregory of Neocaesarea's Theology and Statement of Faith, 2016, p. 46-47)
Lucian's Creed : Synod of Antioch 341 AD

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Events & Controversy Preceding the Symbolum of Antioch 341

- [Antioch : City of Synods] Beginning with three synods convened between 264 and 269 in the matter of Paul of Samosata, more than thirty councils were held in Antioch in ancient times. Most of these dealt with phases of the Arian and of the Christological controversies.[1] The most celebrated convened in the summer of 341 at the dedication of the Domus Aurea, and is therefore called in encaeniis [ἐγκαίνια] or dedication council. Nearly a hundred Eastern bishops were present, but the bishop of Rome was not represented. The emperor Constantius II attended in person.[1] The council approved three creeds.[3] Whether or not the so-called "fourth formula"[4] is to be ascribed to a continuation of this synod or to a subsequent but distinct assembly of the same year, its aim is like that of the first three; while repudiating certain Arian formulas it avoids the orthodox term homoousios, fiercely advocated by Athanasius of Alexandria and accepted by the First Council of Nicaea (Nicaea I). The somewhat colourless compromise doubtless proceeded from the party of Eusebius of Nicomedia, and proved not unacceptable to the more nearly orthodox members of the synod.[1] (Synods of Antioch. Wikipedia. <en.wikipedia.org/wiki/Synods_of_Antioch>)

- [Schaff] Synod of Antioch in Encaeniis (A.D. 341). Of the Synod of Antioch which adopted the canons subsequently received into the code of the universal church we know the exact date. This is fixed by the fact that the synod was held at the time of the dedication of the great church in Antioch, known as the Golden, which had been begun by his father, Constantine the Great, and was finished in the days of Constantius. The synod has for this reason always been known as the Synod of Antioch in Encaeniis, i.e., at the dedication (in Dedicatione), and was held in the summer of the year 341. Ninety-seven bishops assembled together and a large number of them were hostile to St. Athanasius, being professed Eusebians, all of them were Orientals and most of them belonged to the patriarchate of Antioch. Not a single Western or Latin bishop was present and the pope, Julius, was in no way represented. ...No one can deny that St. Hilary of Poitiers, who was a contemporary, styled it a Synod of Saints (Synodus Sanctorum) ; that two of its canons were read at Chalcedon as the canons of the Holy Fathers; and that Popes John II, Zacharias, and Leo IV all approved these canons, and attributed them to Holy Fathers. (Synod of Antioch in Encaeniis A.D. 341; NPNF02, vol 14, <www.newadvent.org/fathers/3805.htm>)

- [Gwatkin : Synod of Antioch] Therefore, instead of composing a new creed, they put forward a work of the venerated martyr Lucian of Antioch. Such at least it was said to be, and such in the main it probably was. In any case it was the creed of Lucian's disciple Asterius, which Eusebius had defended from the attacks of Marcellus". It is an elaborate and highly scriptural creed, in some respects akin to that which bears the name of Gregory of Neocaesarea. (Gwatkin, Studies of Arianism, 1900, p. 120)

- [Sozomen : Synod of Antioch : 3.5a] Soon after these occurrences, the emperor [Constantius] went to Antioch, a city of Syria. Here a church had already been completed, which excelled in size and beauty. Constantine began to build it during his lifetime, and as the structure had been just finished by his son Constantius, it was deemed a favorable opportunity by the partisans of Eusebius, who of old were zealous for it, to convene a council. They, therefore, with those from various regions who held their sentiments, met together in Antioch; their bishops were about ninety-seven in number. Their professed object was the consecration of the newly finished church; but they intended nothing else than the abolition of the decrees of the Nicæan Council, and this was fully proved by the sequel. The Church of Antioch was then governed by Placetus, who had succeeded Euphronius. The death of Constantine the Great had taken place about five years prior to this period. (Sozomen. Bishops assembled at Antioch. Book 3.5; NPNF02, vol 2)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

- [Sozomen : Synod of Antioch : 3.5b] When all the bishops had assembled in the presence of the emperor Constantius, the majority expressed great indignation, and vigorously accused Athanasius of having contemned the sacerdotal regulation which they had enacted, and taken possession of the bishopric of Alexandria without first obtaining the sanction of a council. They also deposed that he was the cause of the death of several persons, who fell in a sedition excited by his return; and that many others had on the same occasion been arrested and delivered up to the judicial tribunals. By these accusations they contrived to cast odium on Athanasius, and it was decreed that Gregory should be invested with the government of the Church of Alexandria. (Sozomen. Bishops assembled at Antioch. Book 3.5; NPNF02, vol 2)
- [Sozomen : Synod of Antioch : 3.5c] They then turned to the discussion of doctrinal questions, and found no fault with the decrees of the council of Nice. They dispatched letters to the bishops of every city, in which they declared that, as they were bishops themselves, they had not followed Arius. "For how," said they, "could we have been followers of him, when he was but a presbyter, and we were placed above him?" Since they were the testers of his faith, they had readily received him; and they believed in the faith which had from the beginning been handed down by tradition. This they further explained at the bottom of their letter, but without mentioning the substance of the Father or the Son, or the term consubstantial. They resorted, in fact, to such ambiguity of expression, that neither the Arians nor the followers of the decrees of the Nicæan Council could call the arrangement of their words into question, as though they were ignorant of the holy Scriptures. They purposely avoided all forms of expression which were rejected by either party, and only made use of those which were universally admitted. (Sozomen. Bishops assembled at Antioch. Book 3.5; NPNF02, vol 2)
- [Sozomen : Synod of Antioch : 3.5d] They confessed that the Son is with the Father, that He is the only begotten One, and that He is God, and existed before all things; and that He took flesh upon Him, and fulfilled the will of His Father. They confessed these and similar truths, but they did not describe the doctrine of the Son being co-eternal or consubstantial with the Father, or the opposite. They subsequently changed their minds, it appears, about this formulary, and issued another, which, I think, very nearly resembled that of the council of Nice, unless, indeed, some secret meaning be attached to the words which is not apparent to me. Although they refrained — I know not from what motive — from saying that the Son is consubstantial, they confessed that He is immutable, that His Divinity is not susceptible of change, that He is the perfect image of the substance, and counsel, and power, and glory of the Father, and that He is the first-born of every creature. They stated that they had found this formulary of faith, and that it was entirely written by Lucianus, who was martyred in Nicomedia, and who was a man highly approved and exceedingly accurate in the sacred Scriptures. I know not whether this statement was really true, or whether they merely advanced it in order to give weight to their own document, by connecting with it the dignity of a martyr. Not only did Eusebius (who, on the expulsion of Paul, had been transferred from Nicomedia to the throne of Constantinople) participate in this council, but likewise Acacius, the successor of Eusebius Pamphilus, Patrophilus, bishop of Scythopolis, Theodore, bishop of Heraclea, formerly called Perinthus, Eudoxius, bishop of Germanicia, who subsequently directed the Church of Constantinople after Macedonius, and Gregory, who had been chosen to preside over the Church of Alexandria. It was universally acknowledged that all these bishops held the same sentiments, such as Dianius, bishop of Cæsarea in Cappadocia, George, bishop of Laodicea in Syria, and many others who acted as bishops over metropolitan and other distinguished churches. (Sozomen. Bishops assembled at Antioch. Book 3.5; NPNF02, vol 2)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Symbolum of Antioch 341 AD

- [Stevenson] ...the length of this creed [Lucian Creed : Antioch 341] is due to its accumulation of scriptural phrases and quotations. (Stevenson, *Creeds, Councils and Controversies*, 2000, p.10, fn. 16)
- [Stevenson] Subsequent history of this creed [Lucian Creed : Antioch 341]: it was used at the council of Ancyra (AD 358) by Basil of Ancyra and the homoiousian party ["similar in substance to the Father"], by Basil at Sirmium in 358, by Hilary of Poitiers in his *De Synodis*, 28-33 (where he calls this council "Synod of the Saints"), by the council of Seleucia (AD 359), by the councils of Lampsacus, 364-365, and of Caria, 367. (Stevenson, *Creeds, Councils and Controversies*, 2000, p. 10, fn. 14)
- [Sozomen : Synod in Cilicia] ...about thirty-four of the Asiatic bishops came together in Caria, in the province of Asia, commended the design of establishing uniformity of belief in the Church, but objected to the term "consubstantial," and insisted that the formularies of faith set forth by the councils of Antioch and Seleucia, and maintained by Lucian, the martyr, and by many of their predecessors, with dangers and tensions, ought to obtain the ascendancy over all others. (Sozomen. 6.12. The Synod which was expected to be held in Cilicia is dissolved by Valens; NPNF02, vol 2)
- [Giulea : Trinitarian Formula] ...it was Origen who applied "indistinguishable" (Greek: ἀπαράλλακτος) to describe the relationship between the Father and the Son. While the term was used by the Nicenes to assert that the Son was the "indistinguishable Image of the Father," Asterius and the synodals of Antioch 341 describe the Son as the "indistinguishable Image of the Father's "substance" (Greek: οὐσία). One may even find [in the Creed of Antioch (341 AD)] a rare incipient trinitarian formula, "three in hypostasis and one in symphonia [agreement]" (fn. 40. Athanasius, *Syn.* 23.3: τῆ μὲν ὑποστάσει τρία, τῆ δε συμφωνίᾳ ἓν); and it is again, most likely, Origen's thought at the roots of this terminology. (Giulea, *Antioch 268 and Its Legacy in the Fourth-Century Theological Debates*, 2018, p. 201)
- [Fiano] The second formula, possibly based upon an early confession of Lucian of Antioch, is the official credal statement of the synod, which would constitute the basis for eastern declarations of faith until 357. The formula marks a stark distance from Arianism by expressing with clarity the divinity of Christ; by refraining from equating begetting to creation; and by defining the Son as a perfect image of the "substance" (Greek: οὐσία) of the Father, which holds no differences from it. At the same time, the creed is the expression of a theological tradition far removed from the decisions of the Council of Nicaea, in particular insofar as its text contains a certain subordinationism and describes the union between the different persons of the trinity only as one of harmony in will and action.⁵⁶ Particularly noteworthy in this formula is the affirmation of the triplicity of hypostaseis. ...Nevertheless, until the Council of Antioch (341) the expression had not appeared—whether positively or negatively—in the conciliar documents and credal declarations of any of the theological fronts. (Fiano, *Three Powers in Heaven*, 2017, p. 95)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Symbolum of Antioch Text & Translation

- [Creed of Antioch 341] Agreeably to the Evangelical and Apostolical tradition, we believe in one God (1 Cor. viii. 6) the Father (1 Cor. viii 6; xv. 6) Almighty (Rev. ii.8), the Creator, Maker, and Governor of the Universe (Heb. xi. 10), of whom are all things (1 Cor. viii. 6); and in one Lord Jesus Christ (1 Cor. viii 6), his Son, the only begotten of God (John iii 16; i 14; 1 John iv 9), by whom are all things (1 Cor. viii 6), begotten of the Father before the worlds (1 John i 1; John xvii 5), God of God (John i.1, 14), all from all (Col. ii 9), the only one from the only one (Tim. vi 15; Jude 4), the perfect from the perfect (Heb. ii 10), King from King (Rev. xvii 14), Lord from Lord (Col. ii 24), the living [PAGE 58] Word (1 John i 1), the living wisdom (1 Cor. i 24, 30), the true light (John i 9), the way (John xiv 6), the truth (John xiv 6), the resurrection (John xi 25), the shepherd (John x 11), the door (John x i), the unchangeable and invariable image of the Father's God head, essence, and will, and power, and glory (Heb. i 3, xiii 8; James i 17); born before all creation (Col. i 15); who was declared in the Gospel "and the Word was God" (John i 1); by whom all things were made (1 Cor. viii 6; John i 2); and by whom all things consist (Col. 1 17); who, in these last days (Heb. i 2), came down from above (John vi 38), and was born of a Virgin, according to the Scriptures (Matt. i 22, 23); and was made man (John i 14); the Mediator between God and Men (1 Tim. ii 5); the Apostle of our faith (Heb. iii 1), the Prince of Life (Acts ii 15), as he says "I came down from heaven, not to do my own will, but the will of Him who sent me"; who suffered for us (1 Peter ii 21), and rose again on the third day (1 Cor. xv 4), and ascended into heaven (Eph. iv 8, 9, 10), and sitteth on the right hand of the Father (Col. iii 1), and shall come again with glory and power (Matt. viii 38; Luke x 26), to judge the living and the dead (1 Peter iv 5). And [we believe] in the Holy Ghost, who is given to believers for consolation, and sanctification, and perfection (Acts iv 31; Rom. xv 16; 1 Cor. vi 11; Eph. iv 12), according to our Lord Jesus Christ's direction to his disciples, saying, "Go ye unto all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii 19), the Father being truly a Father, and the Son truly a Son, and the Holy Ghost truly a Holy Ghost - the names being given not vainly and unmeaningly, but accurately expressing the respective subsistence, order, and glory of each of the Persons named (Heb. v 5; Matt. iii 17; John xv 26); **SO THAT THEY ARE THREE IN SUBSTANCE AND ONE IN CONSENT (1 John v 7)**. Having therefore this faith, and holding it before God and Christ from the beginning to the end, we anathematize all heretical heterodoxy. And if anyone, contrary to the sound and right faith of the Scripture, shall teach that there ever was a time, or period, or age, before the Son was begotten, let him be anathema; and if anyone shall say that the Son is a creature, or one of the creation, or a production as one of the productions [of nature], or a work as one of the works [of nature]; and [shall teach] otherwise than as the Holy Scriptures have delivered each of the aforesaid [doctrines] from each [of its respective Scriptures], or shall teach any other thing than what we have received, let him be anathema. For all things out of the Holy Scriptures, which have been delivered to us by the Prophets and Apostles, we believe and follow. (Translated by [Editor], The Christian Examiner, and Church of Ireland Magazine, vol 2, 1826, p. 57-58)
 - **Greek:** 23.2 Πιστεύομεν ἀκολούθως τῇ εὐαγγελικῇ καὶ ἀποστολικῇ παραδόσει εἰς ἓνα θεὸν πατέρα παντοκράτορα, τὸν τῶν ὄλων δημιουργόν τε καὶ ποιητὴν καὶ προνοητὴν, ἐξ οὗ τὰ 23.3 πάντα· καὶ εἰς ἓνα κύριον Ἰησοῦν Χριστόν, τὸν υἱὸν αὐτοῦ, τὸν μονογενῆ θεόν, δι' οὗ τὰ πάντα, τὸν γεννηθέντα πρὸ τῶν αἰώνων ἐκ τοῦ πατρὸς, θεὸν ἐκ θεοῦ, ὅλον ἐξ ὅλου, μόνον ἐκ μόνου, τέλειον ἐκ τελείου, βασιλέα ἐκ βασιλέως, κύριον ἀπὸ κυρίου, λόγον ζῶντα, σοφίαν ζῶσαν, φῶς ἀληθινόν, ὁδόν, ἀλήθειαν, ἀνάστασιν, ποιμένα, θύραν, ἄτρεπτον τε καὶ ἀναλλοίωτον, τῆς θεότητος οὐσίας τε καὶ βουλῆς καὶ δυνάμεως καὶ δόξης τοῦ πατρὸς ἀπαράλλακτον εἰκόνα, τὸν πρωτότοκον πάσης κτίσεως, τὸν ὄντα ἐν ἀρχῇ πρὸς τὸν θεόν, 23.4 λόγον θεὸν κατὰ τὸ

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

εἰρημένον ἐν τῷ εὐαγγελίῳ· «καὶ θεὸς ἦν ὁ λόγος», δι' οὗ τὰ πάντα ἐγένετο, καὶ ἐν ᾧ τὰ πάντα συνέστηκε, τὸν ἐπ' ἐσχάτων τῶν ἡμερῶν κατελθόντα ἄνωθεν καὶ γεννηθέντα ἐκ παρθένου κατὰ τὰς γραφὰς καὶ ἄνθρωπον γενόμενον, μεσίτην θεοῦ καὶ ἀνθρώπων ἀπόστολόν τε τῆς πίστεως ἡμῶν καὶ ἀρχηγὸν τῆς ζωῆς, ὡς φησὶν ὅτι «καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με», τὸν παθόντα ὑπὲρ ἡμῶν καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ καὶ ἀνελθόντα εἰς οὐρανοὺς, καὶ καθεσθέντα ἐν δεξιᾷ τοῦ πατρὸς καὶ πάλιν ἐρχόμενον μετὰ δόξης καὶ δυνά 23.5 μεως κρῖναι ζῶντας καὶ νεκρούς. καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ εἰς παράκλησιν καὶ ἁγιασμὸν καὶ τελείωσιν τοῖς πιστεύουσι διδόμενον, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς διετάξατο τοῖς μαθηταῖς λέγων «πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη βαπτί 23.6 ζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος», δηλονότι πατρὸς, ἀληθῶς πατρὸς ὄντος, υἱοῦ δὲ ἀληθῶς υἱοῦ ὄντος, τοῦ δὲ ἁγίου πνεύματος ἀληθῶς ἁγίου πνεύματος ὄντος, τῶν ὀνομάτων οὐχ ἀπλῶς οὐδὲ ἀργῶς κειμένων, ἀλλὰ σημαίνον των ἀκριβῶς τὴν οἰκείαν ἐκάστου τῶν ὀνομαζομένων ὑπόστασίν τε καὶ τάξιν καὶ δόξαν, **23.7 ὡς εἶναι τῇ μὲν ὑποστάσει τρία, τῇ δὲ συμφωνίᾳ ἓν.** ταύτην οὖν ἔχοντες τὴν πίστιν καὶ ἐξ ἀρχῆς καὶ μέχρι τέλους ἔχοντες ἐνώπιον τοῦ θεοῦ καὶ τοῦ Χριστοῦ πάσαν αἵρετικὴν 23.8 κακοδοξίαν ἀναθεματίζομεν. καὶ εἴ τις παρὰ τὴν ὑγιῆ τῶν γραφῶν ὀρθὴν πίστιν διδάσκει λέγων ἢ χρόνον ἢ καιρὸν ἢ αἰῶνα ἢ εἶναι ἢ γεγονέναι πρὸ τοῦ γεννηθῆναι τὸν 23.9 υἱόν, ἀνάθεμα ἔστω. καὶ εἴ τις λέγει τὸν υἱὸν κτίσμα ὡς ἐν τῶν κτισμάτων ἢ γέννημα ὡς ἐν τῶν γεννημάτων ἢ ποιήμα ὡς ἐν τῶν ποιημάτων καὶ μὴ ὡς αἱ θεῖαι γραφαὶ παραδέδωκαν τῶν προειρημένων ἕκαστον ἀφ' ἐκάστου, ἢ εἴ τι ἄλλο διδάσκει ἢ εὐαγγελίζεται, 23.10 παρ' ὃ παρελάβομεν, ἀνάθεμα ἔστω. ἡμεῖς γὰρ πᾶσι τοῖς ἐκ τῶν θείων γραφῶν παραδεδομένοις ὑπὸ τε προφητῶν καὶ ἀποστόλων ἀληθινῶς τε καὶ ἐμφόβως καὶ πιστεύομεν καὶ ἀκολουθοῦμεν. (Creed of Antioch 341; Migne Graeca, PG 26.723-724)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Colleagues Acknowledge & Affirm the Discovery

• [The Quarterly Review] We now state the Bishop's [Burgess] argument from the Symbolum Antiochenum. ...In justice to the cause which the bishop defends, we think it right to state that his lordship having communicated the substance of his work to several of his right reverend brethren, the preceding argument appears to have had great weight with them. In letters from which we are favoured [PAGE 419] with extracts, the Bishops of Winchester, Durham and Hereford, together with other prelates, whose names are not mentioned, have expressed themselves [PAGE 102] either as almost, or as entirely, persuaded that the verse is genuine. ([Editor], Review of "A letter to the clergy of the diocese of St. David's on a passage of the second Symbolum Antiochenum of the fourth century as an evidence of the authenticity of 1 John v. 7 by Thomas Burgess, 1825" in The Quarterly Review, vol 33, no. 65, 1826, p. 101-102)

• **Objection III.** Mr. Porson has asserted that if the text of the heavenly witnesses had been known from the [PAGE 419] beginning of Christianity, the ancients would have inserted it in their Symbola or creeds.

• **Reply III.** Direct quotations are unsuited to the epitomising quality of creeds ; but an ingenious argument in favour of the probable existence of the text in Greek originals of the fourth century, is derived by the Bishop from a passage in the Second Symbolum Antiochenum, in the following clause, ὡς εἶναι τῆ μὲν ὑποστασει Τρια, τῆ δε συμφωνια Ἐν, "so that they are three in personality, but One in agreement." Now the only place in the New Testament, in which a unity of testimony is ascribed in direct terms to the three persons of the Trinity is 1 John, v. 7. This passage made such an impression upon the late Bishop Tomline, that he thus expresses himself in a letter to Bishop Burgess: "The passage you quote from the Symbolum Antiochenum is certainly a very striking one, and adds materially to that species of evidence in favour of 1 John, v. 7. Your other quotations and observations have also considerable weight, and I willingly own that, upon the whole, you have shaken my former opinion." (Harford, The Life of Thomas Burgess. Late Lord Bishop of Salisbury, 1840, p. 418-419)

• [Burgess] I had communicated to the **Bishop of Winchester** the substance of the preceding Letter, on the passage of the Symbolum Antiochenum, &c. to which his Lordship replied: "The passage you quote from the Symbolum Antiochenum is certainly a very striking one, and adds materially to that species of evidence in favour of 1 John v. 7. Your other quotations and observations also have considerable weight; and I willingly own, that upon the whole you have shaken my former opinion." To these candid concessions of the Bishop of Winchester, I could add the [PAGE 83] opinions of other learned Prelates, that "the evidences which I have laid before you in the preceding Letter, are sufficient to satisfy any reasonable man that the verse ought not to be thrown out of the text;" and that "they have increased the probabilities, that the verse was written by St. John. "But I cannot refuse myself the pleasure of naming two learned Prelates, - my venerated and ever honoured Friend, the **Bishop of Durham, who says, "When Porson was in controversy with Travis, I thought differently of the verse, but you have convinced me of its authenticity:"** and the **Bishop of Hereford**, whose decided decisive judgment on such a subject, I am sure, is not influenced by the friendship of more than half a century. "An accumulation," **says my learned and excellent Friend:** "...of [PAGE 84] presumptive [reasoning], is sometimes more convincing than paucity of direct evidence. Such are your citations, appeals, and reasonings, that I no more doubt the authenticity of 1 St. John v. 7, than I do the authenticity of St. John's Gospel, chapter 1 verse 1 which ever Griesbach could neither remove nor surmount, although I believe he would have done both, had it been possible consistently with common honesty. Whatever may have been the causes which occasioned the omission of the verse in so many MSS. the very ample abundance of collateral circumstances proves, that the verse must have existed in the original text." (Burgess, A letter to the clergy of

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

the diocese of St. David's on a passage of the second Symbolum Antiochenum of the fourth century as an evidence of the authenticity of 1 John v. 7, 1825, p. 82)

• [Thomas Turton] **I will not be so unjust to Bishop Burgess as not to mention some eminent living divines who have ranged themselves on his side. The Bishop of Winchester thus addresses the learned prelate. “The passage you quote from the Symbolum Antiochenum is certainly a very striking one, and adds materially to that species of evidence in favour of 1 John v. 7. Your other quotations and observations also have considerable weight; and I willingly own that upon the whole you have shaken my former opinion.”** ...Our respect for a man of talent induces us to wish that the opinion of the Bishop of Winchester had not been shaken by the evidence he mentions.—Thus also writes the **Bishop of Hereford**: “An accumulation of presumptive [reasoning], is sometimes more convincing than paucity of direct evidence. Such are your citations, appeals, and reasonings, that I no more doubt the authenticity of 1 John v. 7. than I do John i. 1. (which even Griesbach could neither remove nor surmount consistently with common honesty - although I believe he [Griesbach] would have done both had it been possible). There can be no objection to Bishop Huntingford's confiding in 1 John v. 7. as strongly as in John i. 1. if he has it in his power to do so; but there will not, I trust, be a single reader of this work who will fail to condemn his unwarrantable reflection upon Griesbach's designs.—Bishop Burgess has given extracts of Letters from other prelates, containing similar sentiments of the verse. They are moreover written with a candour and moderation which it is pleasing to observe. ('Crito Cantabrigiensis' [Thomas Turton], Thomas Burgess, Richard Porson. A Vindication of the Literary Character of the Late Professor Porson, 1827, p. 341-342, fn. *)

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

Synod of Antioch 341 AD : A Scripture Reference

- Source: Thomas Burgess. A Letter to the Clergy of the Diocese of St. David's on a Passage of the Second Symbolum Antiochenum of the Fourth Century As an Evidence of the Authenticity of 1 John V. 7, p. 120-123.

120

IV.

*A Comparison of every Article of the SYMBOLUM
ANTIOCHENUM with corresponding passages
of Scripture.*

ΠΙΣΤΕΤΟΜΕΝ ΕΙΣ

ἘΝΑ ΘΕΟΝ	1 Cor. viii. 6.
πατέρα	1 Cor. viii. 6.; xv. 6.
παντρωρατορα	Αποσ. ii. 8.
ο των ὄλων δημιουργοντε και ποιητην, και προνοητην	} Heb. xi. 10.
εξ ου τα παντα	
ΚΑΙ ΕΙΣ ἘΝΑ ΚΥΡΙΟΝ	} 1 Cor. viii. 6.
ΙΗΣΟΥ ΧΡΙΣΤΟΝ	
τον υἱον αυτου	} John iii. 16; John i. 14; 1 John iv. 9.
τον μονογενη θεον* (f. Θεου)	
δι' ου τα παντα	1 Cor. viii. 6.
τον γεννηθεντα προ των αιωνων ει του πατροσ	} 1 John i. 1. John xvii. 5.

* Μονογενη Θεον is an expression not authorised by Scripture. Instead of Θεον we should perhaps read Θεου, *the only begotten of God*, as in John i. 14. *the only begotten of the Father*, μονογενοσ παρα Πατροσ. So also in the *Symbolum Ariminense*, (Athanas. Opp. T. I. p. 722. A.) ὁ μονογενησ του Θεου.

ΘΕΟΝ ΕΚ ΘΕΟΥ	John i. 1. 14.
ὅλον ἐξ ὅλου	Col. ii. 9.
μόνον ἐκ μονοῦ*	1 Tim. vi. 15; Jude, 4.
τελείου ἐκ τελείου	Heb. ii. 10.
βασιλεα ἐκ βασιλεως	Apoc. xvii. 14.
κυριον ἀπο κυριου	Col. ii. 24.
Λογον ζωντα	1 John i. 1.
Σοφίαν ζωσαν	1 Cor. i. 24. 30.
Φως ἀληθινον	John i. 9.
ὄδον	John xiv. 6.
ἀληθειαν	John xiv. 6.
ἀναστασιν	John xi. 25.
ποιμενα	John x. 11.
θυραν	John x. 9.
ἀτρέπτον τε καὶ ἀναλλοιωτον	} Heb. i. 3; xiii. 8.
της θεοτητος, ουσιας τε καὶ	
βουλης καὶ δυναμειως καὶ δοξης	
του πατρος ἀπαρκαλλαντον εικονα	} Jam. i. 17.
τον πρωτοτοκον πασης κτι-	
σεως	} Col. 15.
τον οντα εν αρχη προς τον	
θεου	} John i. 1.
Λογον Θεου	
δι' ου τα παντα εγενετο	John i. 1.
	1 Cor. viii. 6; John i. 2.

* Ἀληθως υἱον τον υἱον καλουμεν ὅτι μονος καὶ μονου καὶ μονως καὶ μονον (ου γαρ καὶ Πατηρ) καὶ ὅλον υἱος καὶ ὅλου, καὶ ἀπ' αρχης, ου ποτε το ἵναί υἱος ηργμενος. Chrysost. Orat. xxxiii. p. 321.

R

εν ᾗ τα πάντα συνεστήθη	Col. i. 17.
τον επ' εσχάτων των ἡμερων	Heb. i. 2.
κατελθοντα ανωθεν	John vi. 38.
γεννηθεντα εκ παρθενου	Matt. i. 22, 23.
ανθρωπων γενομενον	John i. 14.
μεσιτην θεου και ανθρωπων	1 Tim. ii. 5.
αποστολον της πιστεως ἡμων	Heb. iii. 1.
αρχηγον της ζωης	Acts ii. 15.
τον παθοντα ὑπερ ἡμων	1 Pet. ii. 21.
ανασταντα τη τριτη ἡμερα	1 Cor. xv. 4.
ανελθοντα εις ουρανους	Eph. iv. 8, 9, 10.
κατεσθεντα εν δεξιᾳ του	} Col. iii. 1.
πατρος	
και παλιν ερχομενον μετα	} Matt. viii. 38.
δοξης και δυναμεως	
κρῖναι ζωντας και νεκρους.	} Luke ix. 26.
ΚΑΙ ΕΙΣ ΤΟ ΠΝΕΥΜΑ	} Acts ix. 31; Rom. xv.
ΤΟ ΑΓΙΟΝ το εις παρακλησιν	
και αγιασμον και τελειωσιν τοις	
πιστευουσιν διδομενον	16; 1 Cor. vi. 11;
καθως και ὁ κυριος ἡμων Ιησους	} Eph. iv. 12.
Χριστος διαταξατο τοις μαθηταις	
λεγων, πορευθεντες μαθητευσατε	
παντα τα εθνη, βαπτιζοντες	
αυτους εις το ονομα του Πατρος	
και του Υιου και του ἁγιου	} Matt. xxviii. 19.
Πνευματος	

123

(δηλονοτι Πατρος αληθωι πα-
τρος οντος, Υιου δε αληθωι υιου
οντος, του δε αγιου Πνευματος
αληθωι αγιου πνευματος οντος
των ονοματων ουχ απλωι ουδε
αργωι κειμενων, αλλα σημαινον-
των οικειαν εκαστου των ονομα-
ζομενων υποστασιν τε και ταξιν
και δοξαν)

ωι ειναι τη μεν υποστασει }
τρια, τη δε συμφωνια εν.

Heb. v. 5; Matt. iii.
17; John xv. 26.

1 John v. 7.

THE END.

14 - The Comma Calmly Considered : Symbolum of Antioch 341 AD

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[For a full bibliography : See my paper "The Witness of God is Greater"]

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