

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

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Note: Assume all dates as close approximations.

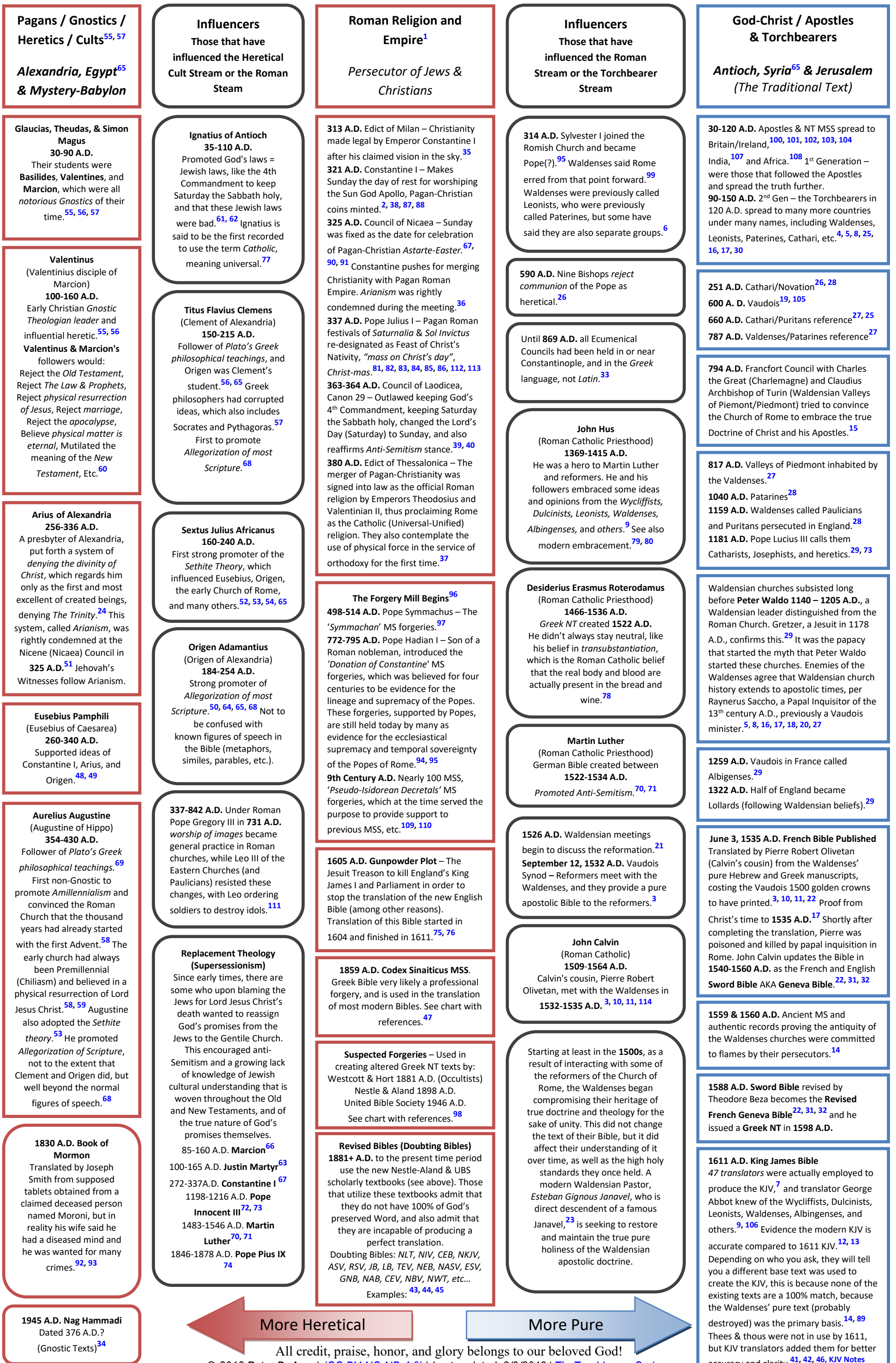


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Bibliography (Works Cited)

Note: Blue reference numbers, words, and page numbers are hyperlinked, enabling you to jump to additional information and scanned images, and then back to the chart; give it a try! Whenever possible, the Wayback Machine (<https://web.archive.org>) was used to permanently archive and preserve the integrity of the web based reference, at the time it was used as a reference. Since the Wayback Machine appends the original website onto the end of the Wayback Machine link, you need to manually copy and paste the entire link into a web browser for the [archive.org](https://web.archive.org) links to work correctly. Also, a large number of old and/or out of print books are available for free to download from the world’s largest library and university repository at <http://www.archive.org>, and can also be located at <https://books.google.com>.

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- ⁷ In *The Translators Revived*, by Alexander Wilson McClure, [title page](#), p.66. New York, Charles Scribner, 1853.
- ⁸ In *A Treatise of the Perpetuall Visibilitie and Succession of the True Church in all Ages*, by George Abbot, [title page](#), p.82-83. London: Augustine Matthewes and John Norton, 1624. (Archbishop of Canterbury, one of the translators of the King James Bible)
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- ¹² In *Defending the King James Bible – A Fourfold Superiority – God’s Word Kept Intact in English*, by Pastor D. A. Wait, Th.D., Ph.D., [title page](#), entire book. New Jersey: BibleForToday.org, 2002.
- ¹³ In *The King James Version of 1611 Compared to The King James Version of 1917 Old Scofield Bible*, by Pastor D. A. Wait, Th.D., Ph.D., [title page](#), entire book. New Jersey: BibleForToday.org, 1985.
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- ²³ Josué Janavel called GIANAVELLO, of the Luserna vineyards, called "Leone di Rorà", captain of the Waldensian Valleys, a hero of freedom of conscience, leader, great father and brother of sacrifice, the innate leader of his beloved people, a man of noble cause of unshakable faith, attached to the biblical word and faithful servant of Jesus Christ, died March 15, 1690 in Geneva after long years of exile (see [Janavel Image](#)).
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- ²⁶ In *Authentic Details of the Valdenses in Piemont and Other Countries*, by Charles Holte Bracebridge & Henri Arnaud, [p.4](#). Piccadilly: John Hatchard and Son, 1827.
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- ³⁰ In *Histoire ecclésiastique des églises réformées au royaume de France*, by Théodore de Bèze, [title page](#), p.25. Lille: Leleux, 1841 (originally written between 1519-1605 A.D.).
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All credit, praise, honor, and glory belongs to our beloved God!

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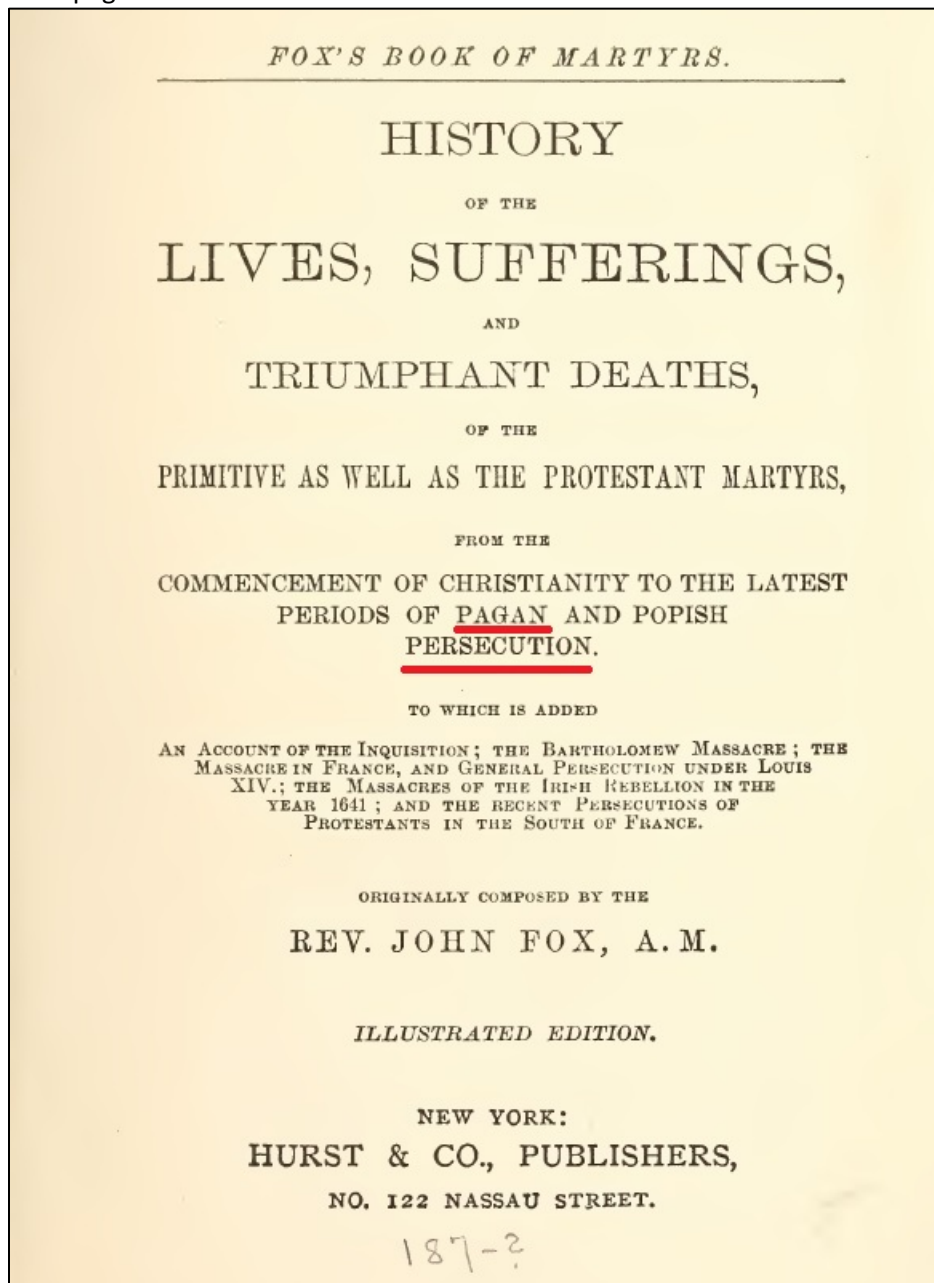
- ⁷⁰ In *The Jews and their Lies*, by Dr. Martin Luther, [original title page](#), [title page](#), [p.8](#), [p.39-40](#) & [p.41-42](#). Los Angeles: Christian Nationalist Crusade, 1948 (first written in 1543)
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- ⁷³ In *Romanism as it is: An Exposition of the Roman Catholic System*, by Samuel Weed Barnumm, [title page](#), [p.208](#). Hartford: Connecticut Publishing Company 1877.
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- ⁷⁸ In *Life and Letters of Erasmus: Lectures Delivered at Oxford 1893-4*, by James Anthony Froude, [title page](#), [p.386](#). London: Longmans Green, 1894.
- ⁷⁹ In *Explanatory Notes Upon the New Testament, Volume 2*, by John Wesley, [title page](#), [p.417](#). London: Thomas Cordeux, 1813.
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- ⁸¹ In *In Somnium Scipionis M. Tullii Ciceronis libri duo, et saturnaliorum Lib. VII*, by Ambrosius Aurelius Theodosius Macrobius, [title page](#). 1524. (one of the oldest detailed books on Saturnalia)
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- ⁸⁵ In *Footsteps of the Holy Child or Lessons on the Incarnation Part 2*, by T. T. Carter, [title page](#), [p.28](#). London: Joseph Masters, 1868.
- ⁸⁶ In *A School Dictionary of Greek and Roman Antiquities: Abridged*, by William Smith, [title page](#), [p.281](#). New York: Harper & Brothers, 1846.
- ⁸⁷ *Constantine the Great Coin 318 A.D.*, 3rd officina, Rome mint, 318 A.D.; obverse IMP CONSTANTINVS P F AVG, laureate, draped, and cuirassed bust right; reverse SOLI INVICTO COMITI (to the unconquered Sun, minister [of the Emperor]), Sol standing half-left, radiate, nude but for chlamys over shoulders and left arm, raising right hand commanding the sun to rise, globe in left hand, T in wreath left, RT in exergue.
- ⁸⁸ *Constantine the Great Coin 332 A.D.*, Obv. CONSTANTI-NOPOLIS laureate, helmeted, wearing imperial mantle, holding cross-scepter with a sun globe. Rev. Victory stg. on prow, holding long scepter in r. hand, and resting l. hand on shield. in exergue RFQ RIC VII Rome 332 A.D., unlisted officina.
- ⁸⁹ Evidence of purity: In the oldest New Testament text, the *Jesus Papyrus* (AKA *Magdalen College Papyrus P64*) authored by Matthew, is dated to before 60 A.D. by Professor Carsten Peter Thiede and doesn't match the text of the Bibles translated after 1881, which use the newer Westcott and Hort (Nestle-Aland / UBS) Greek text, but the Jesus Papyrus does match the text of Matthew contained within the *King James Bible*. See the following book for more details, "Thiede, Carsten Peter. *The Jesus Papyrus: The Most Sensational Evidence on the Origins of the Gospels Since the Discovery of the Dead Sea Scrolls*. New York: Galilee Doubleday, 2000." And the online journal by Professor Carsten P. Thiede, "Reconstructing Manuscripts Using Confocal Laser Scanning Microscopy." *The Tyndale Society Journal* #21, April 2002: p.26. <https://web.archive.org/web/20181121183355/http://geneva-heritage.com/PDF/TJ%2021.pdf> And also the corresponding documentary film, "Eyewitness to Jesus. Directed by High Noon Entertainment. Performed by Matthew D'Ancona of Magdalen College in Oxford. 2011."
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- ⁹⁵ Rev. John Dowling, D.D. "The Christian World: Vol XVIII No.7 July 1867." In *A Sermon Upon the Reasonableness of the Doctrine of the Future Eternal Punishment*, by Rev. H. M. Dexter, [title page](#), [p.201-202](#). Boston: John P. Jewett and Company, 1858.
- ⁹⁶ In *The Catholic Encyclopedia: An International Work of Reference Vol 12*, edited by Charles George Herbermann, et. [p.99](#), [219](#), [333](#), [p.400](#), [476](#), [768](#), [p.772](#). New York: The Encyclopedia Press, 1922.
- ⁹⁷ In *The Catholic Encyclopedia: An International Work of Reference Vol 14*, edited by Charles George Herbermann, et. [title page](#), [p.378](#). New York: Robert Appleton Company, 1912.
- ⁹⁸ In *Westcott and Hort: Occultists or Christians? You Decide*, by Peter D. Arvo, [title page](#), 2018. *Download the full document for free online from <http://www.thetorchbearerseries.com>.
- ⁹⁹ In *The Three Conversions of England*, by Robert Parsons, [title page](#), [p.94](#). 1604 (written by an English Roman Catholic Jesuit Priest and Oxford scholar)
- ¹⁰⁰ In *The Three Conversions of England*, by Robert Parsons, [Table of Contents \(PDF page #33\)](#). 1604 (Roman Catholic Jesuit Priest wrote a chapter about, "First conversion of Britain's to Christian Religion in time of the Apostles")
- ¹⁰¹ In *Antiquitates Apostolicae*, by William Cave, [title page](#), [p.13 & 15](#), [p.139 & 290](#). London: John Batchard and Son, 1834. (originally written in 1676)
- ¹⁰² In *A Translation of the Epistles of Clement of Rome, Polycarp, Ignatius, Justin Martyr, and Tertullian*, by Rev. Temple Chevallier, [title page](#), [p. 487-489](#). Cambridge: John Smith, 1833.
- ¹⁰³ In *The New Testament: Arranged in Historical and Chronological Order with Copious Notes, Volume 2*, by Rev. George Townsend, [title page](#), [p.381-383](#). Boston: Perkins and Marvin, 1837.
- ¹⁰⁴ In *An essay on the origin and purity of the primitive church of the British Isles: and its independence upon the Church of Rome*, by William Hales, [title page](#), [p.vi-vii](#). London: R. Wilks, 1819.
- ¹⁰⁵ In *A Condensed History of the General Baptists of the New Connection*, by J. H. Wood, [title page](#), [p.25](#). London: Simpkin, Marshall, and Co., 1847.
- ¹⁰⁶ In *The Churchman, Volume 62*, [title page](#), [p.188](#), August 16th article, 1890. (showing that George Abbot, one of the KJV translators, was a Puritan)
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- ¹⁰⁹ In *Short History of the Mediæval Church*, by John Fletcher Hurst, [title page](#), [p.13](#). New York: Harper & Brothers, 1889.
- ¹¹⁰ Professor Eric Knibbs. "Pseudo-Isidore: An Edition-in-Progress of the False Decretals." *Pseudo-Isidore.com*. <https://web.archive.org/web/20181226225320/https://pseudo-isidore.com/> (accessed December 2018).
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Direct link to scanned page 234: https://web.archive.org/web/20190102154902/https://www.british-history.ac.uk/sites/default/files/publications/pubid-112/scans/CJ07_0234.jpg
Direct link to scanned page 235: https://web.archive.org/web/20190102155031/https://www.british-history.ac.uk/sites/default/files/publications/pubid-112/scans/CJ07_0235.jpg (see the [upper-right section of this page for the law forbidding Christmas](#))
- ¹¹³ In *Records of the Governor and Company of the Massachusetts Bay in New England*. Printed by order of the Legislature, edited by Nathaniel B. Shurtleff, M.D., Vol. IV, Part I, 1650-1660. <https://web.archive.org/web/20190102170013/https://www.mass.gov/files/documents/2016/08/qj/christmas1659.pdf> (accessed January 2019).
- ¹¹⁴ In *The Israel of the Alps. A complete history of the Waldenses and their colonies Vol 1*, by Alexis Muston, [p.29](#). London: Blackie & Son, 1875.

The following is a list of all the KJV Notes by the KJV Translators, that still exist today (this information is covered more fully in the audio/video course and 'Supplemental Lecture Notes' by Peter D. Arvo):

- KJV1** In *Translating for King James: Being a True Copy of the Only Notes Made by a Translator*, Translated and Edited by Ward Allen, [title page](#), [p.36](#). Kingsport: Vanderbilt University Press, 1969.
- KJV2** In *The Coming of the King James Gospels: A Collection of the Translators' Work-in-Progress*, by Ward S. Allen & Edward C. Jacobs, [title page](#), [p.8](#). Fayetteville: The University of Arkansas Press, 1995.
- KJV3** In *Translating the New Testament Epistles 1604-1611: A Manuscript from King James's Westminster Company*, Edited by Ward Allen, [title page](#), [p.xc](#) & [p.188](#). Ann Arbor: University Microfilms International, 1977.

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¹ title page



¹ page 19

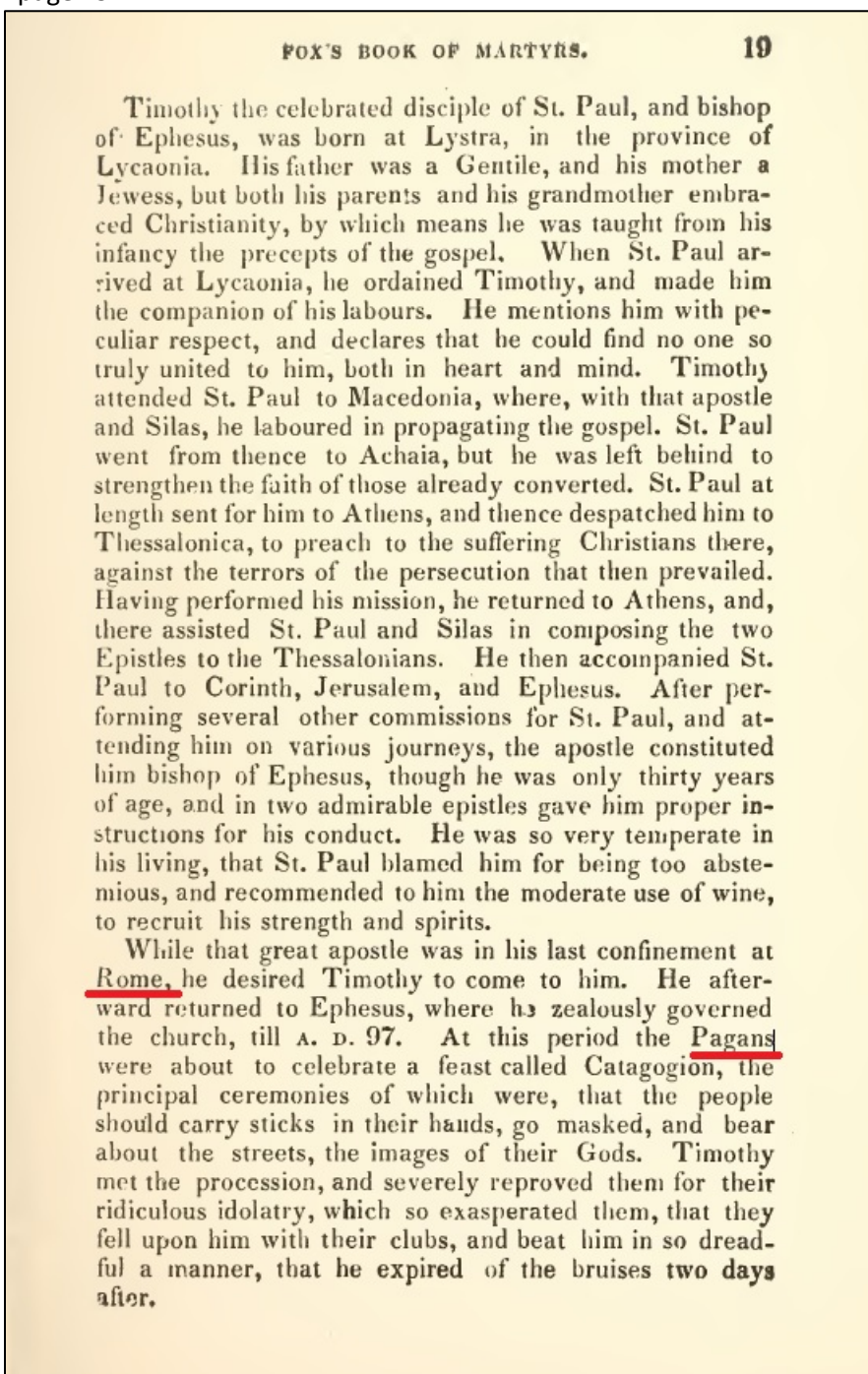
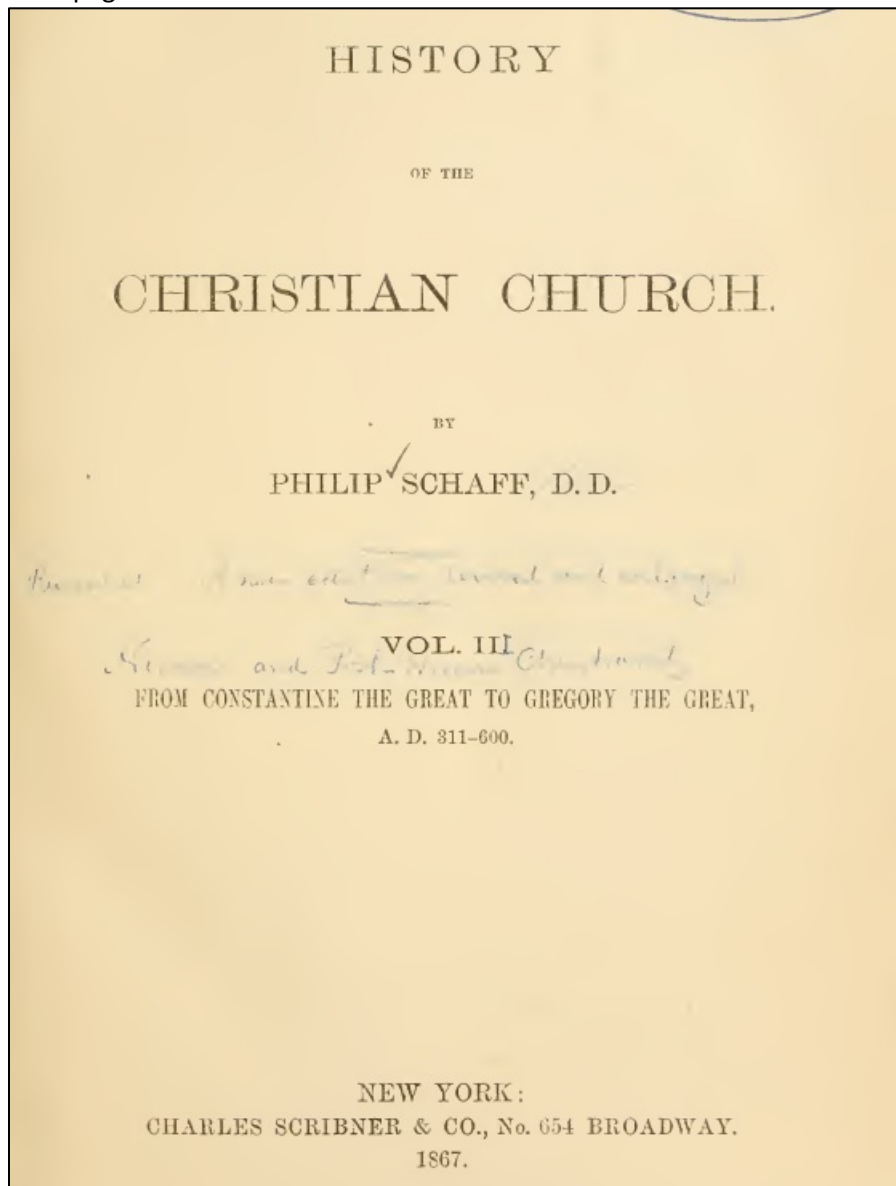


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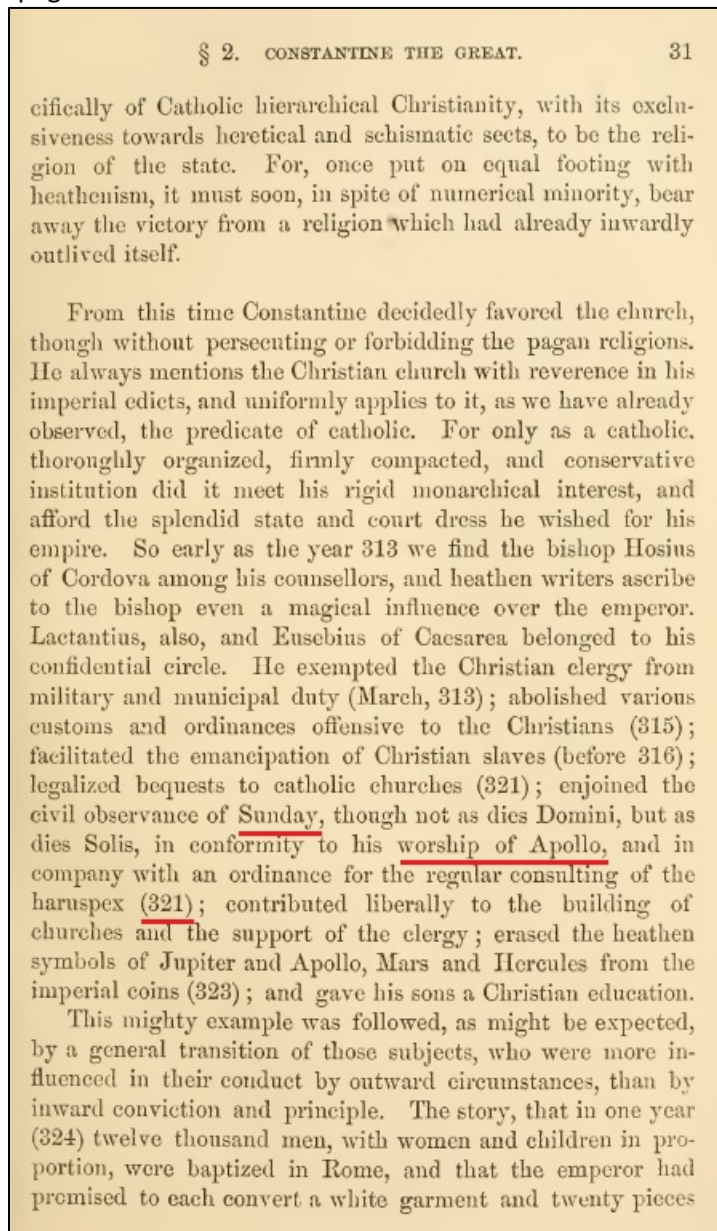
"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous

Note: Assume all dates as close approximations.

² title page



² page 89



All credit, praise, honor, and glory belongs to our beloved God!

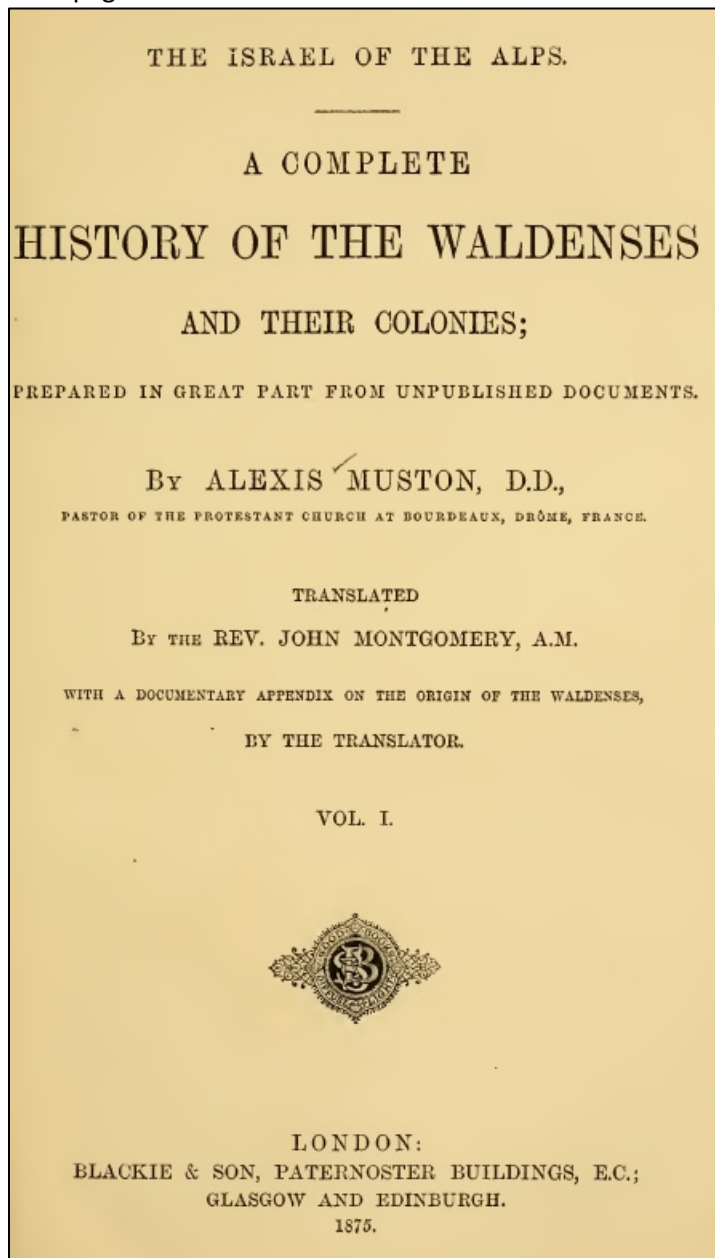
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³ title page



³ page 97

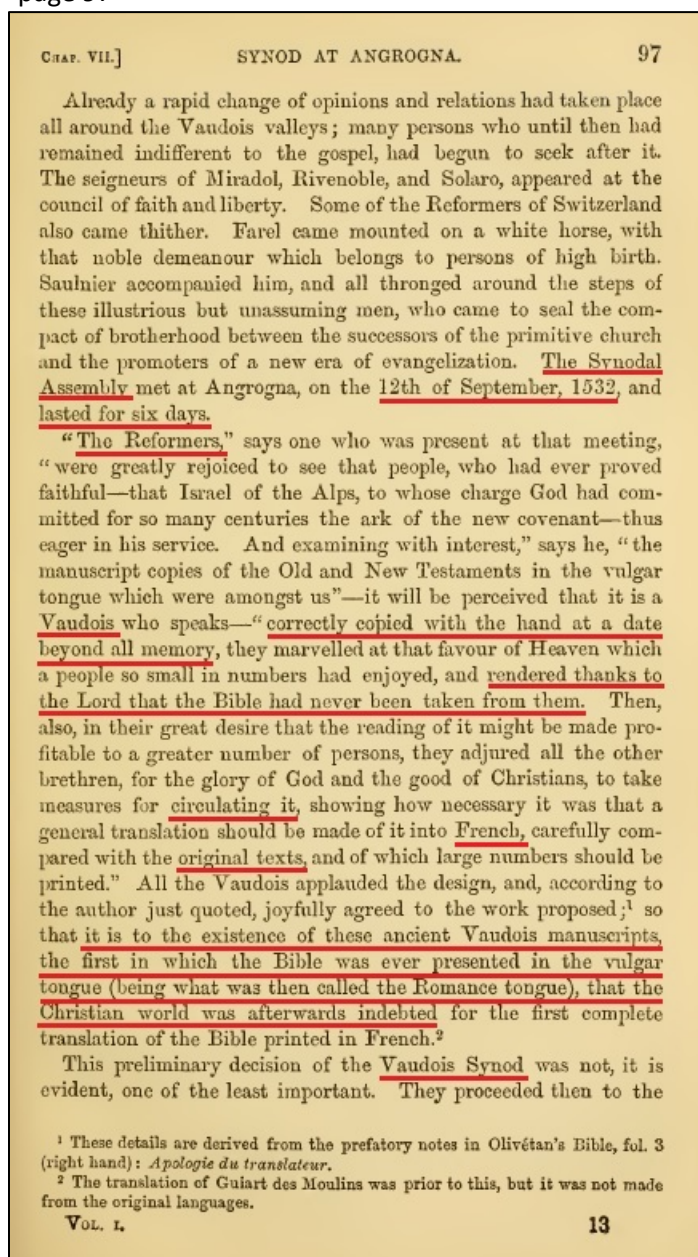
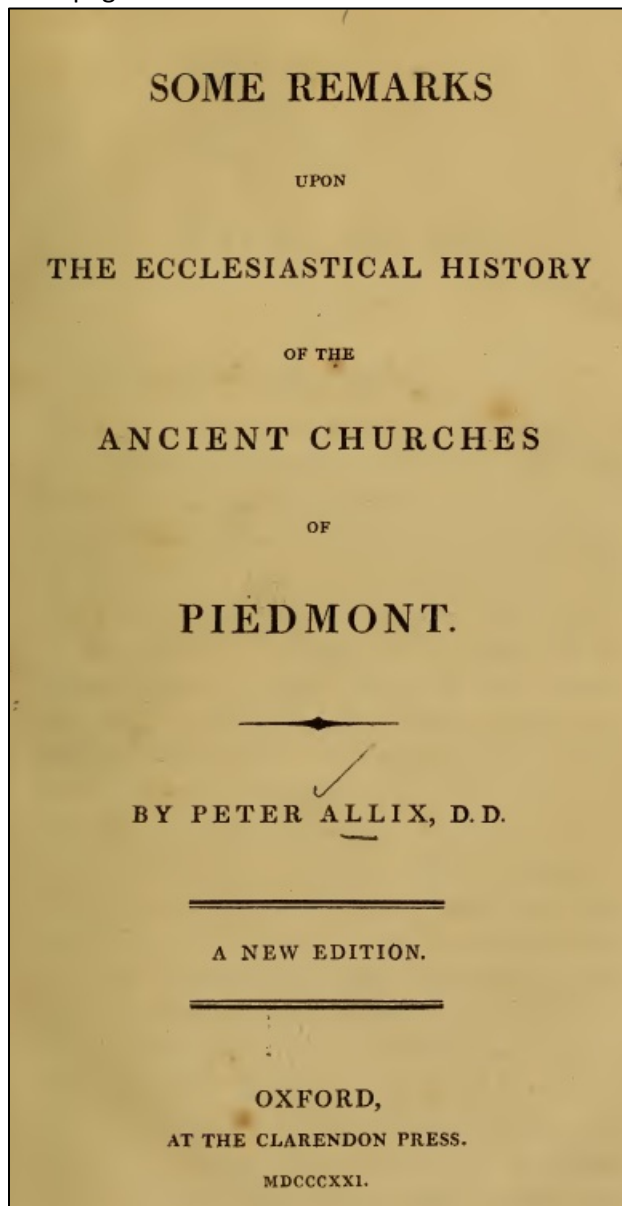


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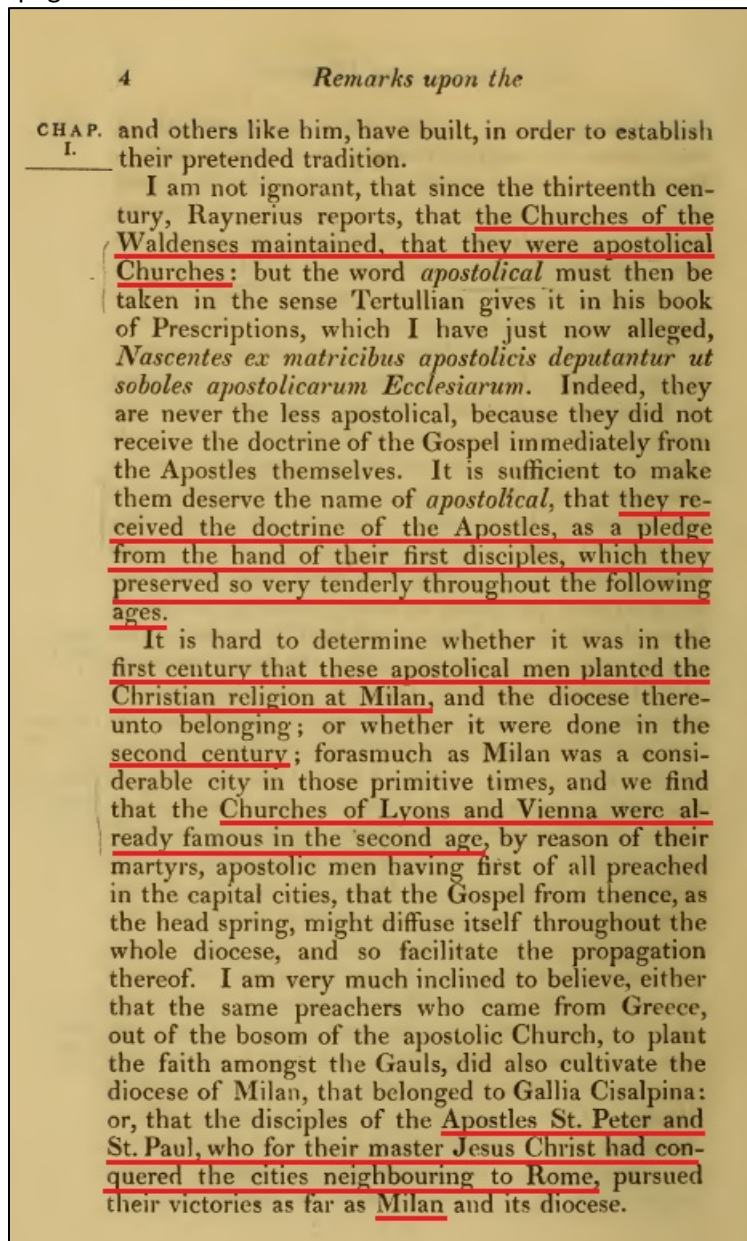
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⁴ title page



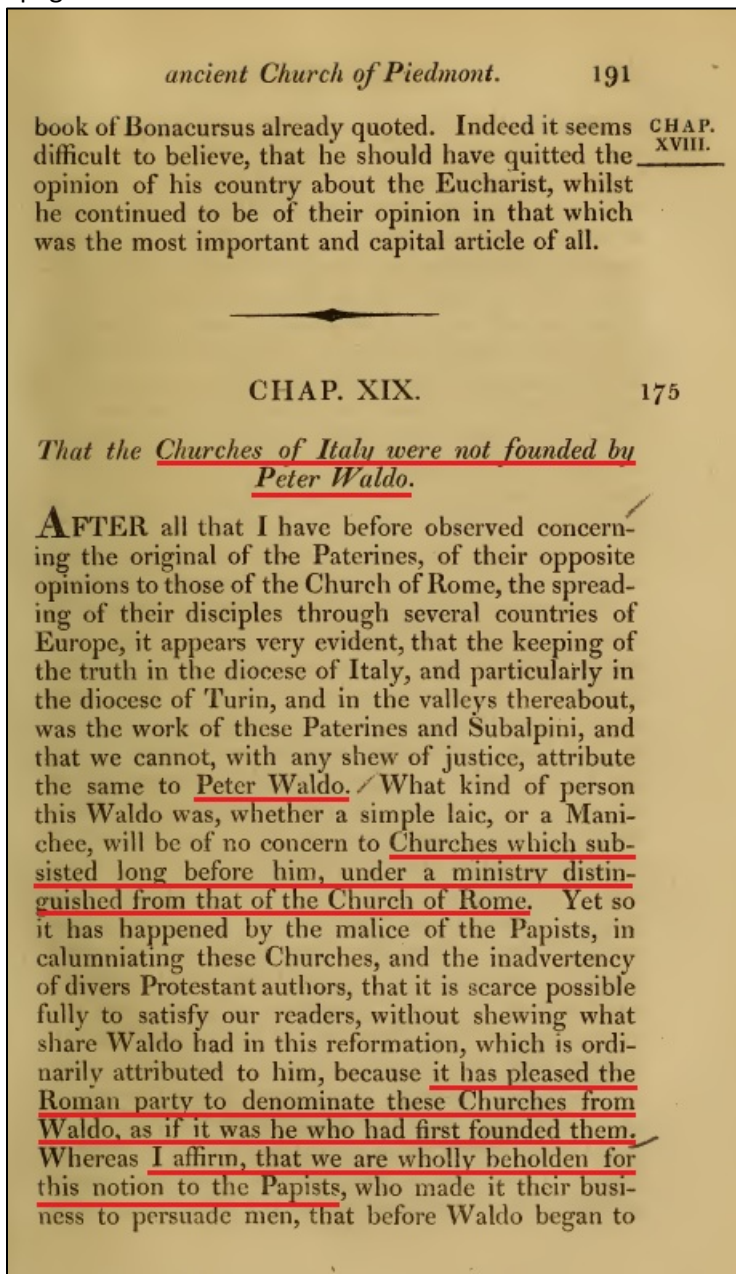
⁴ page 4



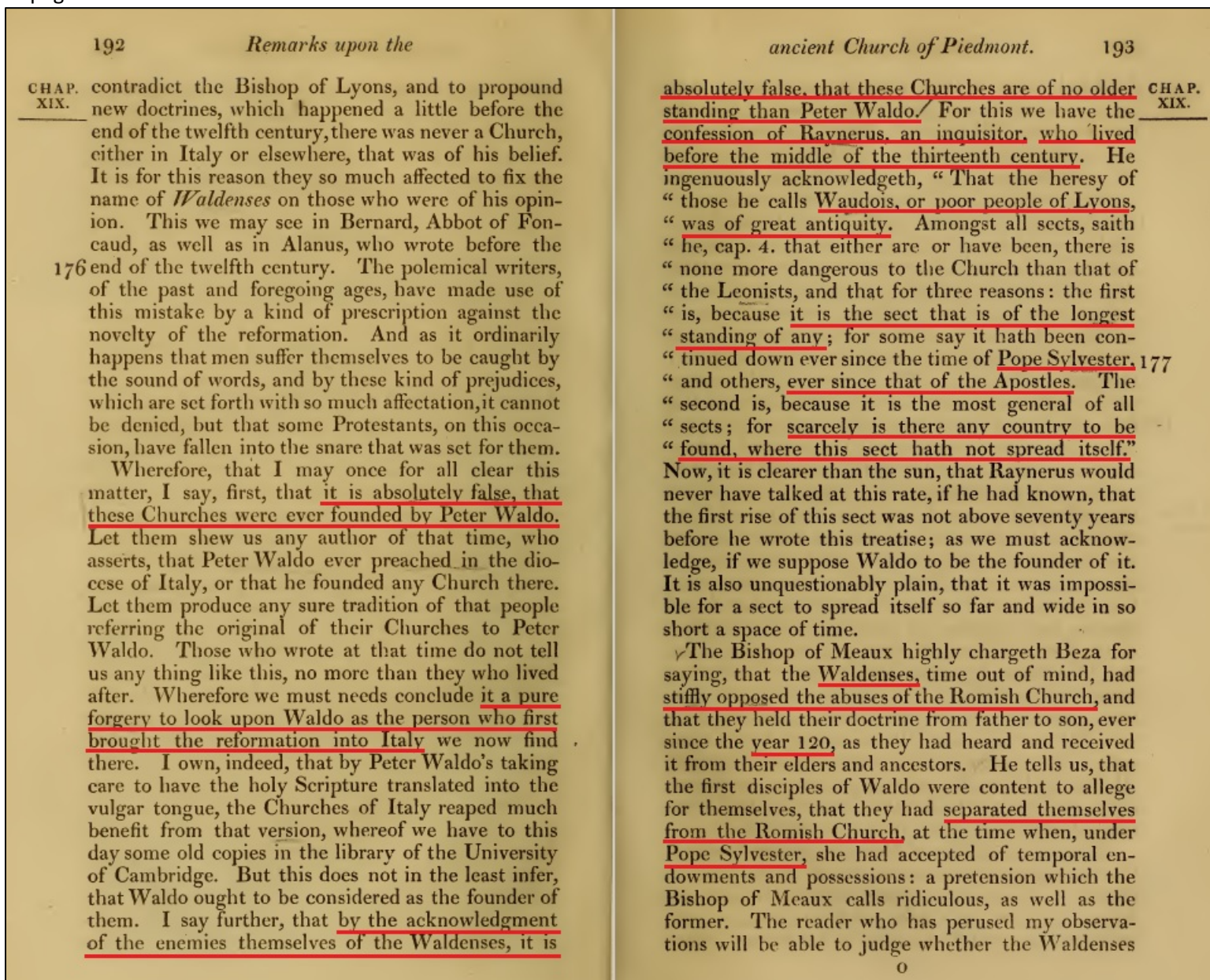
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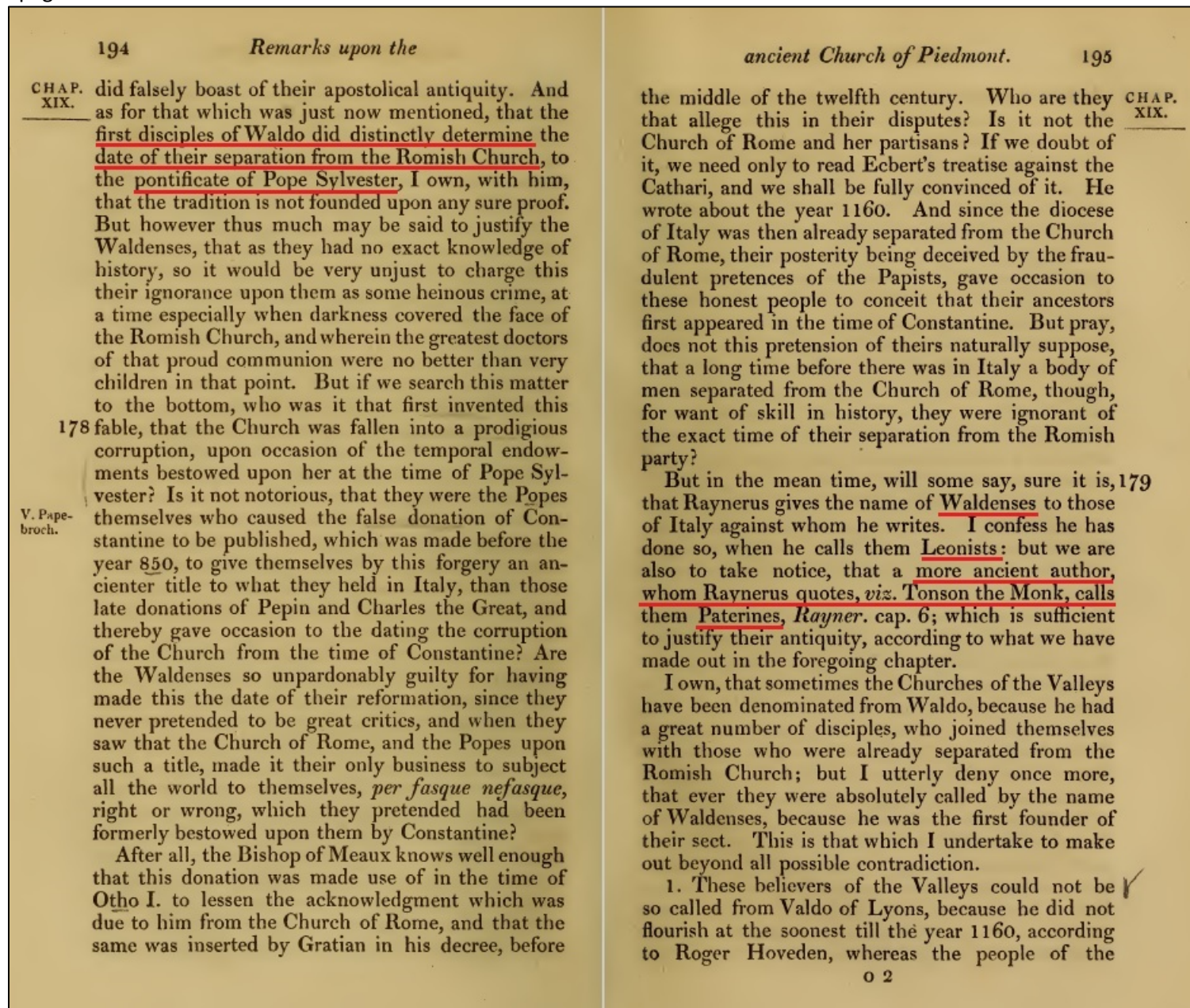
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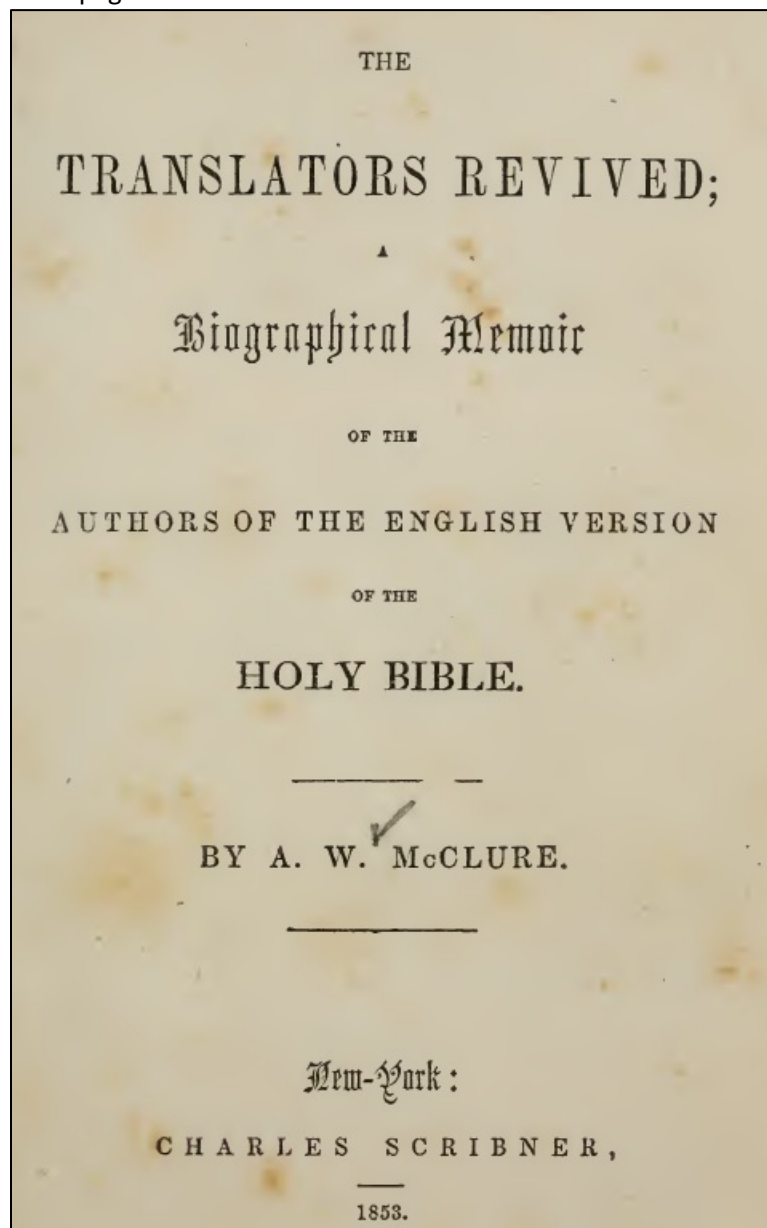
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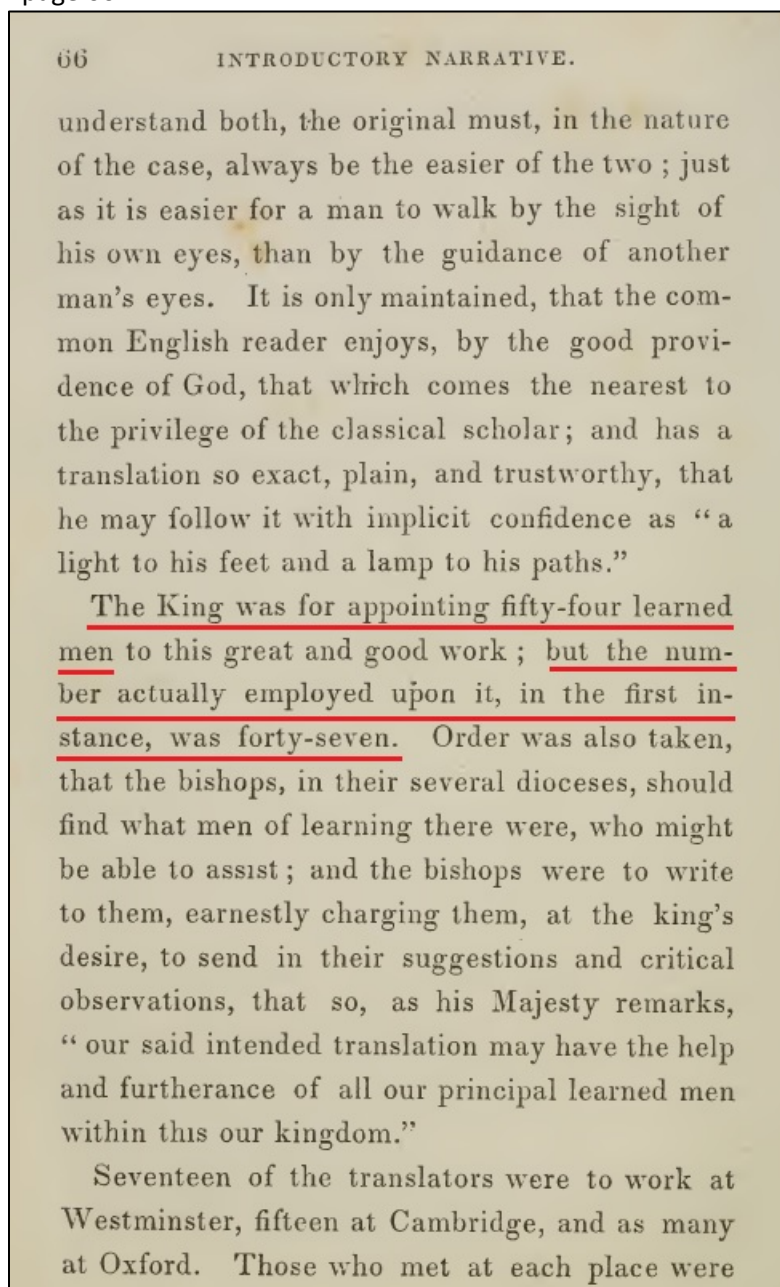
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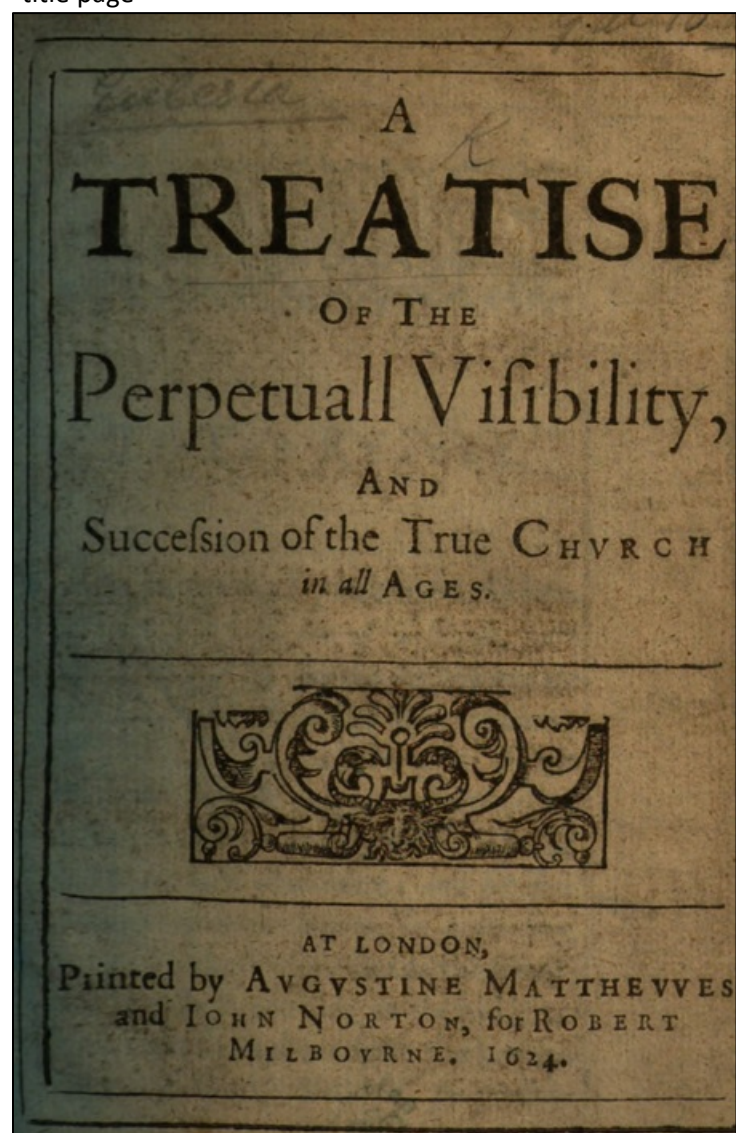
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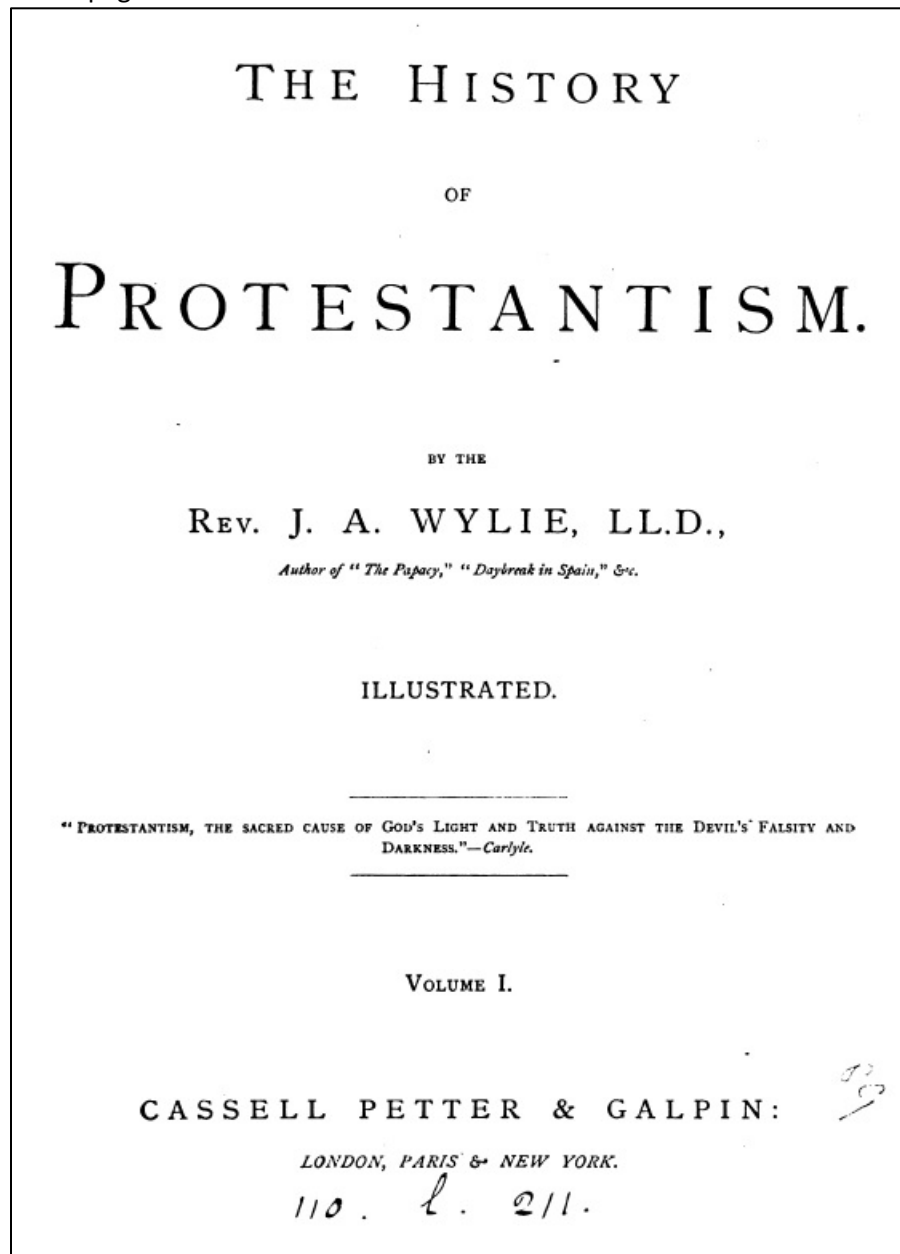
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82	<i>Of the Visibilitie</i>	83
<p><i>Rainerius contra Waldenses Cap. 4.</i> <i>Inter omnes has sectas, quae ad huc sunt, vel fuerunt, non est reuerentior Ecclesiae quam Leonistarum. Et hoc scribit de eorum prima. Si quis</i></p>	<p>men. These things being thus discovered by men of your owne part; be ashamed, you Papists, and blush to spread among your simple and credulous Followers, that neuer men did as we doe, nor beleueed as wee beleuee, before <i>Luther's</i> time; but that all Christendome formerly liked of the papisticall doctrine and proceedings. But because you shall heare one testimony further touching these <u>Albigenes</u> and <u>Waldenses</u>, how honest and truely religious they were, I will cite what one <u>Rainerius</u>, a man who did hate them, & was (as it is supposed) an <u>Inquisitor</u> against them, reported concerning them, now <u>300</u> years ago, or there about. Thus then, among much other matter, he saith of them: <u>There were many Sects of Hereticks long agoe: among all which Sects that are or were, there is not one more pernicious to the Church of God, then that of the poore men of Lyons, for three causes. First, because it is of longer continuance: some say, that it hath endured from the time of Syl-</u></p>	<p><i>est diuinius. Aliqui enim dicunt quod diuinitas a tempore Syluestri: aliqui a tempore Apostolorum. Secunda, quia est generalior, fere enim nulla est terra, in qua haec secta non sit. Tertia, quia cum omnes aliae sectae immunitate blasphemiarum in deum, audientibus horrorem inducunt; haec scilicet Leonistarum magnam habet speciem pietatis, eo quod coram hominibus iuste uiuant et bene omnia de deo credant, et omnes articulos qui in symbolo continentur, solummodo Romanam Ecclesiam blasphemant et clerum etc.</i></p>
	<p>uester: others say, that from the time of the Apostles. The second is, because it is more generall: for there is almost no Land into which this Sect doth not creepe. The third, that whereas all other, by the immaturity of their blasphemies against God, doe make men abhorre them; this of the <u>Lyonists</u>, hauing a great shew of godlinesse, because they doe liue iustly before men, and doe beleuee all things well of God, and all the Articles which are contained in the Creed, onely the Church of Rome they doe blaspheme and hate: which the multitude is easie to beleuee. And as Sampson's Foxes had their faces seuerall waies, but their tiales tied one to another: so Hereticks are diuers in Sects amongst themselves, but in the impugning of the Church they are united. <u>There can hardly be found a more honourable testimony out of the mouth or penne of a bitter & bloudy Aduersary as he was, who wrote this & much more concerning those good seruants of God. We shall not neede to ascend any higher, since hee giueth witnes of the antiquity of</u></p>	

<i>of the true Church.</i>	77
<p>Church of Rome, and in his writing spake liberally of it. And it did bite deepe, when hee disputed, that the Pope might bee taken away safely from the Church, and yet no danger follow of it. But let vs now gee a little higher.</p> <p>I mentioned before how <u>Cochlene</u> saith, that <u>Iohn Hus</u> took his doctrine from the <u>Wicleuists</u> and the <u>Dulcinists</u>. Heare, I pray you, what he saith. <u>Hus did commit spirituall fornication with many aliens; with the Wicleuists, the Dulcinists, with the Leonists, the Waldenses, the Albigenes, and other of that sort, enemies of the Church of Rome.</u> These <u>Leonists</u> or poore me of <u>Lyons</u>, and <u>Waldenses</u>, and <u>Albigenes</u>, were the same men, but diuersly, on diuers occasions, termed by the Roman Synagogue which hated them. Their opinion then did <u>Hus</u> maintain. <u>Eneas Syluius</u> doth also witness the same, affirming, that the <u>Hussites</u> did embrace the opinions of the <u>Waldenses</u>. There you may see, that their doctrine was a-</p>	<p><i>De uisibilitate Papae ab ecclesia.</i></p> <p><i>Sect. 19.</i></p> <p><i>Hist. Bohem. c. 35</i></p>
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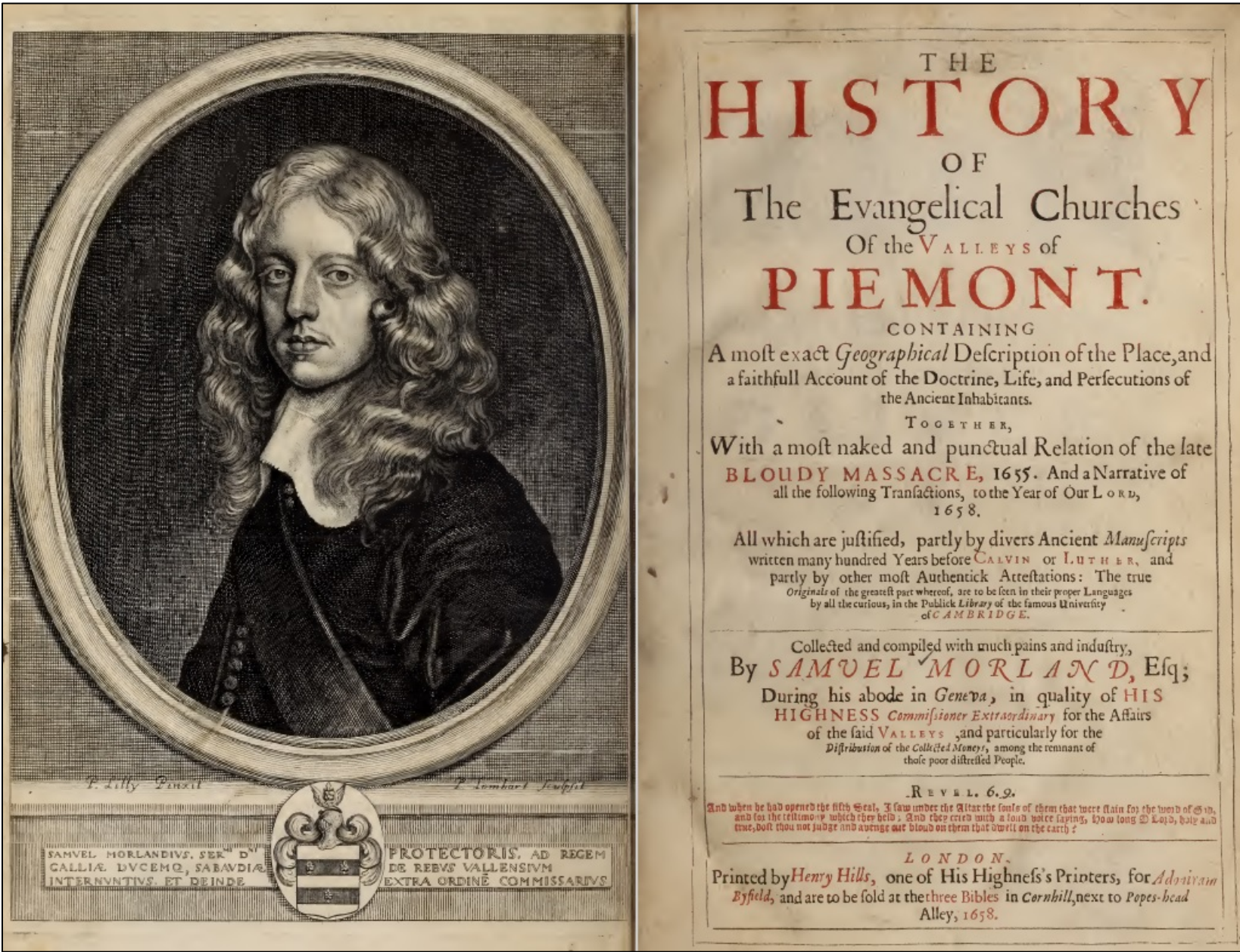
¹⁰ page 453



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11 title page



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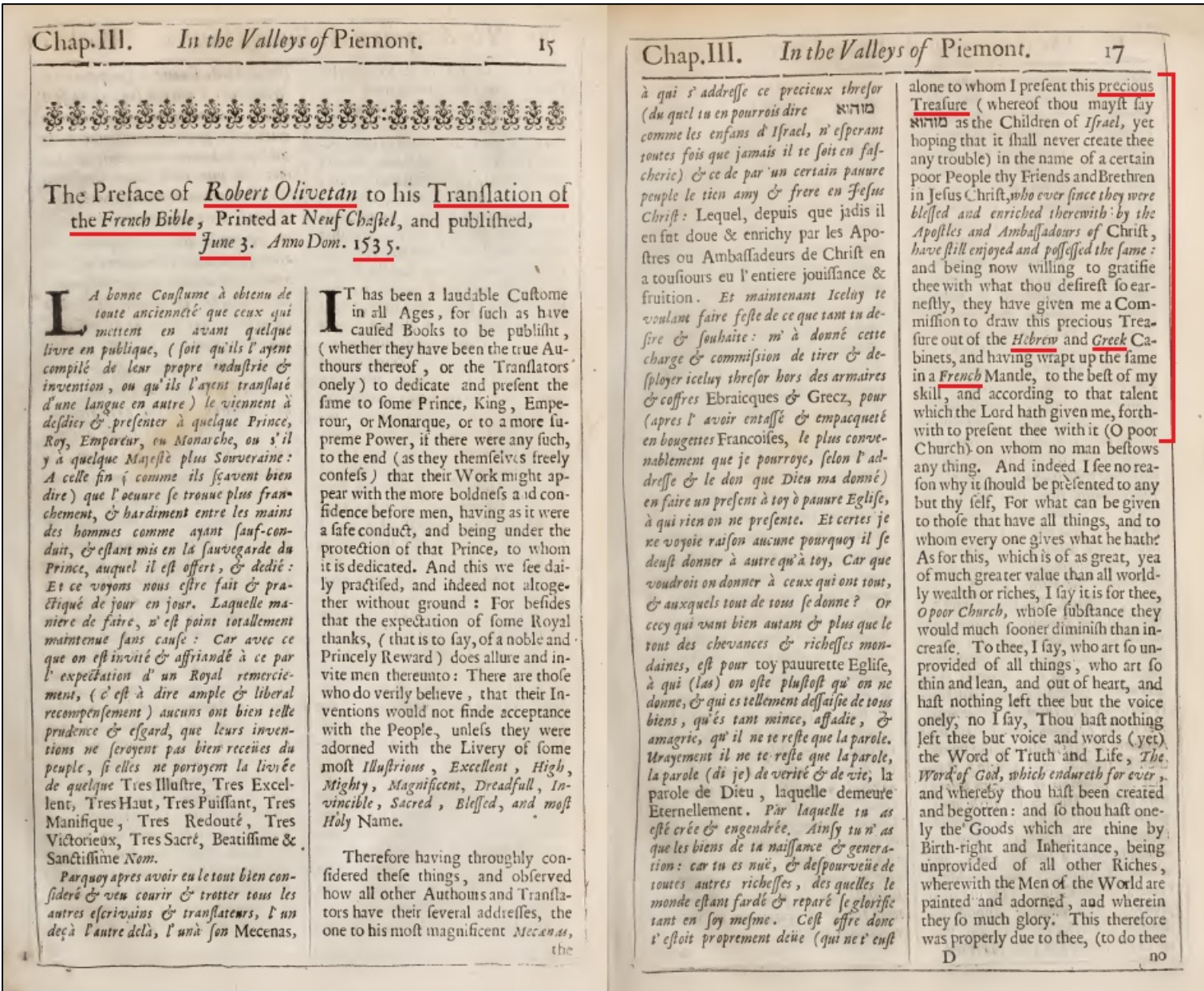


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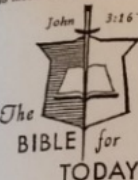
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"...loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)



DIRECTED BY: REV. D. A. WAITE, Th. D., Ph. D.
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MARCH 1, 1985

"THE KING JAMES VERSION OF 1611 COMPARED TO
THE KING JAMES VERSION OF THE 1917 OLD SCOFIELD BIBLE"

By:
Rev. D. A. Waite, Th.D., Ph.D.
Director, THE BIBLE FOR TODAY, INCORPORATED
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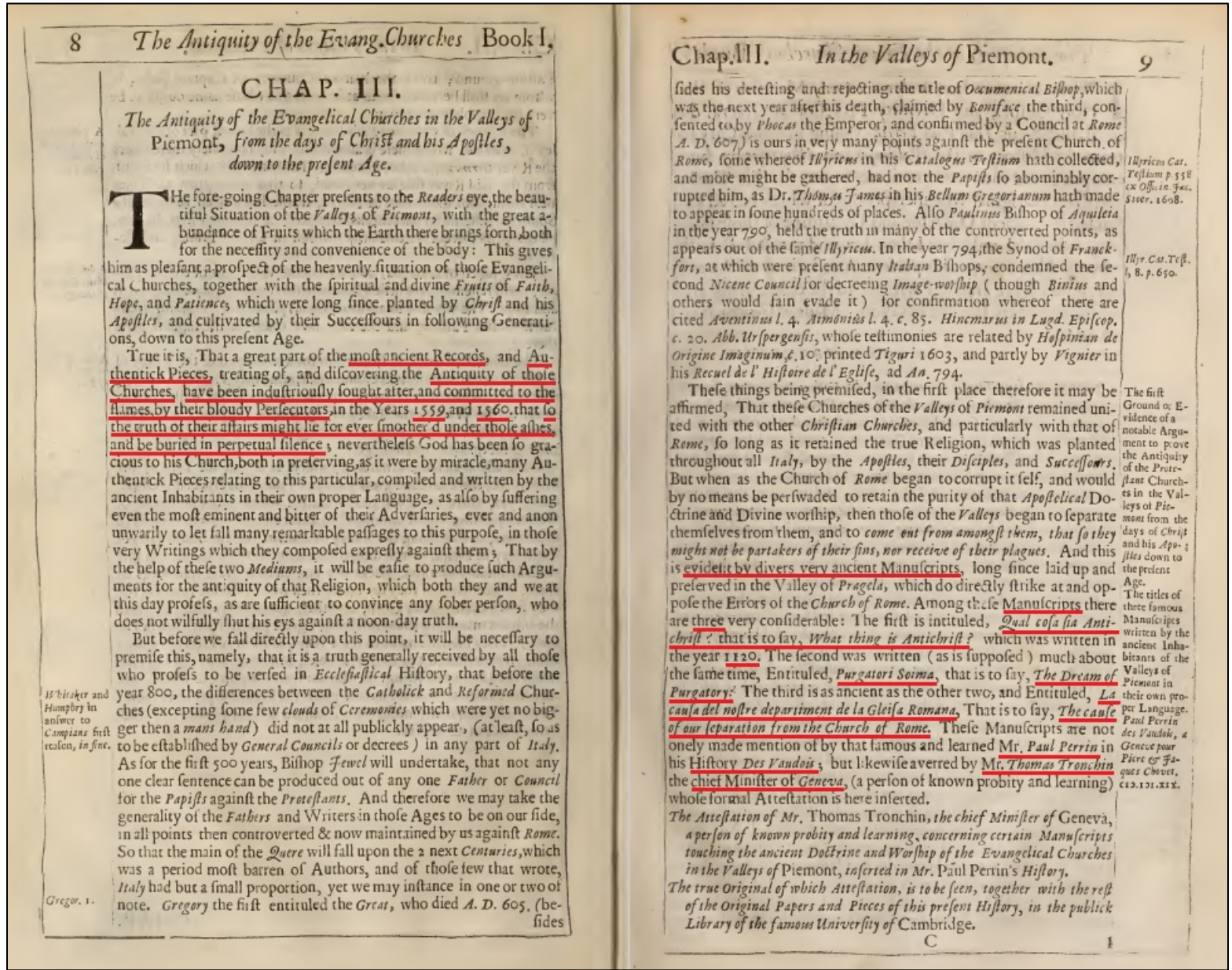
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14 pages 8 & 9 (PDF pages #86 & #87)



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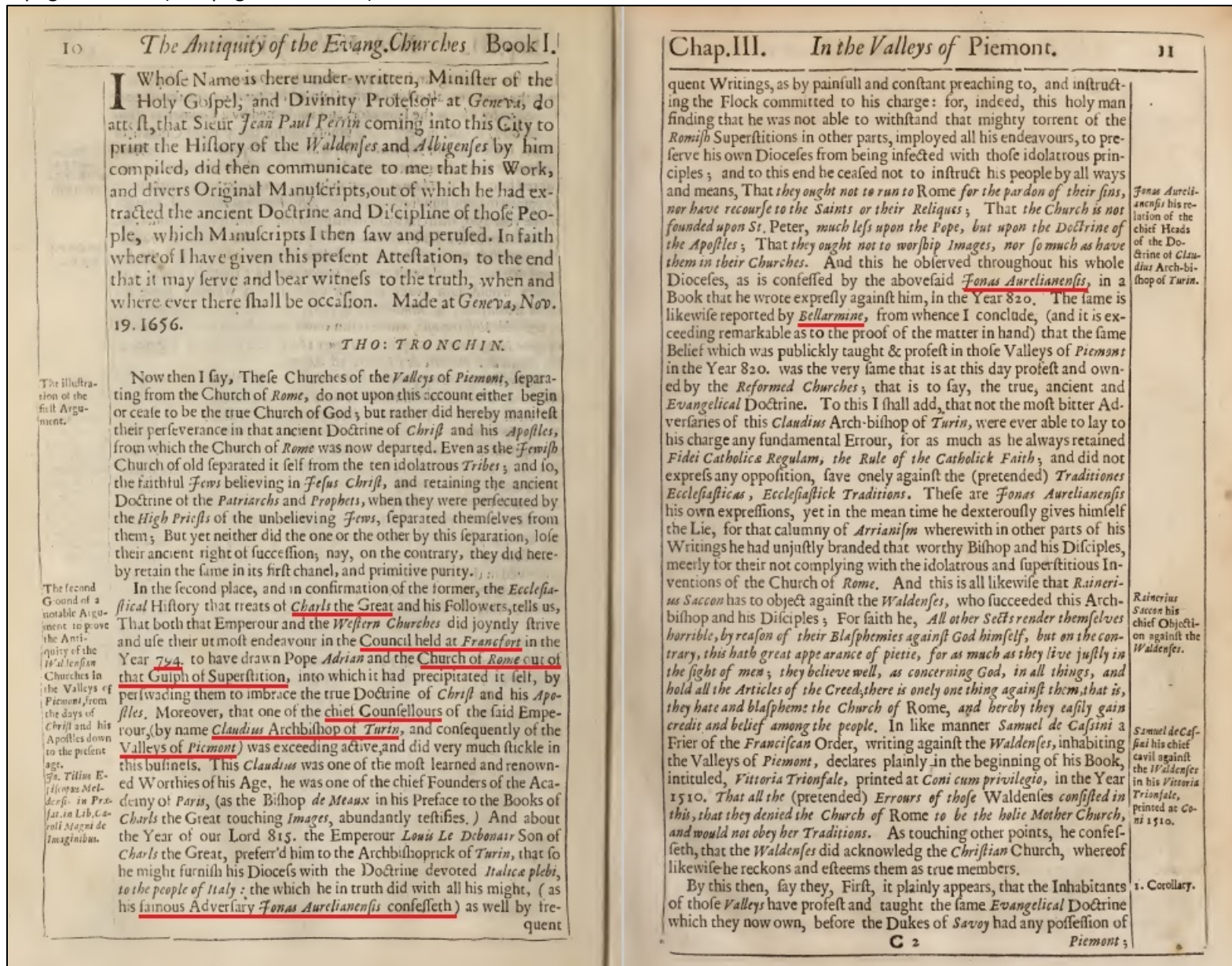
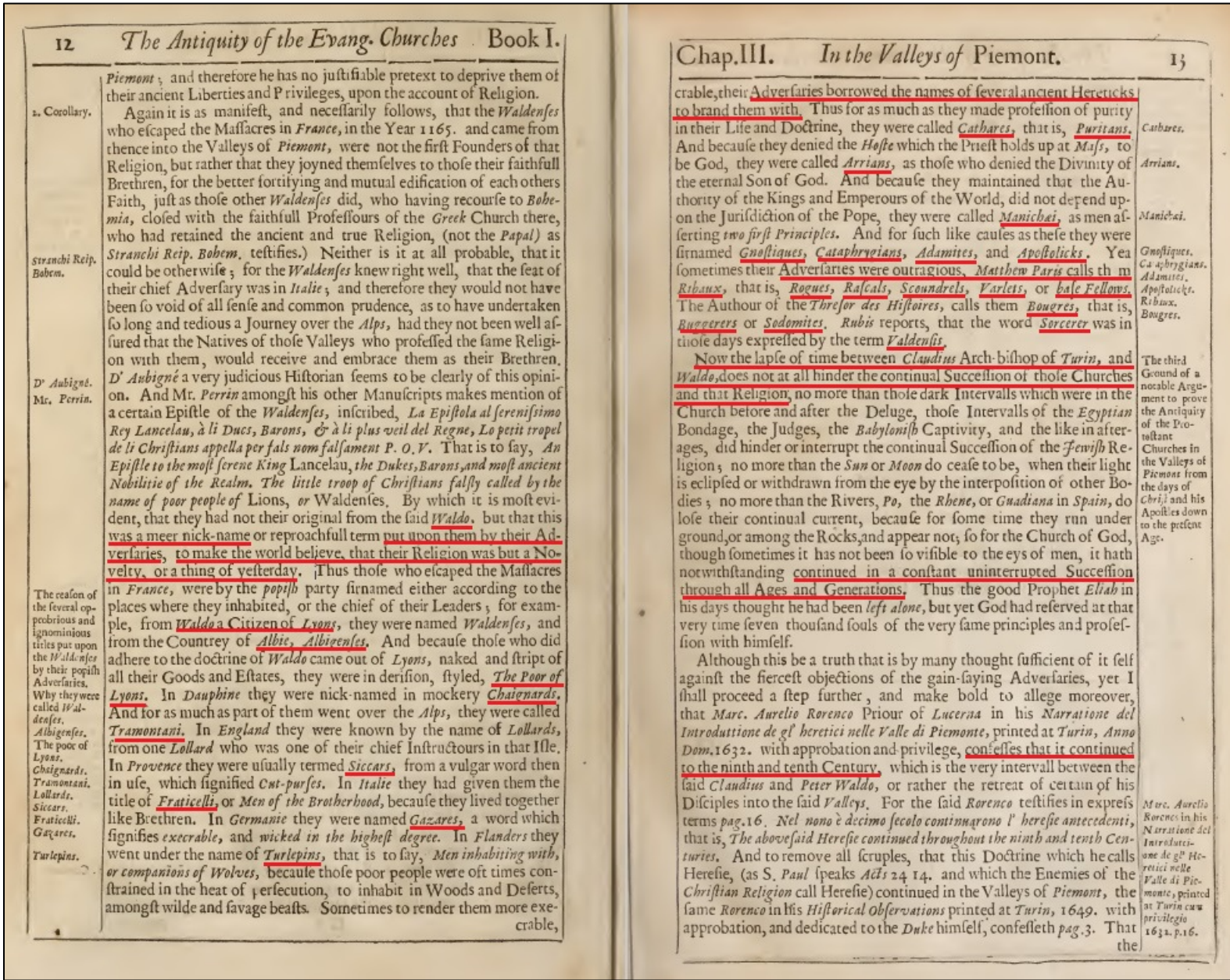


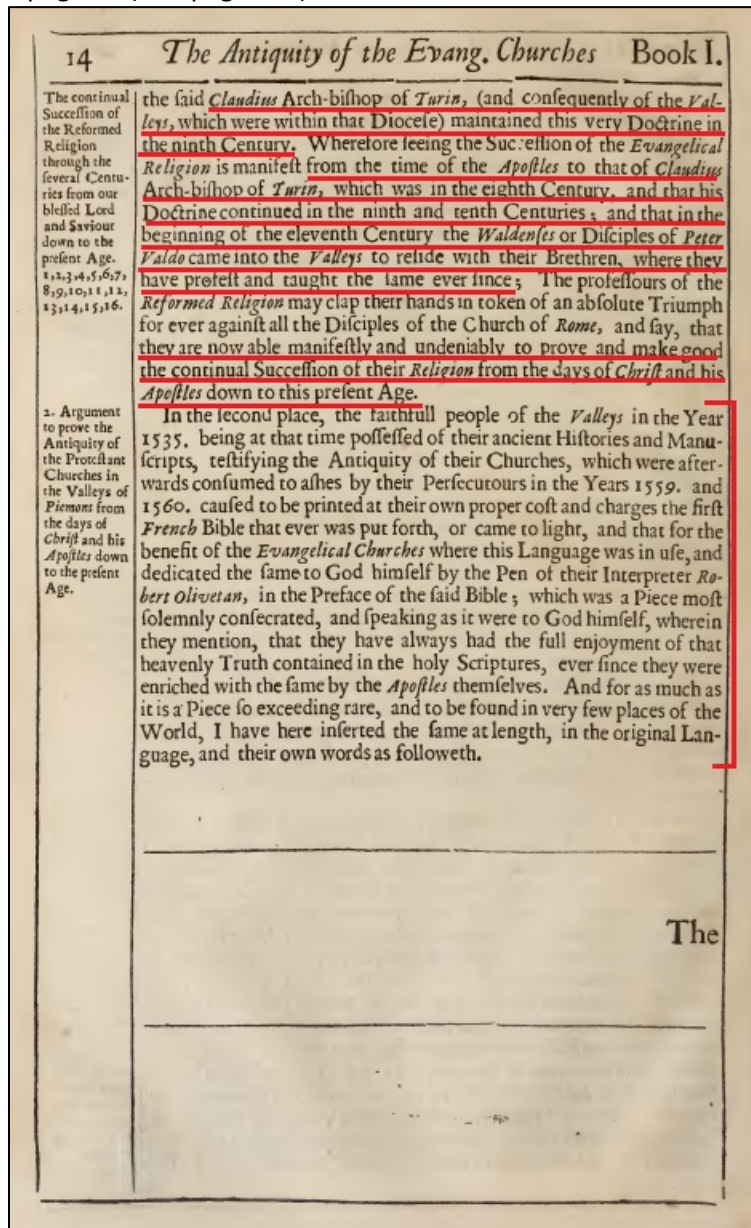
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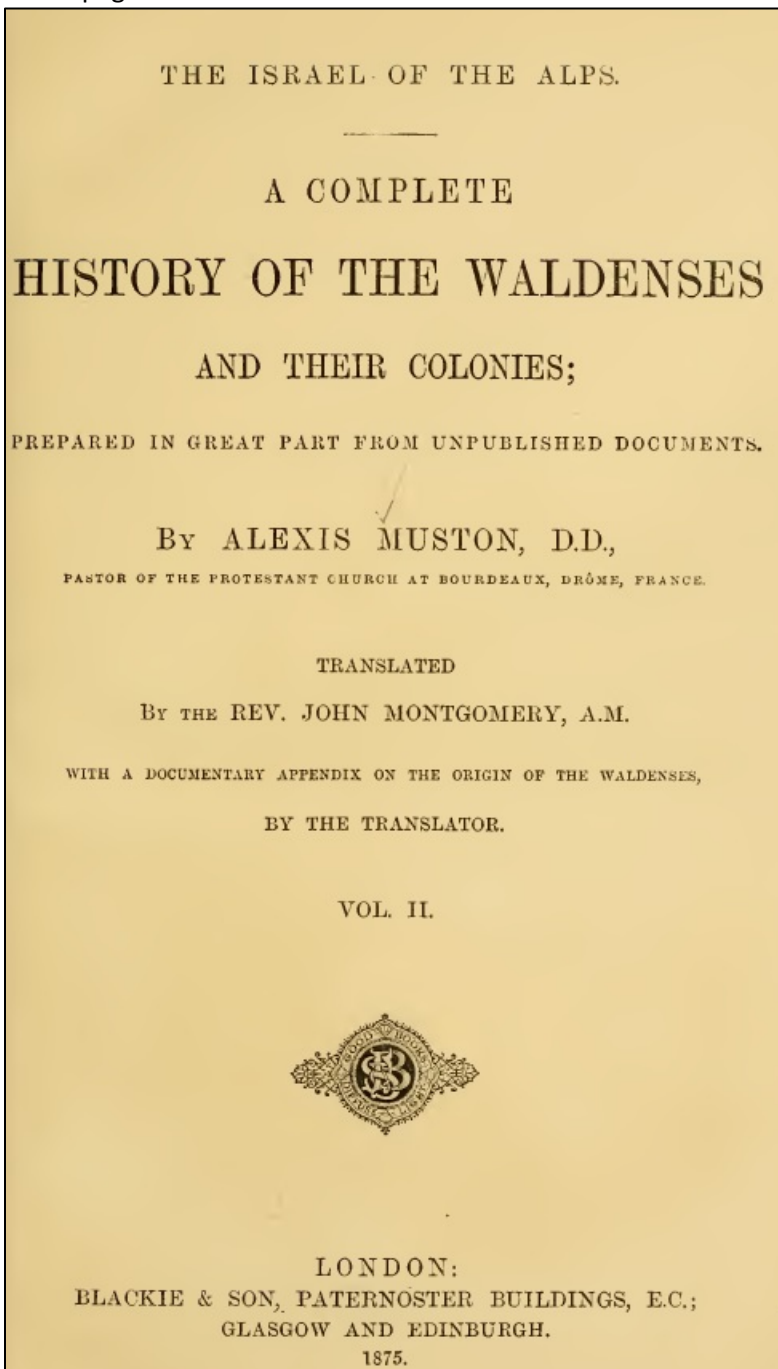
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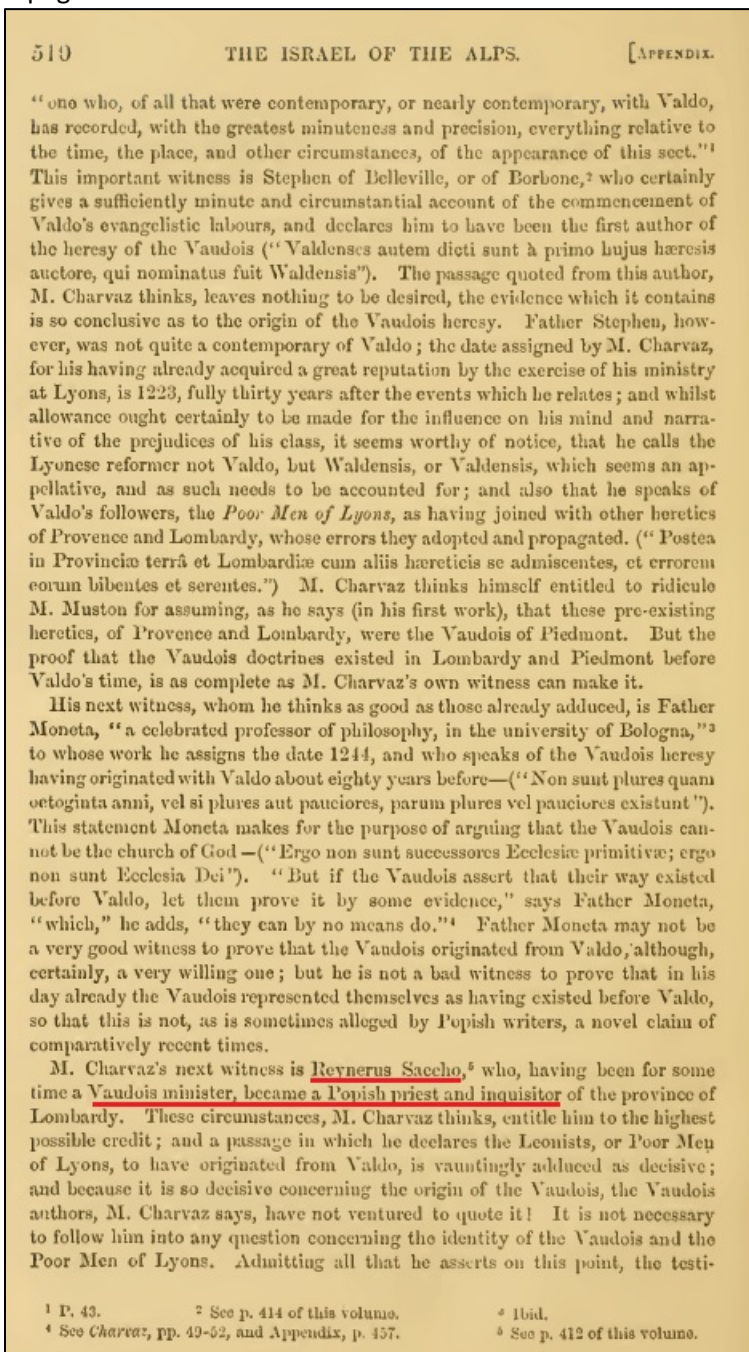
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¹⁸ title page



¹⁸ page 510



No. IV.] ORIGIN OF THE VAUDOIS. 513

A large part of his work is devoted to an examination of the proofs which have been adduced to show that the Vaudois existed before the days of Valdo. He expresses himself in very strong terms against the Vaudois historians for resting too much upon certain passages which they quote from Reynerus Saccho and from Polichdorf, and dishonestly keeping out of view the great number of other writers, some of whom are more ancient than these, who testify expressly against this pretended antiquity. We have seen already who these other writers are, and what their testimony is. We may take for granted that M. Charvaz has not failed to supply this defect of the Vaudois historians. The passage of Reynerus, quoted by Léger and other authors as supporting the Vaudois claim of antiquity, causes him no little trouble. No sect is more pernicious, Reynerus says, than that of the Leonists, and this for three reasons, *first*, because it is of longer endurance, some saying that it has endured from the time of Sylvester, and some, that it has endured from the time of the apostles; *secondly*, because it is more general, there being almost no country in which it does not exist. ("Inter omnes has sectas, quæ nunc sunt, vel fuerunt, non est perniciosior Ecclesie quam Leonistarum. Et hoc tribus de causis. Prima est quia est diuturnior. Aliqui enim dicunt quod duraverit a tempore Sylvestri: aliqui a tempore Apostolorum. Secunda quia est generalior. Fere enim nulla est terra in qua hæc secta non sit. Tertia," &c.) In his next chapter, Reynerus gives an account of the origin of the Leonists, deriving them from Valdo of Lyons, and which we have already seen that M. Charvaz adduces in support of his view of the origin of the Vaudois. But it is in vain that he alleges that chapter to have been intended by Reynerus as a refutation of the higher antiquity ascribed by some to the Leonists, or claimed by themselves. The passage bears no such shape; and Reynerus remains a witness that in his day the claim was well known, which Popish writers would now fain represent as a novelty of modern times. And, moreover, it may fairly be taken for granted, that if Reynerus, who wrote little more than half a century after the days of Valdo, had regarded the claim to antiquity as utterly unfounded, he would not have failed to have exclaimed against those who had the audacity to advance it. The writers of his class and time do not generally err on the side of excessive gentleness. Nor does M. Charvaz himself, notwithstanding his pretensions in that way, when he calls Léger a liar, for asserting, as on the authority of Polichdorf, the prevalence of an opinion amongst the Vaudois of his time, that they had existed, at least, from the beginning of the sixth century. The words of Polichdorf have been already quoted, and the reader may judge for himself as to their import. It may be here mentioned, once for all, that M. Charvaz perpetually reiterates charges of dishonesty against the Vaudois authors, and makes it an argument against their religion, that it was found to have need of such support!

It is not necessary, for our present purpose, to follow this author very closely in the part of his work to which we have now come, nor even to inquire whether he is or is not successful in setting aside some of the arguments adduced by Vaudois authors. Let us pass on to his examination of the Vaudois documents. He begins by saying that Léger published many in his *History*, but that the Vaudois writers of the present day have prudently reduced the number to two—the *Book of Antichrist* and the *Noble Lesson*. The truth of this statement may be, in some measure, tested by reference to Part II. of the *Bibliography* in the present volume. As to the *BOOK OF ANTICHRIST*,² M. Charvaz refuses to admit that it can be a production of the twelfth century, because of

¹ Quoted by M. Charvaz, in Appendix, p. 474. ² See pp. 443, 444, of this volume.

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No. IV.] ORIGIN OF THE VAUDOIS. 531

story of Mapes to a record in the *Ursberg Chronicle*, of occurrences at a council in Rome in 1210, he concludes that there must be an error in the date! Mapes, indeed, says very expressly, "Vidimus in concilio Romano sub Alexandro Papa III. celebrato," which fixes the date unquestionably as 1179, but Dieckhoff thinks it quite likely that the words "*sub Alexandro Papa III. celebrato*" were interpolated by some copyist in subsequent times, who was not himself well-informed as to dates, and that the name of Innocent III. should have appeared instead of Alexander III.¹ But we may reject both this arbitrary conjecture and Hahn's notion, that the "heretics" of 1179 were not Vaudois, and easily suppose proceedings of the same kind to have taken place at the Roman councils in 1179 and 1210, unless we are constrained by the necessity of deriving the Vaudois from Valdo. The next "Catholic" author whose testimony Dieckhoff adduces as important is *Alanus de Insulis*, and he spends some closely-printed pages in distinguishing him from other persons of the same name, and determining the date of his testimony, which he thinks cannot be after 1215, whilst he thinks it cannot be long before 1200. But he finds it necessary again to have recourse to the convenient theory of interpolations; for in the work of Alanus against heretics, mention is made of an excommunication of Waldenses by the Lateran council, which Lateran council cannot have been before 1215,² yet there is reason to think (according to Dieckhoff) that the genuine *Alanus de Insulis* died in 1202, so that there is really no help for it but to apply the sharp critical knife and cut out all that relates to the Lateran council as an interpolation ("ein späterer, unechter Zusatz"), for which excision, however, many additional good reasons are immediately presented.³ The other "Catholic" testimonies upon which the greatest dependence is placed, are those, already familiar to us, of Bernard of Fontcaude, Eberard of Bethune, Peter of Vaux-Cernay, and Stephen of Borbone.

In what remains of Dieckhoff's volume, are many things both interesting and important, of which it is impossible here to present a complete view, and which have reference more to the state of the Vaudois and their history during the period between Valdo and Luther, than to the question of their origin or of their existence anterior to Valdo. Yet I venture to express the opinion, that even in respect to this question, it is not unimportant to notice the existence, in the earlier part of the twelfth century, of the Poor Men of Lombardy, as a religious denomination, distinguished from the Poor Men of Lyons, although nearly allied, the latter being described by Stephen de Borbone as the true Waldenses—"qui dicuntur Waldenses, a suo heresiarcho."⁴ The Poor Men of Lombardy are regarded by Dieckhoff as followers of Valdo, who, having crossed the Alps amidst the distresses arising from the Albigensian war, had mingled more or less with other sects in Italy.⁴ His general view of the state of matters before and after that period, is, that there were many similar religious movements, of which that of Valdo and his followers was only one—a view, the perfect correctness of which is by no means inconsistent with the existence of the Vaudois in the valleys of the Alps for centuries before the birth of Valdo.⁵

¹ P. 344. ² The third was in 1179, the fourth in 1215.

³ P. 353. ⁴ Pp. 150-164.

⁵ "Die waldensische Sekte gehört als einzelnes Glied einer weit über sie hinausgreifenden Reihe von Entwicklungen an, die alle durch ein Gemeinsames des Strebens und der Auffassung der zur Geltung zu bringenden christlichen Frömmigkeit beherrscht erscheinen. Hierin ist es begründet, wenn die Waldenser schon in den früheren Bestrebungen eines Petrus von Bruis und eines Heinrich in der ersten Hälfte des 12. Jahrhunderts die ihrigen begründen wollen."—P. 166.

96 THE ISRAEL OF THE ALPS. [PART FIRST.

As they returned with their treasure, and passed through Dijon, on their way home to Dauphiny, their pious conversation revealed them to be Lutherans. This was crime enough in that inhospitable city.

France, however, had preceded Germany and Switzerland in a reforming movement, which was evidently destined either to revive or to destroy the Catholic Church. Nowhere had the imperious ambition of Popery been more energetically repressed than by the French nation. The sister of the reigning monarch, Margaret of Valois, Duchess of Alençon, had become a convert to the gospel under the learned and unpretending instructions of a professor of the Sorbonne, and a bishop of Meaux.¹ But in France, also, a reaction displayed itself so much the more strongly, as the avowal of Bible doctrines had been made with greater reserve.

The Vaudois delegates, returning from Strasburg to the valleys, were arrested, as we have seen, at Dijon. The particulars of this event are not known, but the issue was that George Morel succeeded in making his escape, with the precious packet of letters and religious instructions which he bore to his compatriots; but, as if no other price than that of a martyrdom would have been proportionate to their worth, Peter Masson sealed them with his blood, dying on the 10th of September, 1530, with the calmness of a Christian who feels that he is redeemed.

The glorious news had already resounded amongst these mountains that Popery was falling to ruins, and that the everlasting gospel was rising again as a sun of life to shine upon a renovated world. In 1526, a pastor of Angrogna, named Gonin, had been in Germany, and had brought back the publications of Luther.

Several conferences were held, to discuss the explanations given by the Reformers. It was necessary that their minds should be brought to harmony, even as their hearts were harmonious already. Finally a synod was held in the commune of Angrogna, to which representatives of all the Vaudois parishes repaired, not only from the valleys, but also from Calabria, Saluces, Provence, and Dauphiny. This solemn assembly was held in the open air, at the hamlet of Chanforans, in presence of all the people.² It met on one of those shady pieces of level ground situated half-way up the mountains, in a verdant amphitheatre, shut in like an arena for giants by the distant slopes of the Pra du Tour, then crowned with sparkling snows.

¹ Lefebvre and Brissonnet.
² *En presencia de tutti li ministri et eciam Dio del popolo.* (MS. of George Morel, Dublin, C, V, No. 18.)

CHAP. VII] OLIVÉTAN'S BIBLE. 101

*parle.*¹ The name of the prophet quoted is written *Isaiah*, which recalls, better than the modern French orthography [*Esaié*], the Hebrew pronunciation. The date of this publication is noted at the end of the volume, in these terms: *achevé d'imprimer en la ville et comté de Neufchâtel, par Pierre de Wingle, dict Piro, l'an M.D.XXXV, le iiijsme jour de Juing.*² This Bible cost the Vaudois 1500 golden crowns; and it would be surprising that a people so few in number should be able to make such very considerable sacrifices, if we did not know that faith makes the greatest works possible, and that the feeblest can do all things when Christ strengthens them.

This undertaking, originated through the influence of Farel, himself a Frenchman, was also prosecuted with a special regard to the Reformed Church of France. The Vaudois, who address that church as a sister, say to her in the preface—calling to remembrance the refuge which the disciples of Valdo had sought amongst them—“The poor people who make you this present were driven forth and banished from your company more than three centuries ago; they are the true people of patience, who, in faith, and hope, and charity, have silently vanquished all the assaults and efforts which their enemies have been able to make against them.” “They are the people of joyous affection and of constant courage,” replied the churches of France by one of their synods; “their name is the little flock; their kingdom is not of this world; their motto is *piety and contentment*; they are a church which has endured conflicts, and is embrowned and sun-scorched without, but fair and of goodly appearance within; whose footsteps the greater part amongst us have failed to follow; for religious zeal exists only in the monuments of history, and in the ashes of our fathers, which are still warm with their ardour for the propagation of the gospel.” These admirable sentences, so true at that period, but much more true in our days, are extracted from a little work composed by order of the Synod of Briançon, held from the 25th to the 30th of June, 1620. It is entitled, *A Brief Account of the Persecutions which have in these days befallen the churches of the Marquisate of Saluces.*³

These churches likewise belonged to the great Vaudois family; and of them we shall presently come to treat. But before bringing this chapter to a close, I must still speak of the Vaudois minister of the parish within which was held the Synod of 1532, the Barba

¹ Attend, O heavens, and give ear, O earth, for the Lord hath spoken.
² The printing was completed in the city and county of Neufchâtel, by Peter de Wingle, called Piro, in the year 1535, on the 4th day of June.
³ *Brief discours des persecutions advenues en ce temps aux Eglises du marquisat de Saluces.*

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous

Note: Assume all dates as close approximations.

²³ Janavel image



²⁴ title page

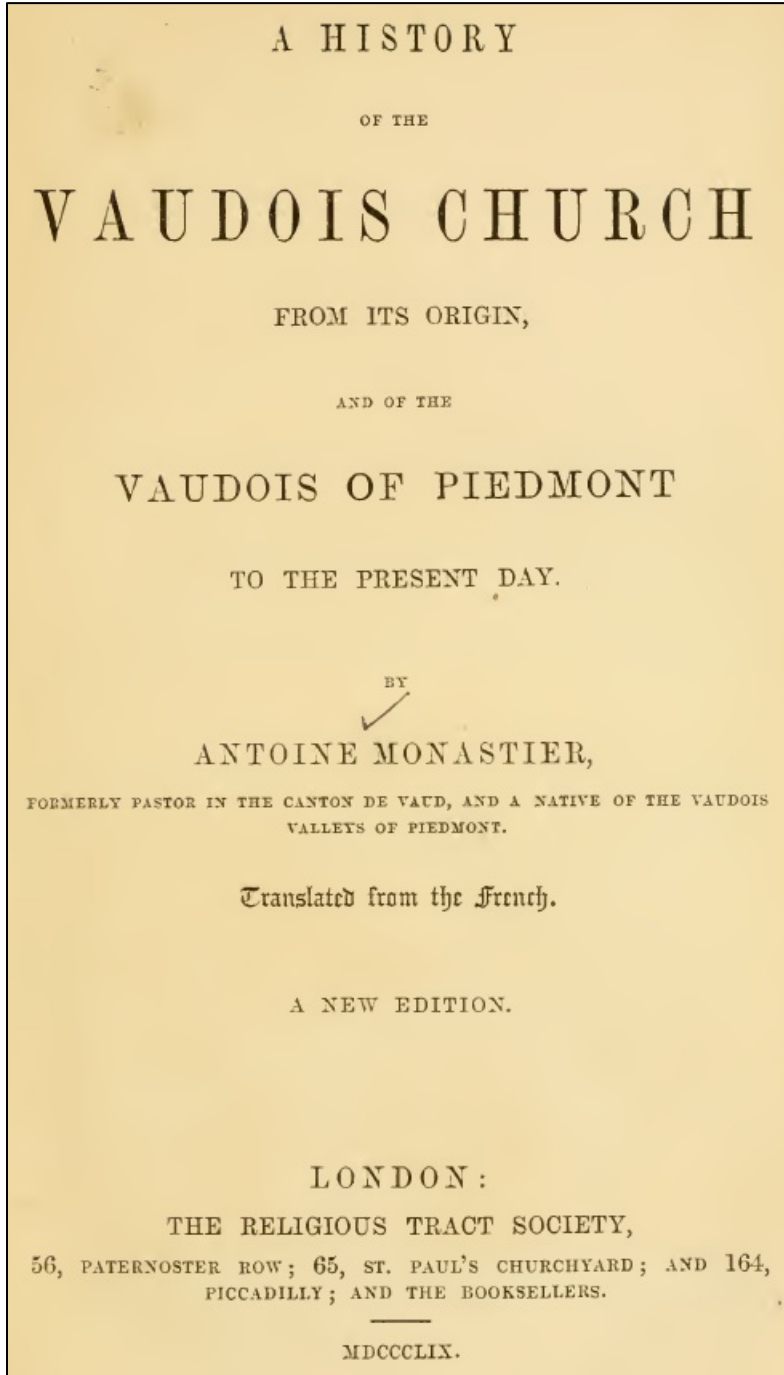


CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

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Note: Assume all dates as close approximations.

24 page 5

ARIANISM PELAGIANISM. 5

vigorous, and fruitful plants which covered the soil of the church, and on the other, by the little time and space which incessant persecutions allowed to perverse or ambitious spirits for the formation and propagation of their opinions.

But no sooner was a season of external peace granted to the church, along with numerous temporal advantages, than the Christian life, sound doctrine, and divine worship were deteriorated. Arius, a presbyter of Alexandria, about the year 318 or 321, put forth a system of doctrine which goes to shake the very foundations of the gospel, by denying the divinity of Christ, and regarding him only as the first and most excellent of created beings. From its first rise, this heresy, which reduces the faith of the gospel to a very inconsiderable thing, and sets the mind of man at ease, was welcomed by many with enthusiasm. Condemned at the council of Nice (A.D. 325), victorious under Constantius, combated afresh and with success by those who remained faithful to the apostolic doctrine, it nevertheless saw its principles adopted by numerous sections of the church. Professed in succession by the Visigoths, Vandals, Suevians, and Burgundians, it invaded Italy, Greece, Gaul, Spain, and Africa.


Besides many other errors, which cannot be here enumerated, there arose one, in the year 412, of which the effects were scarcely less deplorable than those of Arianism. This was the doctrine of Pelagius, a British monk, on free will, which ascribed to every man the liberty [power] of determining himself for good, as easily as for evil, and saw in the dominion of sin nothing more than a habit from which the will could release itself. This doctrine, by attributing too much power to man, and denying his inability to effect his own salvation, nullified, or at least greatly impaired, the doctrine of redemption by Jesus Christ, disowned regeneration, and presented sanctification in a false light. This system, a little modified, and with something more of a Christian colouring, obtained many partisans, in spite of the powerful opposition of Augustin, bishop of Hippo; and the merit of good works, which it favoured, insensibly was received into the belief of a great many churches, especially in the east and in France.

Endless disputes, and deplorable conflicts, in the majority

25 title page

AUTHENTIC DETAILS
OF THE
VALDENSES,
IN PIEMONTE AND OTHER COUNTRIES;
WITH ABRIDGED TRANSLATIONS
OF
"L'HISTOIRE DES VAUDOIS," PAR BRESSE,
AND
"LA RENTREE GLORIEUSE," D'HENRI ARNAUD,
WITH THE ANCIENT VALDENSIAN CATECHISM.
TO WHICH ARE SUBJOINED
ORIGINAL LETTERS, WRITTEN DURING A RESIDENCE AMONG THE
VAUDOIS OF PIEMONTE AND WIRTEMBERG, IN 1825.
Illustrated by Etchings.

"Vous etes de nos peres que nous ne connaissons pas."
Reply of a Vaudois peasant to an Englishman.



329803
16. 12. 35

The profits of this publication are intended for the benefit of the Vaudois.

LONDON:
JOHN HATCHARD AND SON, PICCADILLY
1827.

alive in the breasts of the people of this favoured isle that charitable zeal, which has again manifested itself, and is of such vital importance to the political and religious welfare of our noble though impoverished protestant brethren.

As the Valdenses most evidently are a part of the dispersed flock of the original Church of Christ, it becomes a matter of the highest interest to trace out their history from the earliest periods, and to observe how sedulously under the severest persecutions they have not only upheld their faith in its own purity and truth, but how gloriously they have continued to resist the growing corruptions of the Romish faith.

Scattered over the face of the earth, we find almost every where these primitive Christians under the various denominations given to them of Cathari, or "the Pure," Paulicians, Petrobuzians, Puritans, Leonists, Lollards, Henricians, Josephists, Patarines, Fratricelli, Insbati, Piphles, Toulousians, Albigenses, Lombardists, Bulgarians, Bohemian brethren, Barbets, Walloons, &c.

We not only find many colonies of these people in the eastern and western parts of Europe, but even in Africa and America, whether they emigrated to escape from oppression and massacre.

stored. It is even probable that this separated flock of true worshippers are to be the means, under heavenly guidance, of not only preserving, but also diffusing, the light of the gospel and its healing beams over the most remote parts of the earth.

A. D.

251 It would appear that the title of Cathari, or "the Pure," was first given to the followers of Novation, a Romish pastor, who set the example of resisting the early corruptions of the Papal dominion, and that Puritan churches existed in Italy upwards of 200 years.

590 Nine Bishops rejected the communion of the Pope, as heretical, and this schism, we are told by another author, began even in the year 553. On the

604 death of Pope Gregory, Boniface III. styled himself "universal Bishop," and the worship of images became general; but long before this period, in the fourth century, Socrates the historian speaks of the Novations having churches at Constantinople, Nice, Nicomedia, and Coticaeus in Phrygia, &c. as well as a church at Carthage, the doctrines and discipline of which, we find that Dionysius, Bishop of Alexandria, and Fabius, Bishop of Antioch, approved of.

INTRODUCTION. 5

A. D.

660 Some persons have supposed that the Valdenses have derived their name from Petro Valdo, but Reinerius Sacco, an inquisitor who lived 80 years after Valdo of Lyons, admits that they flourished 500 years before the time of this celebrated reformer, i. e. about the year 660. Some of these Valdenses, like the Novations, we find called Puritans, or Cathari; when Paulinus, Bishop of Aquilæia, and other Italian Bishops, condemned the decrees of the second Council of Nice, which had confirmed image worship.

787

817 Claude, Bishop of Turin, (and of the Vallies of Piedmont inhabited by the Valdenses,) was zealous against this idolatrous practice, and bears witness that the gospel was preserved amongst these mountaineers in its native purity and glorious light. Genebrand and Renenco (Roman Catholic writers) have owned that *the Patarines* and inhabitants*

* Patarines, so called from Pataria, a place near Milan, where those Vaudois who took part with the Bishop of Milan against the Roman Pontiff, Nicholas II., held communion together. See the Sermon of Archbishop Wake, preached for the relief of the Vaudois, A.D. 1669, at St. James's Westminster.

6 INTRODUCTION.

A. D.

of Piedmont preserved the opinions of Claude during the ninth and tenth centuries.

1026 Thus before 1026, and 500 years previous to our own reformation, says Dr. Allix, we discover a body of men called Patarines, Valdenses, or Cathari, whose belief was contrary to the doctrines of the

1040 See of Rome. In 1040, the Patarines were very numerous at Milan, (Voltaire speaks of them in his General History, chap. 69.) In 1100, the Valdenses be-

1100 and came well known by the "Noble Ley-

1120 çon," and another work, entitled "Qual Cosa Sia l'Antichrist." AKA "**Piedmontese**"

1140 A little before this year, Everrinus (of Stamfield, diocese of Cologne) addressed a letter to the famous St. Bernard, in which is the following passage:—

"There have lately been some heretics amongst us, but they were seized by the people in their zeal and burnt to death, these people in Germany are called Cathari; in Flanders, Piphles; and in France, Tisserands." Towards the middle of the twelfth century, a small body of these Valdenses, called Puritans and Paulicians, came from Germany, and

1159 were persecuted in England. Some

INTRODUCTION.		7	8	INTRODUCTION.
A.D.			A.D.	
	being burnt at Oxford, Gerard their teacher answered for them, that they were Christians, but Henry the Second ordered them to be branded with an hot iron, and whipped through the streets. <u>Thirteen Valdensian families had certainly emigrated to England about this period.</u> <u>Gretzer the Jesuit (who published the book of Reinerius) admits that the Toulousians and Albigenes condemned in 1178 were no other than the Valdenses.</u> In the decree of Pope Lucius III. against them, they are called <u>Catharists, Josephists, and Heretics.</u> Another decree was made against them in 1194, by Ildefonsus, King of Arragon: and Bale, in his old Chronicle of London, mentions "one burnt to death tainted with the faith of the <u>Valdenses.</u> "			whence these Vaudois were called <u>Albigenes</u> , consisted of 500 members, that of Concorezzo more than 1500, and of Bagnolo 200. The Bishop of Vercelli complained much of these people, whom he denominated <u>Cathari</u> and <u>Patarines</u> . The <u>English</u> , at the time they had possession of Guienne (in 1210), <u>began to help the Valdenses</u> , who stood forth to defend their faith, headed by <u>Walter and Raymond Lollard</u> . According to Clark's Martyrology (page 111), we find
1166			1322	<u>Walter was burnt at Cologne in 1322: which was two years before the birth of Wickliffe.</u>
1178				A cotemporary historian says, that "in a few years <u>half the people of England became Lollards.</u> " And Newton, in his Dissertation on the Prophecies, (1 vol. 4to. page 631,) says, "part of the <u>Waldenses took refuge in Britain.</u> " Even <u>Theo. Beza says</u> , "as for the <u>Valdenses</u> , I may be permitted to call them the <u>seed of the primitive and pure Christian church.</u> " In 1400 began the first severe persecution against the Vaudois, on account of their faith, which may be found related by Bresse, together with their subsequent misfortunes, down to the
1181				
1194				
1210				
1215				
1230 to 1350				
1240				
1259				
	Council of Lateran against Heretics.			
	Suppression of the Valdensian churches in France.			
	Some further territory in Piedmont was about this time purchased and paid for by the <u>Valdenses</u> , to the amount of 6000 ducatoons.			
	The Patarine Church of Albi (in France)			

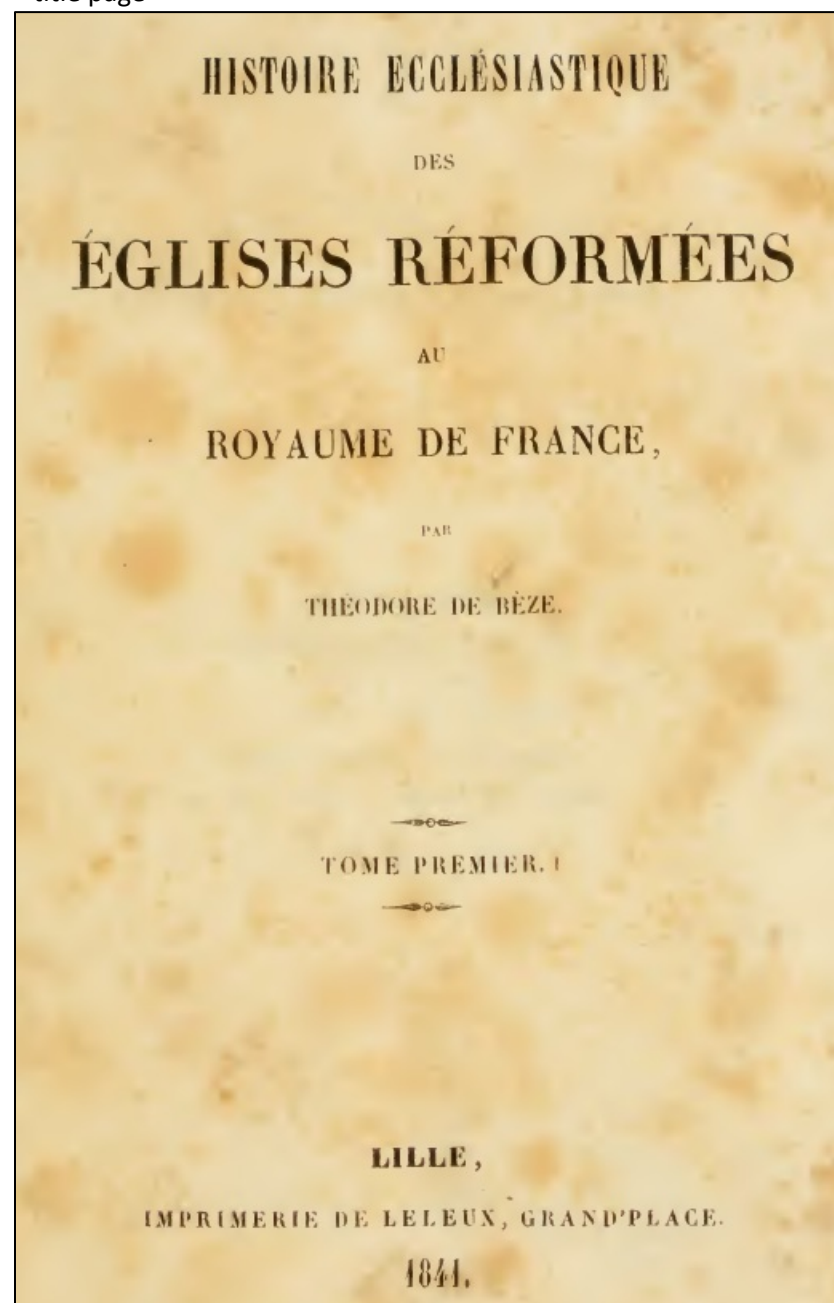


CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous

Note: Assume all dates as close approximations.

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1551	ECCLÉSIASTIQUE.	25
<p>parole de Dieu, les abjurer selon l'intention du roi. Or n'avaient jamais pu obtenir, ces pauvres gens, copie ni double d'aucun acte ni procédures faites contre eux : même avaient été défenses faites à tous greffiers, notaires, sergens et tous officiers, de ne recevoir aucun acte, opposition, ou protestation, ni de leur expédier doubles de leurs exécutions; de sorte qu'ils furent contraints d'avoir recours au roi, lequel commanda leur être baillé le double de toutes les procédures, avec mandement à tous notaires et officiers d'exécuter tous actes, nonobstant l'arrêt de la cour donné au contraire, lequel en cet endroit était révoqué. Suivant donc ce mandement, ayant obtenu un notaire au lieu de Mallemort, ils couchèrent par acte public en <u>bonne forme la doctrine à eux enseignée comme de père en fils, voire depuis l'an 120 après la nativité de Jésus-Christ</u> comme ils avaient toujours entendu par leurs anciens et ancêtres, dont s'ensuit le sommaire.</p> <p>« Très honorés seigneurs, les grandes fâcheries, travaux, pertes et tourmens, tant à nos biens, notre honneur, qu'à nos personnes, qu'avons endurés et soufferts depuis l'an 1531 jusqu'en la présente année 1541 pour les faux rapports et accusations qu'on a fait à l'encontre de nous, nous incitent et, par nécessité, contraignent de rechef vous supplier, combien que par plusieurs fois avons été éconduits, que votre bon plaisir, soit pour l'honneur de Dieu, bénignement écouter notre humble et chrétienne requête, avec certain et véritable avertissement que nous vous ferons en saine conscience, prenant Dieu, qui voit et connaît toutes choses, en témoin, à cette fin que dorénavant vous nous mainteniez en droit et équité, comme ceux qui doivent administrer justice tant aux pauvres qu'aux riches, sans faveur.</p>	<p>« Premièrement, pour ce que toutes les molestes et persécutions qu'on a faites à l'encontre de nous, viennent à causer de la religion. Nous confessons devant Dieu et devant vous, et tous princes chrétiens, en quelle foi et doctrine nous sommes et voulons vivre ; et, premièrement, en la sentence et opinion de la religion et église chrétienne nous nous accordons totalement. Car pour la règle seule de notre foi, nous avons les articles qui sont contenus au symbole des apôtres. Nous ne sommes point enveloppés, ni voudrions être, d'aucun erreur, ou hérésie condamnées par l'ancienne église, et tenons les ensei-</p> <p>French: "bonne forme la doctrine à ceux enseignée comme de père en fils, voire depuis l'an 120 après la nativité de Jésus-Christ."</p> <p>English: "good form the doctrine to them taught as father to son, even since the year 120 after the nativity of Jesus Christ"</p> <p>ture sont totalement peccateurs, nous les estimons être en condamnation et ire de Dieu, sinon ceux que par sa miséricorde il a réservés. Or la manière de la délivrance est telle : Il faut recevoir Jésus-Christ en la façon qu'il nous est prêché en l'évangile, c'est-à-dire qu'il est notre rédemption, justice et sanctification. Par quoi nous croyons que par la seule foi opérante par charité nous sommes justifiés, nous défiant de nos propres œuvres, nous rendant du tout à la justice de Christ. De la régénération, nous tenons que l'homme de sa nativité est aveugle d'intelligence, dépravé en volonté ; et, afin qu'il puisse avoir vraie et salutaire connaissance de Dieu et de son fils Jésus-Christ, il est illuminé du Saint-Esprit, et après est sanctifié en bonnes œuvres, afin</p>	

31 Reflections on the Olivetan Bible

The screenshot shows a Google Translate interface. The source text is in French, and the target text is in English. The English text reads:

The story of an Olivetan Bible

His origin

In September 1532, an assembly of Christians from Chanforans (northern Italy) came mainly from Piedmont, but also from several provinces of France, and even from Germany. During this extraordinary meeting, it was decided, on the particular insistence of the Vaudois of Piedmont, the impression of a French Bible intended for all. The Vaudois undertook to provide the necessary funds. Farel and Saunier were given responsibility for the task. They then asked the help of Pierre-Robert Olivetan, who had already, for himself, translated the Holy Scriptures into French. But, in humility, Olivetan had himself prayed, believing that others were better qualified than he for this work. After a perilous journey through the Alps, Olivetan, moved by the liberality of the Christians of Piedmont who had collected and given five hundred gold crowns for the printing of the Bible, decided. In eighteen months he revised his manuscripts and prepared them for printing. On February 12, 1535, he wrote the preface to his translation, which is the first French Bible translated from the Hebrew and Greek originals. She left the printing press at Serrières (Canton of Neuchâtel, Switzerland) on June 4, 1535, and is therefore also known as the Serrières Bible. Olivetan did not want his name to appear on this work. One of his collaborators will add a poem in Latin to recommend the reading, a poem which contains in acrostic "Petrus Robertus Olivetanus", which made it possible to identify the translator. It is Olivetan who proposed, for the translation of the Hebrew word "Yahweh", the French word "l'Eternel", name of God which is found in many French versions and which does not have its equivalent in others. languages. Shortly after, Olivetan died poisoned in Rome, victim of the papal Inquisition. But his work was not in vain. Its version was revised by Calvin from 1540 to 1560 and became known as the Sword Bible, it was also revised by Theodore Beza in 1588 which became known as the Geneva Bible. This text will be the one that will read in France, after several revisions, the Huguenots. It will still undergo revisions and modernizations. This will be the work of David Martin, a French Calvinist pastor who fled to Holland in 1707, then Jean Ostervald, an Arminian pastor in Neuchâtel in 1744, and that of M. Matter in 1862. Also a new revision of the French Bible. 'Sword was undertaken from 2001 to 2011 which carries a very radical etymological translation and very faithful to the originals.

Thus for many centuries, French-speaking believers have been able to read the Holy Book in the version of Olivetan, or in versions that were largely inspired by it.

Preliminary parts

We can not pay too much attention to this Bible which has provided the spiritual nourishment of our fathers for more than three centuries. This volume is for French Protestants a real family relic. This Bible, moreover, as soon as we look at it closely, has something alive. She recalls Luther's words about Scripture: "It looks like she has hands and feet." When we turn the leaves, we see that everything breathes there and the love of the Bible, and the love of souls.

The format is a small folio. At the top of the page which serves as the title of the Old Testament, one reads in a banner, in Hebrew: *The word of our God remains eternally* (Isaiah XL). Then:

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous

Note: Assume all dates as close approximations.

32 Bible Translations into French



published from a late manuscript of the *Bible historiale* of Guyart des Moulins.

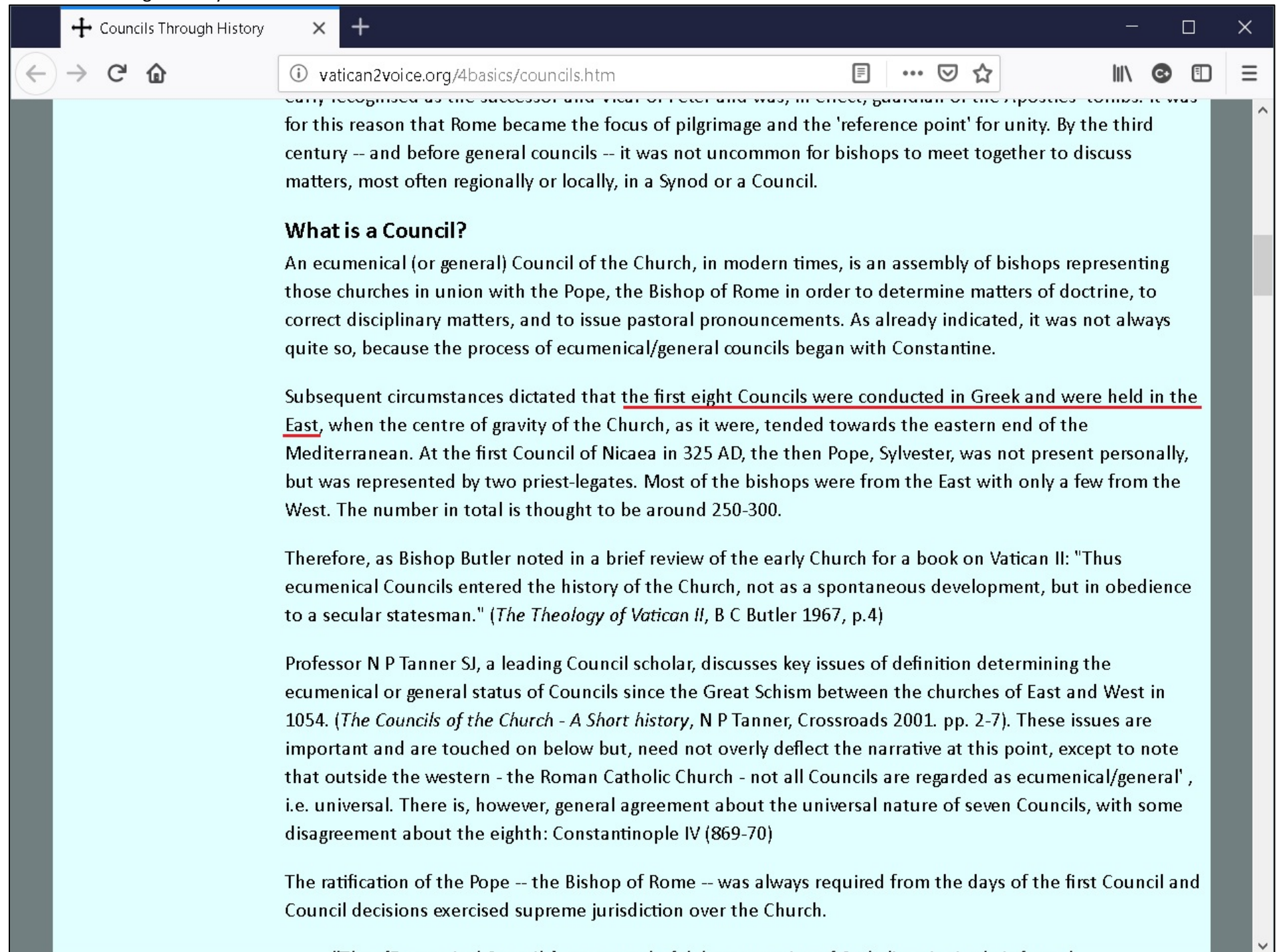
16th century [edit]

- 1523, *Nouveau Testament* by Jacques Lefèvre d'Étaples
- 1528, *Ancien Testament* by Jacques Lefèvre d'Étaples.
From the *Vulgate*, printed in Antwerp 1530, 1534, 1541. Revised by **Nicolas de Leuze** (Antwerp, 1548). This is the first complete translation of the Hebrew scriptures into French.
- 1535, *Bible d'Olivétan*: first translation made from the original Hebrew and Greek
It introduced the word *Éternel* to render the *Tetragrammaton*. **Pierre Robert, called Olivétan**, who was probably a cousin of **John Calvin**, wrote the Latin preface. The translation is accompanied by numerous scholarly notes. The New Testament follows the *Textus Receptus*.
- 1543, *Cinquante psaumes avec mélodies*: anonymous translation of Psalms by **Clément Marot**.
- 1551, *Bible en latin et 1555 en français* of **Sebastian Castellion**: translated from the Hebrew and Greek. Condemned by John Calvin.
- 1560, *Bible de Genève* of **Jean Calvin**: follows the *Bible d'Olivétan*
- 1588, *Révision de la Bible de Genève (Bible de « l'Épée »)* by **Theodore Beza** and **Corneille Bertram**.
- 1550-1608, *La Bible de Louvain*: a revision of the Bible by Lefebvre d'Étaples.
- 1566, *traduction de René Benoist*: from the *Vulgate* (Paris). Suspected of **Calvinism**, it caused numerous controversies.

17th century [edit]

- 1667, *Nouveau Testament* of Antoine and Isaac **Lemaître de Sacy**: from the Greek
Printed in Amsterdam.
- 1696, Translation by the Jansenist abbey of **Port-Royal de Paris**, translated between 1657 and 1696.

33 Councils Through History



early recognised as the successor and heir of Peter and was, in effect, guardian of the apostolic *deposit*. It was for this reason that Rome became the focus of pilgrimage and the 'reference point' for unity. By the third century – and before general councils – it was not uncommon for bishops to meet together to discuss matters, most often regionally or locally, in a Synod or a Council.

What is a Council?

An ecumenical (or general) Council of the Church, in modern times, is an assembly of bishops representing those churches in union with the Pope, the Bishop of Rome in order to determine matters of doctrine, to correct disciplinary matters, and to issue pastoral pronouncements. As already indicated, it was not always quite so, because the process of ecumenical/general councils began with Constantine.

Subsequent circumstances dictated that the first eight Councils were conducted in Greek and were held in the East, when the centre of gravity of the Church, as it were, tended towards the eastern end of the Mediterranean. At the first Council of Nicaea in 325 AD, the then Pope, Sylvester, was not present personally, but was represented by two priest-legates. Most of the bishops were from the East with only a few from the West. The number in total is thought to be around 250-300.

Therefore, as Bishop Butler noted in a brief review of the early Church for a book on Vatican II: "Thus ecumenical Councils entered the history of the Church, not as a spontaneous development, but in obedience to a secular statesman." (*The Theology of Vatican II*, B C Butler 1967, p.4)

Professor N P Tanner SJ, a leading Council scholar, discusses key issues of definition determining the ecumenical or general status of Councils since the Great Schism between the churches of East and West in 1054. (*The Councils of the Church - A Short history*, N P Tanner, Crossroads 2001. pp. 2-7). These issues are important and are touched on below but, need not overly deflect the narrative at this point, except to note that outside the western - the Roman Catholic Church - not all Councils are regarded as ecumenical/general', i.e. universal. There is, however, general agreement about the universal nature of seven Councils, with some disagreement about the eighth: Constantinople IV (869-70)

The ratification of the Pope – the Bishop of Rome – was always required from the days of the first Council and Council decisions exercised supreme jurisdiction over the Church.

"The Ecumenical Councils are a wonderful demonstration of Catholic unity in their formal

34 About the Nag Hammadi Library

The screenshot shows a web browser window with the URL www.gnosis.org/naghamm/nhl.html. The page title is "THE GNOSTIC SOCIETY LIBRARY" and the main heading is "The Nag Hammadi Library". A navigation menu includes links for "Gnosis Archive", "Library", "Bookstore", "Index", "Web Lectures", "Ecclesia Gnostica", and "Gnostic Society".

The main content area is titled "About the Nag Hammadi Library (The Nag Hammadi Scriptures)". It contains the following text:

The Nag Hammadi Library, a collection of thirteen ancient books (called "codices") containing over fifty texts, was discovered in upper Egypt in 1945. This immensely important discovery includes a large number of primary "Gnostic Gospels" – texts once thought to have been entirely destroyed during the early Christian struggle to define "orthodoxy" – scriptures such as the [Gospel of Thomas](#), the [Gospel of Philip](#), and the [Gospel of Truth](#). The discovery and translation of the Nag Hammadi library, initially completed in the 1970's, has provided impetus to a major re-evaluation of early Christian history and the nature of Gnosticism.

For an introduction to the Nag Hammadi discovery and the texts in this ancient library, we offer several resources. First, read an excerpt from [Elaine Pagels'](#) excellent popular introduction to the Nag Hammadi texts, *The Gnostic Gospels*. Then, for an overview of the Gnostic scriptures and a discussion of ancient Gnosis, read this excerpt from [Dr. Marvin Meyer's](#) introduction to *The Gnostic Bible*. For another brief general overview, we offer an [Introduction to Gnosticism and the Nag Hammadi Library](#) by Lance Owens.

For further reading, The [Gnostic Society Library Bookstore](#) provides a selection of the foremost books on the Nag Hammadi library and Gnostic tradition.

Texts in the Collection:

On the left side of the page, there is a vertical navigation menu with buttons for "Nag Hammadi", "Introduction", "Alphabetic Index", "Codex Index", "Thomas Gospel", "Apoc. John", "Search the NHL", "Library", and "Gnosis Archive".

At the bottom of the page, there is a search bar with the text "Find in page" and options for "Highlight All", "Match Case", and "Whole Words".

37 pages 6-7

3. *Edict of the Emperors Gratian, Valentinian II and Theodosius I establishing Catholicism as the State Religion, February 27, 380*

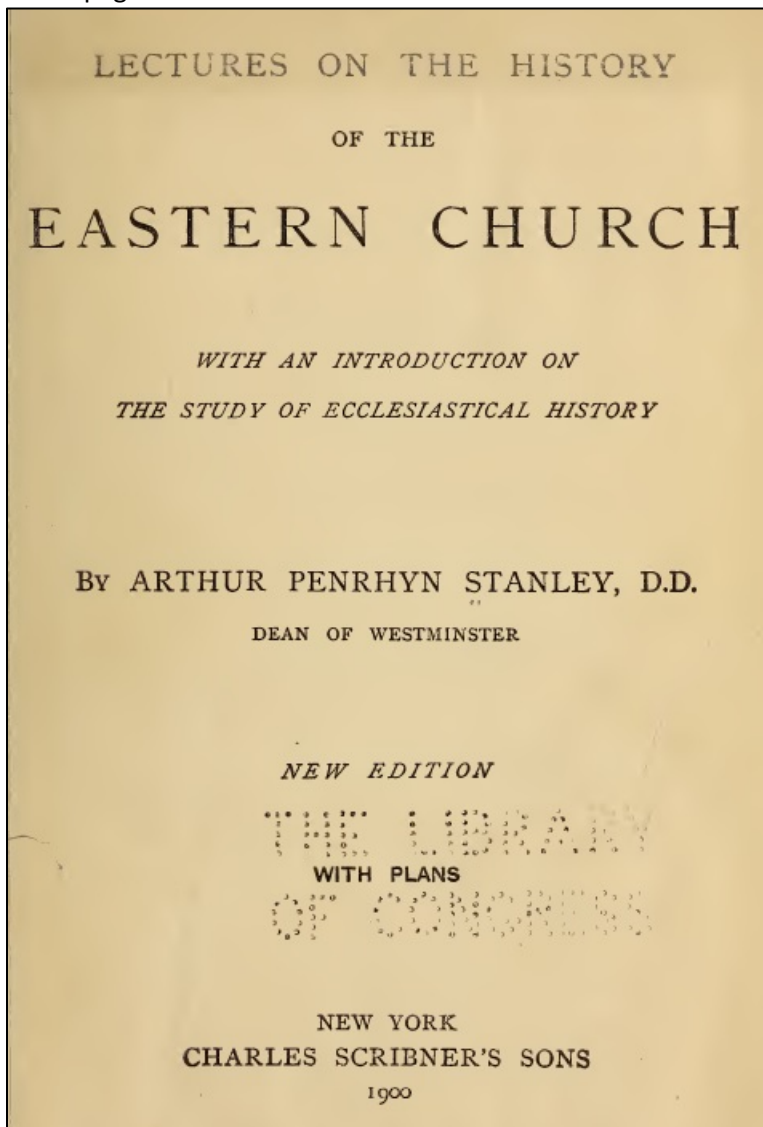
Original Latin text in Mommsen, *Theodosiani libri XVI*, vol. I-2, "De fide catholica," p. 833

Commentary
This Edict is the first which definitely introduces Catholic orthodoxy as the established religion of the Roman world. It marks the

THE ROMAN EMPIRE AND THE DARK AGES 7

end of the great fourth-century religious controversy on the Trinity, occasioned by the Arian heresy and calling forth definitions of orthodox dogma by the Councils of Nicaea (325) and Constantinople (381). Acknowledgment of the true doctrine of the Trinity is made the test of State recognition. The citation of the Roman See as the yardstick of correct belief is significant; the bracketing of the name of the Patriarch of Alexandria with that of the Pope was due to the Egyptian See's stalwart defence of the Trinitarian position, particularly under St. Athanasius. The last sentence of the Edict indicates that the Emperors contemplate the use of physical force in the service of orthodoxy; this is the first recorded instance of such a departure.

38 title page



38 pages 184-185

<p>184 THE EMPEROR CONSTANTINE. LECT. VI.</p> <p>of a cross. That at Constantinople was in the image of his ancient <u>patron deity Apollo</u>; but the glory of the sun-beams was composed of the <u>emblems of the Crucifixion</u>, and underneath its feet were buried in strange juxtaposition a fragment of the 'True Cross' and the ancient Palladium of Rome. <u>His coins bore on the one side the letters of the name of Christ; on the other the figure of the Sun-god, and the inscription 'Sol invictus,'</u> as if he could not bear to relinquish the patronage of the bright luminary which represented to him, as to Augustus and to Julian,¹ his own guardian deity.</p> <p>The same tenacious adherence to the ancient God of light has left its trace, even to our own time, on one of the most sacred and universal of Christian institutions. The retention of the old <u>Pagan name of 'Dies Solis,' or 'Sunday,'</u> for the weekly <u>Christian festival</u>, is, in great measure, owing to the <u>union of Pagan and Christian sentiment</u> with which the <u>first day of the week was recommended</u> by Constantine to his subjects Pagan and Christian alike, as the '<u>venerable day of the Sun.</u>' His decree, regulating its observance, has been justly called² 'a new era in the history of the Lord's 'day.' It was his mode of <u>harmonising the discordant religions of the Empire under one common institution.</u></p> <p>These ambiguities, though in part the growth of Constantine's own peculiarities, lose much of their strangeness and gain in general interest, when viewed in the light of the age of which they were a part. In the change from Roman Catholicism to Protestantism in the English Reformation, it would be easy to adduce parallels of persons who wavered so constantly between the two, that it is difficult to know exactly what place to assign to them. Elizabeth herself may suffice as a specimen. This may prepare us for finding that even in the much greater change from Paganism to Christianity the boundary lines were less abrupt than at this distance we are</p> <p>¹ Julian, Ep. 51. ² Dr. Hesse's Bampton Lectures, pp. 77-89.</p>	<p>LECT. VI. HIS CONVERSION. 185</p> <p>apt to fancy. Orpheus and Pan appear as representing our Saviour in the Christian catacombs. The labours of Hercules are engraven on the chair—undoubtedly old, possibly authentic—of S. Peter. The Jordan appears as a river god in the baptistery at Ravenna. Some of the epitaphs in the Christian catacombs begin with the usual Pagan address to the gods of the grave. Even in the fifth century, a Pope was suspected of consulting the Etruscan auguries in the terror of Alaric's siege. In the sixth century, whether Boethius was a Christian or a Pagan is still matter of dispute; and Bishops of that age in the neighbourhood of Antioch were accused of being present at a human sacrifice.¹</p> <p>We may remember the striking remarks of Niebuhr:— 'Many judge of <u>Constantine</u> by too severe a standard, because they regard him as a Christian; but I cannot look upon him in that light. The <u>religion</u> which he had in his head must have been a <u>strange jumble</u> indeed. 'He was a superstitious man, and <u>mixed up his Christian religion with all kinds of absurd superstitions and opinions.</u> 'When certain Oriental writers call him "equal to the "Apostles," they do not know what they are saying; and to speak of him as a saint is a profanation of the word.'²</p> <p>This is true in itself. But, in order to be just, we must bear in mind that it probably describes the religion of many in that time besides Constantine. And it is indisputable, that, in spite of all these inconsistencies, he went steadily forward in the main purpose of his life, that of protecting and advancing the cause of the Christian religion. The Paganism of Julian, if judged by the Paganism of Cicero or of Pericles, would appear as strange a compound as the Christianity of Constantine, if judged by the Christianity of the Middle Ages or of the Reformation. But Julian's face was not set more steadily backwards than was Constantine's steadily forwards. The one devoted himself</p> <p>¹ Ecclesiastical History of John of Ephesus, iii. 29. ² Lectures on Roman History, v. 449.</p>
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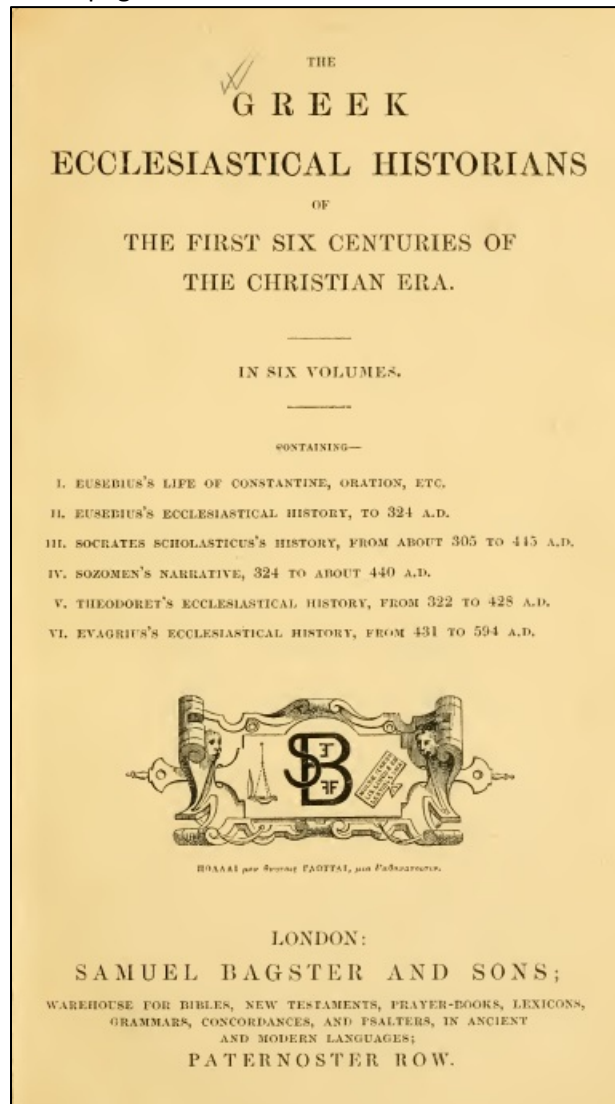
CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous
Note: Assume all dates as close approximations.

39 Canon XXIX

The screenshot shows a web browser window with the URL www.ccel.org/ccel/schaff/npnf214.viii.vii.iii.xxxiv.html. The page header features the logo for the Christian Classics Ethereal Library, which includes the text "Christian Classics Ethereal Library" and "Bringing Christian classic books to life". There is also a search bar and navigation links for "HOME", "BROWSE", "COMMUNITY", and "STORE". The main content area is titled "NPNF2-14. The Seven Ecumenical Councils" and contains the text of Canon XXIX. The text reads: "CHRISTIANS must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ." Below this is a section for "Notes" which includes an "ANCIENT EPITOME OF CANON XXIX." and a quote: "A Christian shall not stop work on the Sabbath, but on the Lord's Day." The page also includes a "Printer-friendly version" link and a note that the book has been accessed more than 3441165 times since June 1, 2005.

40 title page



<p>130 LIFE OF CONSTANTINE. [BOOK III.</p> <p>this point as well as others they have no perception of the truth, so that, being altogether ignorant of the true adjustment of this question, they sometimes celebrate Easter twice in the same year. Why then should we follow those who are confessedly in grievous error? Surely we shall never consent to keep this feast a second time in the same year. But supposing these reasons were not of sufficient weight, still it would be incumbent on your Sagacities* to strive and pray continually that the purity of your souls may not seem in any thing to be sullied by fellowship with the customs of these most wicked men. We must consider, too, that a discordant judgment in a case of such importance, and respecting such a solemnity of our religion, must needs be contrary to the Divine will. For our Saviour has left us one feast in commemoration of the day of our deliverance, I mean the day of His most holy passion; and He has willed that His Catholic Church should be one, the members of which, however scattered in many and diverse places, are yet cherished by one pervading spirit, that is, by the will of God. And let your Holinesses' sagacity reflect how grievous and scandalous it is that on the self-same days some should be engaged in fasting, others in festive enjoyment; and again, that after the days of Easter some should lend their countenance to banquets and amusements, while others are fulfilling the appointed fasts.</p> <p>* Ἀρχινοια. This word is one of a class of expressions frequently used by Eusebius, and which, being intended as titles of honour, like "Excellency," etc. should, where possible, be thus rendered. In the present instance it is applied to the heads of the churches collectively.</p>	<p>CHAP. XIX.] LIFE OF CONSTANTINE. 131</p> <p>It is, then, plainly the will of Divine Providence (as I suppose you all clearly see), that this usage should receive fitting correction, and be reduced to one uniform rule.</p> <p>CHAPTER XIX.</p> <p>HE HOLDS OUT FOR THEIR IMITATION THE EXAMPLE OF THE GREATER PART OF THE WORLD.</p> <p>"SINCE, therefore, it was needful that this matter should be rectified, so that we might have nothing in common with that nation of parricides who slew their Lord; and since that arrangement is consistent with propriety which is observed by all the churches of the western, southern, and northern parts of the world, and by some of the eastern also: for these reasons all are unanimous on this present occasion in thinking it worthy of adoption. And I myself have undertaken that this decision should meet with the approval of your Sagacities, in the hope that your Wisdoms will gladly admit that practice which is observed at once in the city of Rome, and in Africa; throughout Italy, and in Egypt; in Spain, the Gauls, Britain, Libya, and the whole of Greece; in the dioceses of Asia and Pontus, and in Cilicia, with entire unity of judgment. And you will consider not only that the number of churches is far greater in the regions I have enumerated than in any other, but also that it is most fitting that all should unite in desiring that which sound reason appears to demand, and in avoiding all participation in the perjured conduct of the Jews.* In fine, that I may express my</p> <p>* Valesius explains this as referring to the conduct of the Jews in professing to acknowledge God as their king, and yet denying Him by saying, "We have no king but Cæsar."</p>	
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Oxford English Dictionary, 1888

<p>Thou (ðəu), <i>pers. pron., 2nd sing. nom.</i> Forms: 1-3 ðu, 1-5 þu, (2-3 tu, tu, -te), 3 (þe, þeou), þhu, 3-5 pou, 3-6 thu, (4 pou3), 4-5 pow, (-tow), 4-6 thow, 4, 6 (9 <i>dial.</i>) th-, th-, (5 thowe), 4-thou. (<i>Mod. dial.</i> thau, thaw, thah, tha; theau, theow, thoo, thu; tau, taw, ta, tay; teau, teaw, teu, too, tou, tow; doo, dou, du, etc.: see <i>Eng. Dial. Dict.</i>) [<i>OE.</i> ðū, þū; <i>Com. Teut.</i> and <i>Indo-Eur.</i>; = <i>OFris.</i> thū (<i>du</i>), <i>OS.</i> thū (<i>MDu.</i>, <i>MLG.</i>, <i>LG.</i> <i>du</i>), <i>OHG.</i> dū (<i>MHG.</i>, <i>Ger. du</i>), <i>ON.</i> þú (<i>Norw.</i>, <i>Sw.</i>, <i>Da. du</i>), <i>Goth.</i> þu: = <i>OTeut.</i> þū = <i>pre-Teut.</i> tū: = <i>L.</i> tu, <i>Ir.</i> tu, <i>Welsh</i> ti, <i>Gr.</i> σύ, <i>Doric</i> τύ, <i>Lith.</i> tu, <i>OSlav.</i> ty, <i>Skr.</i> tva-m. The oblique cases, and the possessive, are formed on a stem þe- = <i>pre-Teut.</i> te-: see THEE, THINE. The pl. YE, in <i>OE.</i> gē, is from a different root, to which also belonged a dual ȝit, ȝit, 'ye two', still used after 1200 in <i>ME.</i> The acc. and dat. sing. were levelled in <i>OE.</i> under the dat. form: see THEE. The <i>OE.</i> genitive was identical in form with a possessive adj. þin: see THINE, THY. The paradigm of thou is therefore as follows:</p> <table border="1"> <tr> <th colspan="3">Old English.</th> </tr> <tr> <td></td> <th>SINGULAR.</th> <th>DUAL.</th> </tr> <tr> <td><i>Nom.</i></td> <td>þú, þu</td> <td>ȝit</td> </tr> <tr> <td><i>Acc.</i></td> <td>þec; þe, þe</td> <td>incit; inc</td> </tr> <tr> <td><i>Dat.</i></td> <td>þe, þe</td> <td>inc</td> </tr> <tr> <td><i>Gen. Poss. Pron.</i></td> <td>þin</td> <td>incer</td> </tr> <tr> <td></td> <th>PLURAL.</th> <td></td> </tr> <tr> <td></td> <td>zē, zē, zic</td> <td></td> </tr> <tr> <td></td> <td>ēowic; ēow</td> <td></td> </tr> <tr> <td></td> <td>(iuh, iuh)</td> <td></td> </tr> <tr> <td></td> <td>ēow</td> <td></td> </tr> <tr> <td></td> <td>ēower</td> <td></td> </tr> </table> <table border="1"> <tr> <th colspan="3">Middle English.</th> </tr> <tr> <td></td> <th>SINGULAR.</th> <th>DUAL.</th> </tr> <tr> <td><i>Nom.</i></td> <td>þu, þou, þow</td> <td>ȝit, ȝet</td> </tr> <tr> <td><i>Dat. Acc.</i></td> <td>þe, þec</td> <td>inc, ȝinc, ȝunc</td> </tr> <tr> <td><i>Gen.</i></td> <td>þin</td> <td>inker, ȝunker, unker</td> </tr> <tr> <td><i>Poss. Pron.</i></td> <td>þin, þi</td> <td>inker, ȝunker, unker</td> </tr> <tr> <td></td> <th>PLURAL.</th> <td></td> </tr> <tr> <td></td> <td>ȝe, ȝie, yhe, ye</td> <td></td> </tr> <tr> <td></td> <td>eow, eou, ou,</td> <td></td> </tr> <tr> <td></td> <td>ow, ȝiu, ȝu,</td> <td></td> </tr> <tr> <td></td> <td>ȝou, yhu(etc.)</td> <td></td> </tr> <tr> <td></td> <td>eower, eour,</td> <td></td> </tr> <tr> <td></td> <td>ower, ȝure,</td> <td></td> </tr> <tr> <td></td> <td>ȝoure</td> <td></td> </tr> </table> <table border="1"> <tr> <th colspan="3">Modern English.</th> </tr> <tr> <td></td> <th>SINGULAR.</th> <th>DUAL.</th> </tr> <tr> <td><i>Nom.</i></td> <td>thou</td> <td>(<i>obs.</i>)</td> </tr> <tr> <td><i>Dat. Acc.</i></td> <td>thee</td> <td>"</td> </tr> <tr> <td><i>Poss. (absol.)</i></td> <td>thine</td> <td>"</td> </tr> <tr> <td><i>Pron. (adj.)</i></td> <td>thy</td> <td>"</td> </tr> <tr> <td></td> <th>PLURAL.</th> <td></td> </tr> <tr> <td></td> <td>ye, you</td> <td></td> </tr> <tr> <td></td> <td>you</td> <td></td> </tr> <tr> <td></td> <td>yours</td> <td></td> </tr> <tr> <td></td> <td>your.</td> <td></td> </tr> </table>	Old English.				SINGULAR.	DUAL.	<i>Nom.</i>	þú, þu	ȝit	<i>Acc.</i>	þec; þe, þe	incit; inc	<i>Dat.</i>	þe, þe	inc	<i>Gen. Poss. Pron.</i>	þin	incer		PLURAL.			zē, zē, zic			ēowic; ēow			(iuh, iuh)			ēow			ēower		Middle English.				SINGULAR.	DUAL.	<i>Nom.</i>	þu, þou, þow	ȝit, ȝet	<i>Dat. Acc.</i>	þe, þec	inc, ȝinc, ȝunc	<i>Gen.</i>	þin	inker, ȝunker, unker	<i>Poss. Pron.</i>	þin, þi	inker, ȝunker, unker		PLURAL.			ȝe, ȝie, yhe, ye			eow, eou, ou,			ow, ȝiu, ȝu,			ȝou, yhu(etc.)			eower, eour,			ower, ȝure,			ȝoure		Modern English.				SINGULAR.	DUAL.	<i>Nom.</i>	thou	(<i>obs.</i>)	<i>Dat. Acc.</i>	thee	"	<i>Poss. (absol.)</i>	thine	"	<i>Pron. (adj.)</i>	thy	"		PLURAL.			ye, you			you			yours			your.		<p>Thou (ðəu), <i>v.</i> [<i>f.</i> THOU <i>pron.</i>] To use the pronoun 'thou' to a person: familiarly, to an inferior, in contempt or insult, or as done (formerly universally, now less frequently) on principle by Quakers: cf. note to THOU <i>pers. pron.</i> 1. Often in phr. to thou and thee, to thee and thou: cf. also THEE <i>v.</i> 2 a. trans. b. intr. (or <i>absol.</i>). Hence THOUING <i>vbl. sb.</i> (Cf. THOWT <i>v.</i>)</p> <p>a. <i>c.</i> 1440 <i>Promp. Parv.</i> 492/1 <i>Thowtyn</i>, or seyn thow to a mann (<i>A. thowyn</i> or sey þu), <i>two.</i> 14. <i>Voc.</i> in <i>Wr. Wulcker</i> 618/7 <i>Two</i>, to thuy. <i>c.</i> 1450 in <i>Aungier Syon</i> (1840) 297 None of hyghenese schal thou another in spekyng. <i>c.</i> 1530 <i>Hickscorner</i> (1905) 149 <i>Avant</i>, <i>cattiff</i>, dost thou thou me! I am come of good kin I tell thee! 1564-78 <i>Bulleyn Dial. agst. Pest.</i> (1888) 5 He thous not God, but you[s] hym. 1603 <i>Core</i> in <i>Hargrave State Trials</i> (1776) I. 216 All that Lord Cobham did was by thy instigation, thou viper; for I thou thee, thou Traitor! 1664 <i>Pepys Diary</i> 11 Jan., She [a Quakeress] thou'd him [the king] all along. 1682 <i>R. Ware Foxes & Firebrands</i> II. 103 He. Quaker-like, thou'd and thee'd Oliver. 1805 <i>tr. Lafou-</i></p> <p>b. 3-5 þei, þey, 4 þei3h, 4-5 þey3, þeyh, þei3, thegh, thei, 5 þei3t, thoigh (e), they (the). Also 3 paih, paiz, payh, pay3, pay, 4 pai. <i>c.</i> 888 <i>K. Ælfred Boeth.</i> XIX. § 1 <i>Hu</i> neara þære eorðan stede is, þeah heo us rum þince. <i>c.</i> 950 <i>Lindisf. Gosp.</i> Mark xiv. 29 ȝif we ȝeah alle ȝeondspyrand see. <i>ah. næfre ic.</i> — <i>John</i> iv. 2 <i>Dæch</i> se hælend ne fuluade. 971 <i>Blickl. Hom.</i> 37 <i>Peah</i> [see <i>B. I.</i>]. <i>Ibid.</i> 55 <i>þeh</i> he ȝeornlice ȝehyre þa word. <i>c.</i> 1175 <i>Lamb. Hom.</i> 77 He [Christ] nis nawiht alle monne lauerd, þech alle men bon on his onwald. <i>c.</i> 1200 <i>Vices & Virt.</i> 9 <i>þei</i> me niede me to ðan aȝe, me ne net me noht te forswerigen, ac soð te seggen of ðan ðe ic am bicleped. <i>c.</i> 1200 <i>Trin. Coll. Hom.</i> 83 <i>þeh</i> [see <i>B. II.</i> 4]. <i>Ibid.</i> 159 <i>Al þat</i> man doð. . . þei3 hie ben don ec for godes luue. <i>c.</i> 1200 <i>Ormin</i> 395 <i>þatt</i> te33. . . sinndenn þohh swa þehh i þohht. <i>c.</i> 1205 <i>LAY.</i> 13002 He þus saide, soð þah [c. 1275 <i>þoh</i>] hit nære. <i>Ibid.</i> 22736 <i>Wunder þah</i> [c. 1275 <i>þeh</i>] hit þunche. <i>c.</i> 1290 <i>S. Eng. Leg.</i> I. 260/148 <i>þei</i> he fader and moder a-slouȝ. <i>c.</i> 1350 <i>Will. Palerne</i> 689 <i>As þei3h</i> he ȝyled were. 1387 <i>TREvisa Higden</i> (Rolls) I. 213 <i>þey3</i> þou nygh all fallynge be. <i>c.</i> 1394 <i>P. Pl. Crede</i> 69 <i>þei3</i> his felawes fayle good. 1398 <i>TREvisa Barth. De P. R.</i> III. iii. (Tollem. MS.), <i>þey</i> [<i>L. quantus</i>] þe soule be onid to a body. <i>c.</i> 1400 <i>Brut</i> 49 <i>As þei3t</i> Vortiger hade nouȝt wiste þerof. 1400 in <i>Roy. & Hist. Lett. Hon. IV</i> (Rolls) 38 <i>Thegh</i> <i>John</i> Welle hath doon as thu aboven has certefied. <i>c.</i> 1425 <i>Seven Sag.</i> (P.) 1741 He loved hit wel, the hit were bad. <i>a.</i> 1450 <i>Le Morte Arth.</i> 1985 What wondyr theighe hys herte were wo. <i>c.</i> 1450 <i>LOVELICH Grail</i> IV. 298 <i>As they</i> alle they in the world hadde ben there. <i>c.</i> 1205 <i>LAY.</i> 2513 <i>þaih</i> he bere ræd gold. <i>c.</i> 1250 <i>Hymn Virgin</i> 62 in <i>Trin. Coll. Hom.</i> 257 <i>Beter</i> ne miȝte he þai3 he wolde. 1297 <i>R. Glouc.</i> (Rolls) 3284 <i>þei</i> [<i>v. r. þay</i>] 30 were wif.</p> <p>β. 1-3 þah (3 tah), 2 pach, þah3, 3-4 pa3, 5 pagh, thaz, thaghe, thazhe; 2-5 þau, 3 pa3, 3-4 pauh (tauh), 4-5 pau3, paw, 5 pawe, thau. <i>c.</i> 950 <i>Lindisf. Gosp.</i> Luke xviii. 4 <i>Ðah</i> god ne ondrede ic ne monno sceomizo. <i>c.</i> 1175 <i>Lamb. Hom.</i> 15 <i>þah</i> [see <i>B. II.</i> 2]. <i>Ibid.</i> 147 <i>þah</i> his likame swiche pine ne þole. <i>c.</i> 1205 <i>LAY.</i> 244 <i>þa</i> com his lifes ende, lað þah him were. <i>a.</i> 1225 <i>St. Marher.</i> 4 <i>Freo</i> wummon ich am ant tah godes þeowe. <i>a.</i> 1240 <i>Urreisan</i> in <i>Cott. Hom.</i> 203 [He] beied adun toward þe his. . . heued, ase þah [<i>v. r. Ibid.</i> 189 <i>þah</i>] he seide [etc.]. <i>a.</i> 1250 <i>Owl & Night.</i> 1274 <i>þah</i> he habbe neole. <i>c.</i> 1320 <i>þau3</i> [see <i>B. I.</i>]. 1340 <i>þaz</i> [see <i>B. II.</i> 3]. 1362 <i>LANGL. P. Pl. A.</i> 1. 132 <i>No dedly sunne</i> to do dyȝe þau3 þou sholdest. <i>c.</i> 1420 <i>Sir Amadace</i> xxviii, <i>Quat</i> wundur were hit, thazhe him were wo? 1426 <i>AUDELAY Poems</i> 15 <i>Thaz</i> <i>Kayme</i> his borne broder were cursid. <i>a.</i> 1450 <i>Mvrc Par. Pr.</i> 91 <i>And thaghe</i> þe chylde bote half be bore.</p> <p>γ. 3 (<i>Orm.</i>) þohh (tohh), 3-4 poh (poch, 3 þoh3), 4 þo3, phoh, pho, pouh, pouzh, pouh3, bowh, bowgh, 4-5 bow2, bou2, -e. bou, boh.</p>
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CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous
 Note: Assume all dates as close approximations.

42 Thees and Thous

The screenshot shows a web browser window with the URL <https://av1611.com/kjbp/blog/video-what-about-the-thees-and-thous/>. The page content includes:

- A closer look at Thou (etc.), history in English
 - This information comes from the [Oxford English Dictionary \(Second Edition\)](#).
 - Singular vs. Plural
 - Thee, Thou, Thy, Thine = Singular**
 - You, Ye, Your, Yours = Plural**
 - Thou and its cases thee, thine, and thy were ordinary speech in Old English (pre-12th century)
 - Became archaic during Middle English (pre-15th century)
 - Use of Thee (etc.) to indicate singular was no longer the common purpose of the word by Modern English (15th century)
 - Thee (etc.) was dropped by English speakers and writers before even Wycliffe's and Tyndale's English translations.
- Thou (etc.) Revived by Bible Translators
 - Biblical Greek and Hebrew maintain a clear distinction between singular and plural personal pronouns and adjectives.
 - Tyndale's translation (early 16th century) maintained this Holy Ghost inspired distinction.
 - He used Thee (etc.) for singular.
 - He used You (etc.) for plural.
 - Tyndale used words archaic even by 16th century standards in order to faithfully translate Scripture.
 - The Authorized King James Bible is the seventh translation (from original languages) to retain the use of these archaic words in order to properly translate Scripture.
 - Wycliffe's translated of the Latin Vulgate (14th century) did this too. As the OED makes clear, these words were already uncommon by that point.

On the right side of the page, there is a list of dates from March 2014 to March 2018, and a 'Meta' section with links for 'Log in', 'Entries RSS', 'Comments RSS', and 'WordPress.org'.

43 Bible Verses Removed

The screenshot shows a web browser window with the URL www.av1611.org/biblevs.html. The page content includes:

BIBLE VERSES REMOVED
 by Tazzy Watkins

"... man shall not live by bread alone, but by EVERY WORD of God." Luke 4:4
 This tract and others are available in "printed" form. [To order printed tracts.](#)

Most people believe the new versions are just "harmless" updating of words and made easier to understand. **Nothing could be further from the Truth!**

Jesus Christ, in Luke 8:11-12, tells the parable of the sower and the seed.
"Now the parable is this: The seed is the word of God. . . then cometh the devil, and TAKETH AWAY the word out of their hearts, lest they should believe and be saved." Luke 8:11-12

The new versions "take away" complete verses from the words of God. And as with Eve (see Genesis 3:1), it's all done very subtle.
The average reader would never know it happened!

VERSE	T = Taken Away				F = Taken Away in Footnote			
	NIV	NASV	NKJV	RSV	NRSV	NCV	LIV	
Matt 12:47	F			T	F			
Matt 17:21	T	T	F	T	T	T	F	
Matt 18:11	T	T	F	T	T	T	F	
Matt 21:44	F			T	F	F		
Matt 23:14	T	T	F	T	T	T		
Mark 7:16	T	T	F	T	T	T	T	
Mark 9:44	T	T	F	T	T	T	T	
Mark 9:46	T	T	F	T	T	T	T	
Mark 11:26	T	T	F	T	T	T	T	
Mark 15:28	T	T	F	T	T	T	F	
Mark 16:9-20	F	F	F	T	F	F	F	
Luke 17:36	T	T	F	T	T	T		
Luke 22:43	F	F	F	T	F			
Luke 22:44	F	F	F	T	F			
Luke 23:17	T	T	F	T	T	T	T	
Luke 24:12		F		T	F			
Luke 24:40		T		T	F			
John 5:4	T	T	F	T	T	T	F	
John 7:53 - 8:11	F	F		T	F	F	F	
Acts 8:37	T	T	F	T	T	T	F	

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous
 Note: Assume all dates as close approximations.

44 Bible Version Comparison

Bible Version Comparison Chart

www.av1611.org/biblecom.html

BIBLE VERSION COMPARISON

by Terry Watkins

"...ye have perverted the words of the living God..." Jeremiah 23:36

This tract and others are available in "printed" form. [To order printed tracts.](#)

The following table lists 300 verses that have been changed in the seven most popular versions.

THE SEVEN MOST POPULAR VERSIONS			
NI	New International Version	NAS	New American Standard Version
NKJ	New King James Version	RS	Revised Standard Version
NRS	New Revised Standard Version	LB	The Living Bible
NC	New Century Version		

VERSE	DESCRIPTION OF CHANGE	CHANGE IN...
Matt. 1:25	REM "Firstborn"	NI, NAS, RS, NRS, LB, NC
Matt. 5:22	REM "without a cause"	NI, NAS, RS, NRS, LB, NC
Matt. 5:44	REM 12 WORDS "bless them that curse you..."	NI, NAS, RS, NRS, LB, NC
Matt. 6:13	REM LAST 14 WORDS (For thine is the kingdom...)	NI, NAS, RS, NRS, LB, NC
Matt. 6:27	CHG "cubit to his stature" TO "hour to his life" et. al.	NI, NAS, RS, NRS, LB, NC
Matt. 6:33	REM "of God"	NI, NAS, RS, NRS, LB, NC
Matt. 8:29	REM "Jesus"	NI, NAS, RS, NRS, LB, NC
Matt. 9:13	REM "to repentance" (see also Mark 2:17)	NI, NAS, RS, NRS, LB, NC
Matt. 11:23	REM hell	NI, NAS, NKJ, RS, NRS, NC
Matt. 12:6	REM "one greater" TO "something greater"	NAS, RS, NRS, NC
Matt. 12:35	REM "of the heart"	NI, NAS, RS, NRS, NC
Matt. 12:40	CHG "whale" TO "fish", sea monster	NI, NAS, NKJ, NRS, LB, NC
Matt. 12:47	REM ENTIRE VERSE	NI, RS, NRS,
Matt. 13:51	REM "Lord"	NI, NAS, RS, NRS, LB, NC
Matt. 15:8	REM "draweth nigh unto me with their mouth"	NI, NAS, RS, NRS, LB, NC
Matt. 16:3	REM "o ye hypocrites"	NI, NAS, RS, NRS, LB, NC
Matt. 16:18	REM hell	NI, NAS, NKJ, RS, NRS, NC
Matt. 16:20	REM "Jesus"	NI, NAS, RS, NRS, LB, NC
Matt. 17:21	REM ENTIRE VERSE	NI, NAS, RS, NRS, NC
Matt. 18:11	REM ENTIRE VERSE (key verse)	NI, NAS, RS, NRS, NC
Matt. 18:26	REM and worshipped him (for Jesus)	NI, NAS, NKJ, RS, NRS, NC
Matt. 19:9	REM LAST 11 WORDS	NI, NAS, RS, NRS, LB, NC
Matt. 19:17	CHG "Why callest thou me good" TO "Why do you ask me about what is good"	NI, NAS, RS, NRS, NC
Matt. 19:17	REM "God"	NI, NAS, RS, NRS
Matt. 20:7	REM "and whatsoever is right that shall ye receive"	NI, NAS, RS, NRS, LB, NC
Matt. 20:16	REM "for many be called but few chosen"	NI, NAS, RS, NRS, LB, NC

45 Bible Words Removed

<Bible Words Removed from New

www.av1611.org/biblewr.html

BIBLE WORDS REMOVED

by Terry Watkins

"...man shall not live by bread alone, but by EVERY WORD of God." Luke 4:4

This tract and others are available in "printed" form. [To order printed tracts.](#)

Most people believe the new versions are just "harmless" updating of words and made easier to understand.
Nothing could be further from the Truth!

The new versions "take out" and "add" thousands of words. And as with Eve (see Genesis 3:1), it's all done very subtle.

The average reader would never know the difference!


Differs from the King James Bible in the New Testament							
	o = Omits			a = Adds			
	NKJV	NIV	NASV	NRSV	RSV	NCV	LIV
WORDS	o 2289	o 5219	a 3561	o 3890	o 6985	a 11114	a 17003
VERSES	0	o 16	o 17	o 18	o 25	o 16	o 7

The number of times 15 Major words differ from the King James Bible							
WORD	o = Omits	a = Adds			* = Word is Completely Removed		
	NIV	NASV	NKJV	RSV	NRSV	NCV	LIV
Christ	o 25	o 34	o 1	o 32	o 87	a 121	a 44
Lord	o 352	o 438	o 66	o 36	o 91	o 299	o 2368
Jesus	a 292	o 64	o 2	o 53	a 16	a 1098	a 293
God	o 468	o 87	o 51	o 111	o 138	a 803	a 452
Godhead	o 3 *	o 3 *	o 1	o 3 *	o 3 *	o 3 *	o 3 *
Lucifer	o 1 *	o 1 *		o 1 *	o 1 *	o 1 *	
devil(s)	o 80	o 82	o 81	o 82	o 80	o 74	o 87
hell	o 40	o 41	o 22	o 41	o 41	o 39	a 13
heaven	o 160	o 127	o 50	o 83	o 88	o 186	o 26
damned (able, ation)	o 15 *	o 15 *	o 15 *	o 15 *	o 15 *	o 15 *	o 7
blood	o 41	o 39	o 23	o 26	o 46	o 157	o 174
salvation	o 42	o 4	o 2	o 33	o 37	o 94	o 25
Word of God	o 8	o 2	o 1	o 3	o 8	o 31	o 27
Word of the Lord	o 25	o 2	a 4	o 2	o 3	o 217	o 236
Lord Jesus Christ	o 24	o 21		o 21	o 22	o 20	o 15

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"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous
 Note: Assume all dates as close approximations.

46 title page



G A I L R I P L I N G E R

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I owe an extraordinary debt of gratitude to my family, to Bryn Ayn for assistance in historical research, to friends in the Lord who have prayed and generously helped secure needed books, and most importantly to my Lord and Saviour, Jesus Christ.

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46 page 117-118

CHAPTER NINE • 117

THOU, THEE, THINE & YE

Singular and plural


- ◆ The words that begin with 'T' (Thou, Thee, Thy, and Thine) are singular and indicate only one person.
- ◆ The words that begin with 'Y' (Ye, You, and Yours) are plural and indicate more than one person.
- ◆ Remember that letters are often pictures. The 'T' is a singular stick; the 'Y' is more than one stick.

The NKJV, NIV, CEV, NRSV, NASB, and most new versions do not make these distinctions. The word 'you' is used in all cases. The actual Greek or Hebrew numbers (either singular or plural) are therefore not revealed.

New versions confuse many important theological truths because of this. Note just two simple examples. Jesus said to Nicodemus:

KJV	NIV et al.
John 3:7 "Marvel not that I say unto thee , Ye must be born again."	" You should not be surprised at my saying, You must be born again."

In the NIV the word 'you' is used for both the singular (thee) and the plural (Ye). The KJV is the only current version that clearly teaches that Jesus was not merely addressing Nicodemus alone. All men must be born again.

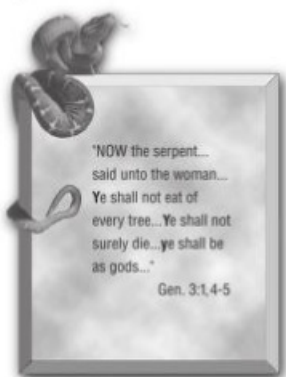
Additional example: 

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The second example is in Genesis 3. The serpent was the first to use the plural 'ye.' God speaks to the individual. (Remember, the KJV speaks of an individual as 'he;' the new inclusive versions use the plural 'them' instead, just like the serpent !)

KJV

"And the LORD God commanded the man, saying...**thou** shalt not eat of it...**thou** shalt surely die" Gen. 2:16-17



And the LORD God called unto Adam, and said unto him, Where art **thou**?...Hast **thou** eaten of the tree" Gen. 3:9-11

All new versions substitute "you" for the singular "thou" and the plural "ye" in this verse, thereby missing an important distinction.

⁴⁷ title page (see full chart freely downloaded from <http://www.thetorchbearerseries.com>, containing the references and scanned images of the references)

"The largest impediment to discovering truth; is the belief you already have it." – Anonymous

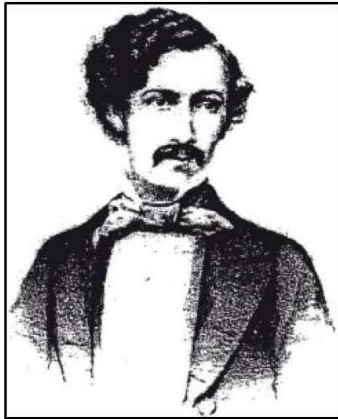
Codex Sinaiticus: Legitimate or Forgery? The Suspects

Why does it even matter?

Starting in 1881, Westcott and Hort abandoned the traditional text and created a new Greek text, which relied heavily upon newly discovered Codex Sinaiticus, along with previously discovered Vaticanus and Alexandrinus (both containing similar text to the Sinaiticus). Their new Greek text became the Greek *Nestle-Aland* and *UBS* textbooks used by most Catholic and Protestant translators today. This new text caused translators to doubt God's preserved words and doctrine, resulting in Bibles translated after 1881 to contain thousands of changes from the traditional text, including the removal of Mark 16:9-20 & John 7:53-8:11. (Also see *'Westcott and Hort - Occultists or Christians - You Decide'* by Peter D. Arvo)

Biblical understanding, careers, billions in book sales, and reputations are at stake!

Dr. Constantine Simonides
(Born 1823 – Died 1867)^{44, 28}
Confessed Perpetrator



Means: Yes – worked since childhood in a print shop reproducing ancient documents, and by age 14, was employed as a printing professional.⁴⁴ Highly trained in paleographical methods, ancient Greek/Syriac/Coptic/etc, and was a calligraphist.^{11, 12, 18, 28, 29} He was a sought after expert,¹⁶ and was the head of a university paleographical committee to examine antiquities.⁴⁴ He successfully fooled professionals across the world for years with previous fraudulent manuscripts^{4, 15, 35, 45} that were only discovered as a result of a chemical ink test⁴⁴ being conducted on a document. By the young age of 35, he had made dupes of the most distinguished scholars in the world.⁴⁴

Motive: Yes – money. He was arrested for selling forgeries of ancient manuscripts for an extremely high profit,⁴⁴ but for some cause was never prosecuted,⁴⁴ which was in stark contrast to other forgers who were sentenced to prison and fined (did he have friends in high places?).^{3, 44} In one case he demanded the sum of one million dollars, as reported in the *Severance, Kansas newspaper* dated November 7th 1890.⁴⁴

Opportunity: Yes – Dr. Simonides sold supposed ancient manuscripts to the same Leipsic University where Dr. Tischendorf worked,⁴ and was arrested, then released for unknown reasons.⁴⁴ He traveled to Constantinople, the same location in which the Emperor of Russia was later to print the copies from.^{23, 24, 25, 26, 44} Dr. Simonides was said to have died near Cairo, Egypt, which is where the Sinaiticus was edited by Dr. Tischendorf and where Dr. Tischendorf sent letters from about Sinaiticus.^{5, 6, 7, 8, 31}

Other Evidence: He was known to pre-place manuscripts then notify someone else to make the discovery to distract attention from himself.⁴⁴ Dr. Simonides publicly confessed to his involvement in creating Codex Sinaiticus^{13, 17, 18} and was working to publish proof while he was in Russia.⁴⁵ Before he could publish this proof, newspapers reported that he died under unusual circumstances, in that he died of leprosy in Alexandria, Egypt at 44 years old,^{28, 29, 30} or in the country of Albania per a newspaper obituary.⁴⁵

Dr. Constantine Tischendorf
(Born 1815 – Died 1874)
Suspected Accomplice



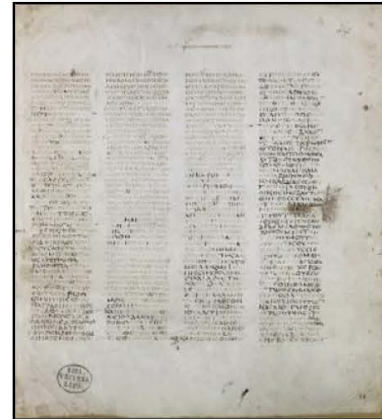
Means: Yes – worked as a professor verifying ancient manuscripts for Leipsic University,²³ and Dr. Simonides sold forgeries to them.³ Forged books of Uranios was to go from Dr. Simonides, to Leipsic University, and then to the King of Prussia, Dr. Tischendorf having once lived in Prussia as a guest.^{1, 3, 4, 44} He had strong Pope-Vatican^{21, 5} and Russian-Emperor support.^{5, 6, 7, 10, 13, 22, 23, 24, 25, 26, 27, 31}

Motive: Yes – money, fame, prestige. The discovery won Dr. Tischendorf accolades from the Vatican, universities, and the Emperor of Russia, who paid for his travels and gave Dr. Tischendorf 100 free copies of Sinaiticus.^{5, 6, 7, 10, 13, 21.5, 22, 23, 24, 25, 26, 27, 31} In a letter, Dr. Tischendorf implies that the discovery of Sinaiticus will cause the importance of the apocryphal books and the Vatican manuscript (Codex Vaticanus), to increase in importance, as well as the Septuagint (all containing non-scriptural text), creating incentive for support from the Church of Rome.^{5, 6, 7, 9, 10, 21.5, 23, 31, 33}

Opportunity: Yes – Although living in Leipsic, Germany, he was funded and sent by the Emperor of Russia "on a journey of scientific exploration"⁵ to try and discover ancient manuscripts. Dr. Tischendorf was the primary scholar to immediately date the manuscript to the 4th century, along with others that had previously been fooled by forgeries created by Dr. Simonides.^{5, 6, 7, 10}

Other Evidence: The discovery of Sinaiticus greatly bolstered the Roman Catholic stance on doctrine, and provided more weight to the ignored Roman Catholic Codex Vaticanus.^{10, 21} Conflicting reports on where Sinaiticus was found: At a convent in Cairo,^{8, 9} Mount Athos Monastery, Greece,¹⁸ or Saint Catherine's (South Sinai / Mount Sinai)^{9, 23, 24, 25, 26, 27, 31} Conflicting reports how it was obtained, even from Dr. Tischendorf: in a cloth in the steward's room,^{23, 24, 25, 26, 27} as a bundle of dusty parchments,³¹ in a waste-basket as scattered remains,^{31, 33} or brought by camel to him in Cairo.⁴⁶ Alexander II, Emperor of Russia, was of the Russian Eastern Orthodox Catholic Church - Roman Orthodox Patriarchate of Constantinople.²⁶

Codex Sinaiticus
(Discovered 1844 - March 15th 1859)⁵
Physical Evidence

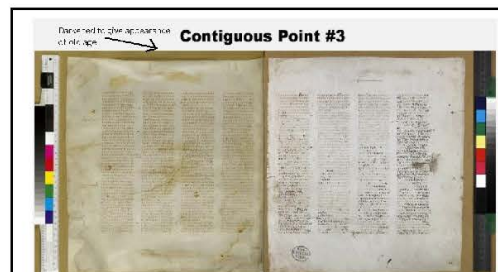


Dating Method Used: Paleographical – meaning someone visually analyzed the handwriting, quality of the line, form, spelling, material used, etc. and dates it based upon its legitimate appearance.

Tested for Forgery: No – never been tested. No chemical tests have been conducted to date the ink, which is against normal protocol for a suspected forgery. Dr. Tischendorf made notes and many corrections to copies and, "All this put everyone, **without seeing the original**, in the position to judge of the value and **age** of the document".^{21.5} The full Sinaiticus wasn't seen until 2009, when it was scanned and made available online.

Evidence of Tampering: Yes – some pages artificially darkened (see below image and sources), and other issues with the text.

Other Evidence: Manuscript scholars have said that no less than fourteen people have copied/edited Codex Sinaiticus, and that it appears that Codex Sinaiticus was more of a rough draft.³³ Codex Sinaiticus is said to have 1) Carelessness in guarding it, 2) ignorance in copying it, and 3) error in associating inspired and uninspired records together.³³ The Shepherd of Hermas MS created by Dr. Simonides appears to be the same MS miraculously found by Dr. Tischendorf, with both men stating that it is 2nd century A.D. and later matching the MS said to be found with the Sinaiticus.^{5, 6, 7, 8, 9, 10, 20, 24, 25, 26, 27, 31, 33, 34, 36, 37, 38, 39}



Source1: <http://www.sinaiticus.net>

Source2: <http://www.codex-sinaiticus.net>

You decide - Legitimate or Forgery?

Research Notes are available at the end of this document.

Much more evidence could have been presented in support of Codex Sinaiticus being a forgery, but we decided to only use 1800s newspaper reports here.

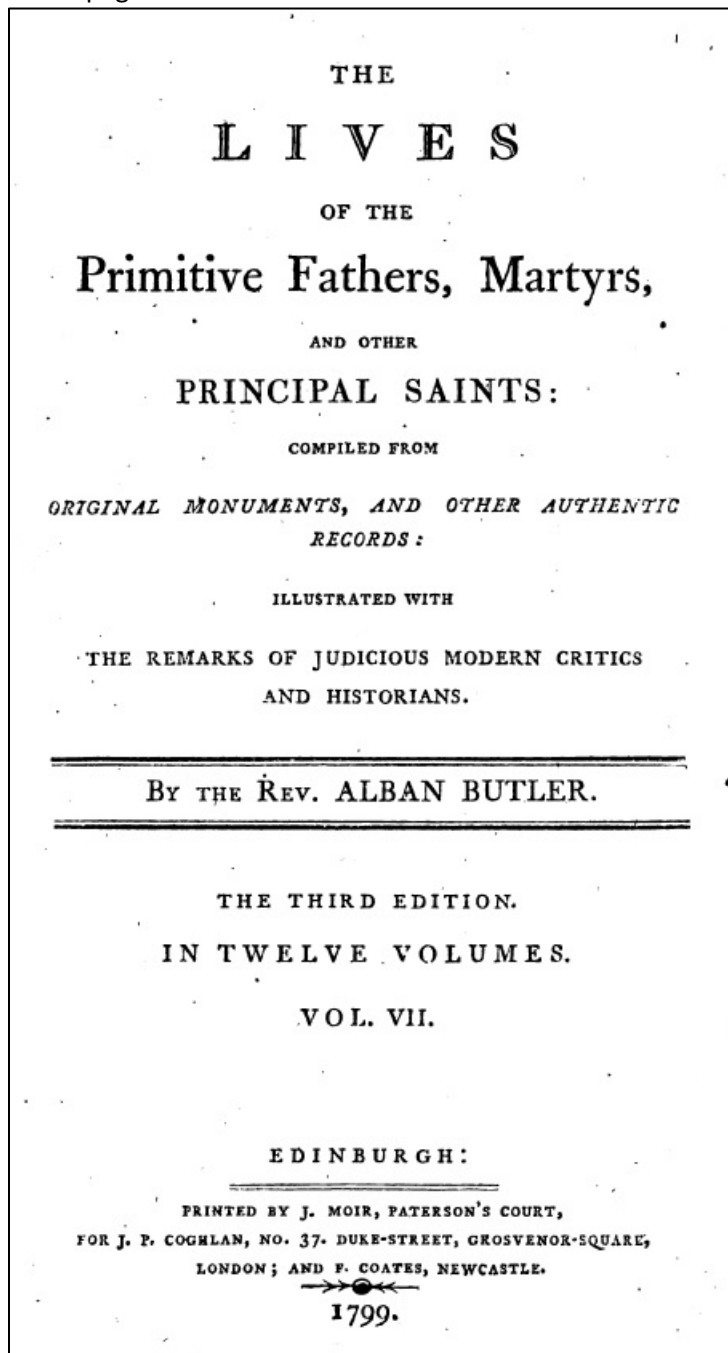
All credit, praise, honor, and glory belongs to our beloved God!

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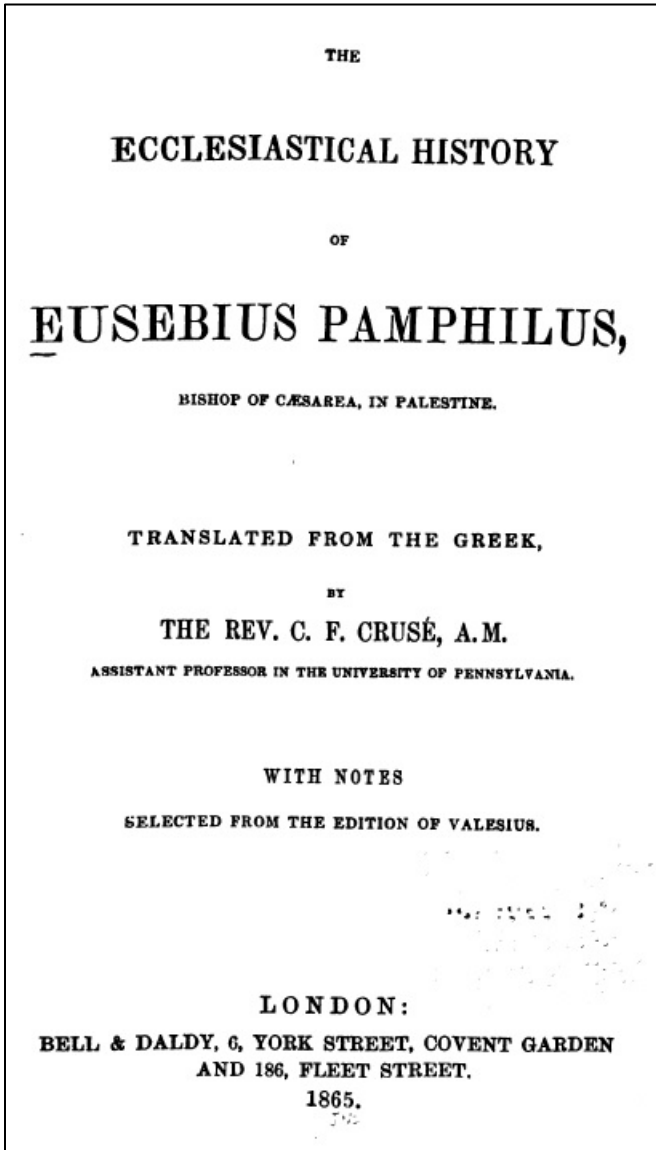
48 title page



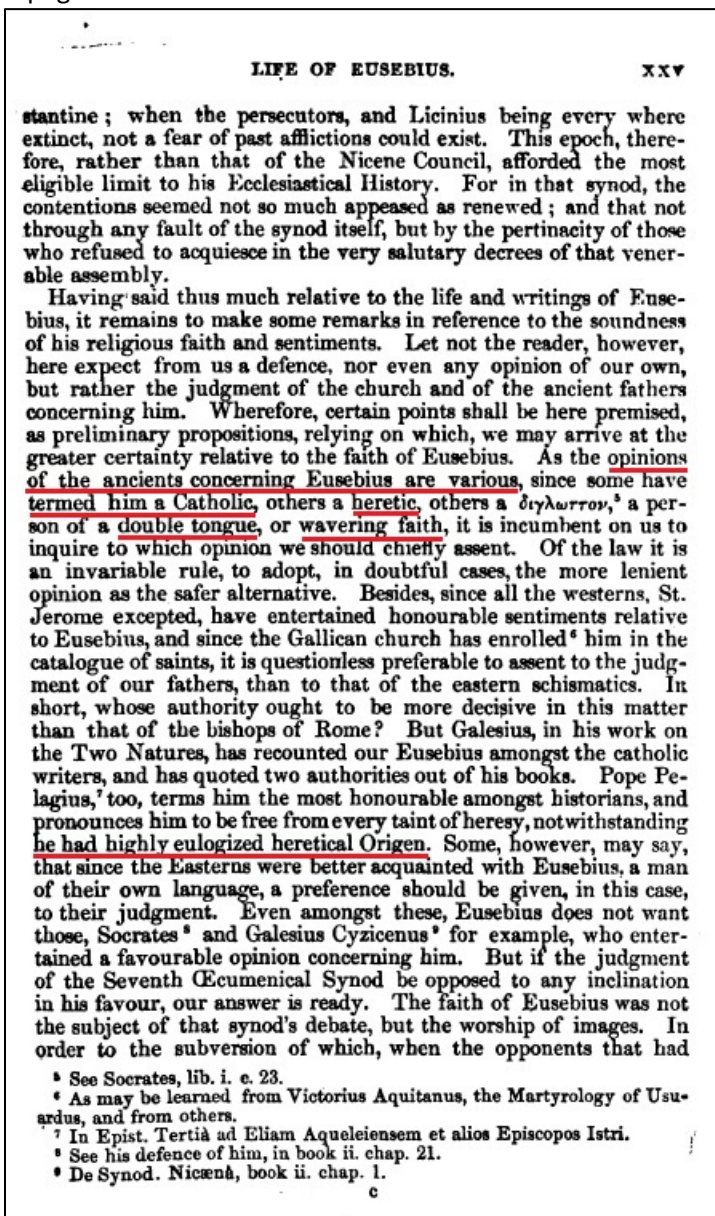
48 pages 209-210

<p><i>July 16.</i> S. EUSTATHIUS, B. G. 209</p> <p>Nice, zealously concurred with his fellow bishops to forbid, for the time to come, all removals of bishops from one see to another (2). The new patriarch distinguished himself in that venerable assembly by his zeal against Arianism. Soon after his return to Antioch, he held a council there to unite his church, which he found divided by factions. He was very strict and severe in examining into the characters of those whom he admitted into the clergy, and he constantly rejected all those whose principles, faith or manners, appeared suspected: among whom were several who became afterward ringleaders of Arianism. Amidst his external employs for the service of others, he did not forget that charity must always begin at home, and he laboured in the first place to sanctify his own soul. But, after watering his own garden, he did not confine the stream there, but let it flow abroad to enrich the neighbouring soil, and to dispense plenty and fruitfulness all around. He sent into other dioceses that were subject to his patriarchate, men, capable of instructing and encouraging the faithful. Eusebius, archbishop of Cæsarea in Palestine (which church was, in some measure, subject to Antioch) favoured the new heresy, in such a manner as to alarm the zeal of our saint (a). This raised a violent storm against him.</p> <hr/> <p>(2) Conc. Nicæn. Can. 15.</p> <p>(a) That prelate had been educated at Cæsarea, where he studied with St Pamphilius the martyr, whose name he afterward added to his own. He suffered imprisonment with him for the faith, about the year 309, but recovered his liberty without undergoing any severer trial, and was chosen archbishop of Cæsarea in 314. When Arius, in 320, retired from Alexandria into Palestine, having been deposed from the priesthood by St Alexander the year before, Eusebius of Cæsarea and some other bishops were imposed upon by him, and received him favourably. Hereupon Arius wrote to Eusebius of Nicomedia, whom he calls brother to the other Eusebius of Cæsarea. Eusebius of Nicomedia was at that time of an advanced age, and had great interest with Constantine, who, after the defeat of Licinius, kept his court some time at Nicomedia, as other emperors had done before him since Dioclesian had begun to reside in the East. This prelate was crafty and ambitious: his removal, procured by his intrigues, from his first see of Berytus to Nicomedia, seems to</p> <p style="text-align: center;">VOL. VII. P have</p>	<p style="text-align: center;">210 S. EUSTATHIUS, B. G. <i>July 16.</i></p> <p style="text-align: center;"><u>Eusebius of Nicomedia laid a deep plot with his Arian friends to remove St Eustathius from Antioch, who had attacked Eusebius of Cæsarea, and accused</u></p> <hr/> <p>have given occasion to the canon of the Nicene council, by which such translations were forbid. Notwithstanding which, in defiance of so sacred a law, he afterwards procured himself to be again translated to the see of Constantinople in 338, in the beginning of the reign of Constantius. The council of Sardica, in 347, confirmed the above mentioned Nicene canon under pain of the parties being deprived even of lay-communion at their death; but this arch-heretic died in 342. <u>He openly defended, not only the person, but also the errors of Arius:</u> subscribed the definitions of the Nicene council for fear of banishment; but three months after, being the author of new tumults, he was banished by Constantine, and after three years recalled, upon giving a confession of faith in which he declared himself penitent, and professed that he adhered to the Nicene faith, as Theodoret relates. By this act of dissimulation he imposed upon the emperor, but he continued by every base art to support his heresy, and endeavoured to subvert the truth. <u>Eusebius of Cæsarea held that see from 314, till his death in 339. He was always closely linked with the ringleaders of the heresy.</u> Nevertheless, the learned Henry Valois, in his Prolegomena to his translation of this author's <i>Ecclesiastical History</i>, pretends to excuse him from its errors, though he often boggled at the word Consubstantial. He certainly was so far imposed upon by Arius, as to believe that that heretic admitted the eternity of the Divine Word; and, in his writings, many passages occur which prove the divinity, and, as to the sense, the consubstantiality, of the Son, whatever difficulties he formed as to the word. On which account Ceillier and many others affect to speak favourably, or at least tenderly, of Eusebius in this respect, and are willing to believe that he did not at least constantly adhere to that capital error. Yet it appears very difficult entirely to clear him from it, though he may seem to have attempted to steer a course between the tradition of the church and the novelties of his friends. See Baronius ad an. 380, Witsasse, Nat. Alexander, and the late Treatise in folio, against the <u>Arian heresy</u>, compiled by a Maurist Benedictin Monk. Photius, in a certain work given us by Montfaucon, (<i>in Bibl. Coisiana</i>, p. 348.) roundly charges Eusebius with <u>Arianism and Origenism.</u></p> <p>Eusebius, whose conduct was so unconstant and equivocal, shines to most advantage in his works, especially those which he composed in defence of Christianity before the Arian contest arose. The first of these is his book against Hierocles, who, under Dioclesian, was a persecuting judge at Nicomedia, and afterward rewarded for his cruelty against the Christians with the government of Egypt. In a book he wrote he made Appollonius Tyanæus superior to Christ. But Eusebius demonstrates the history of this magician, written by Philostratus</p>
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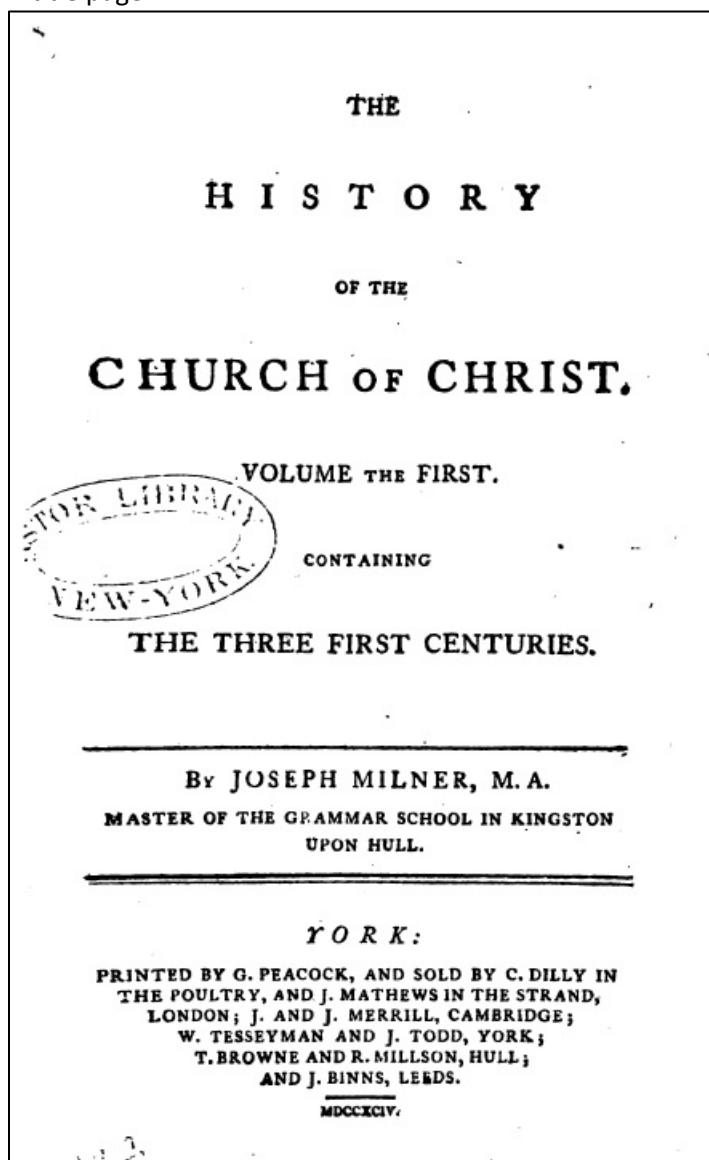
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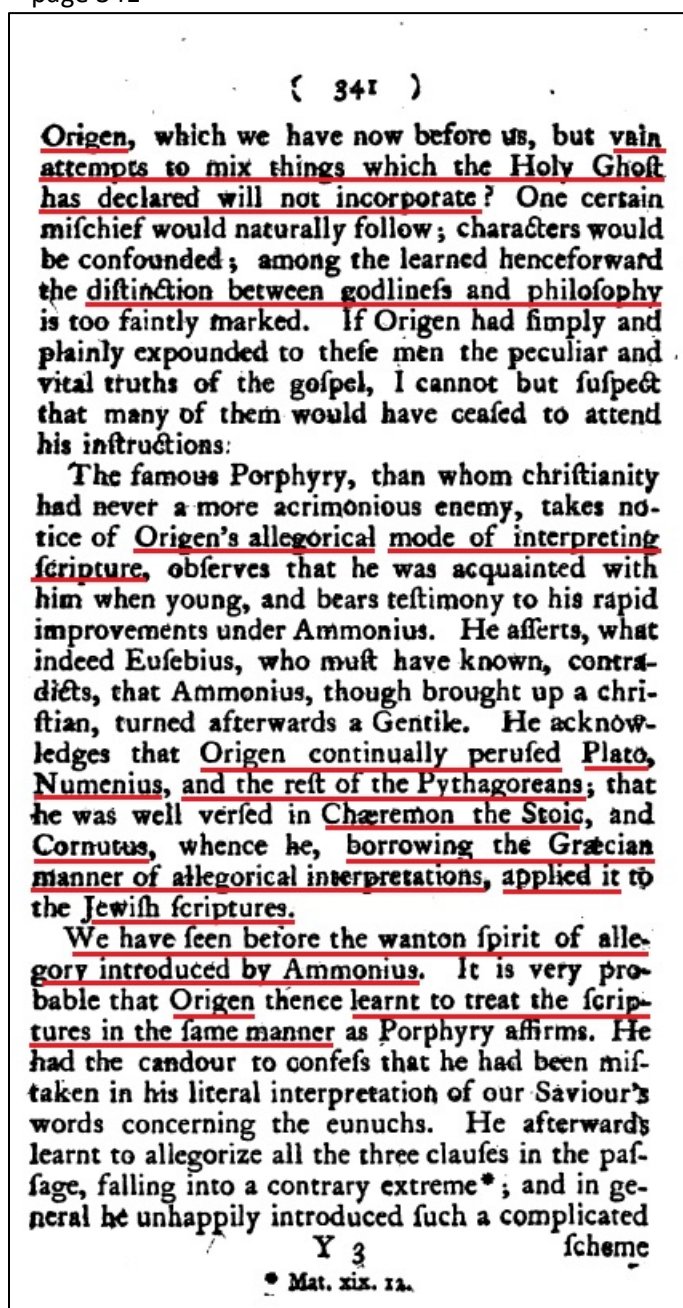
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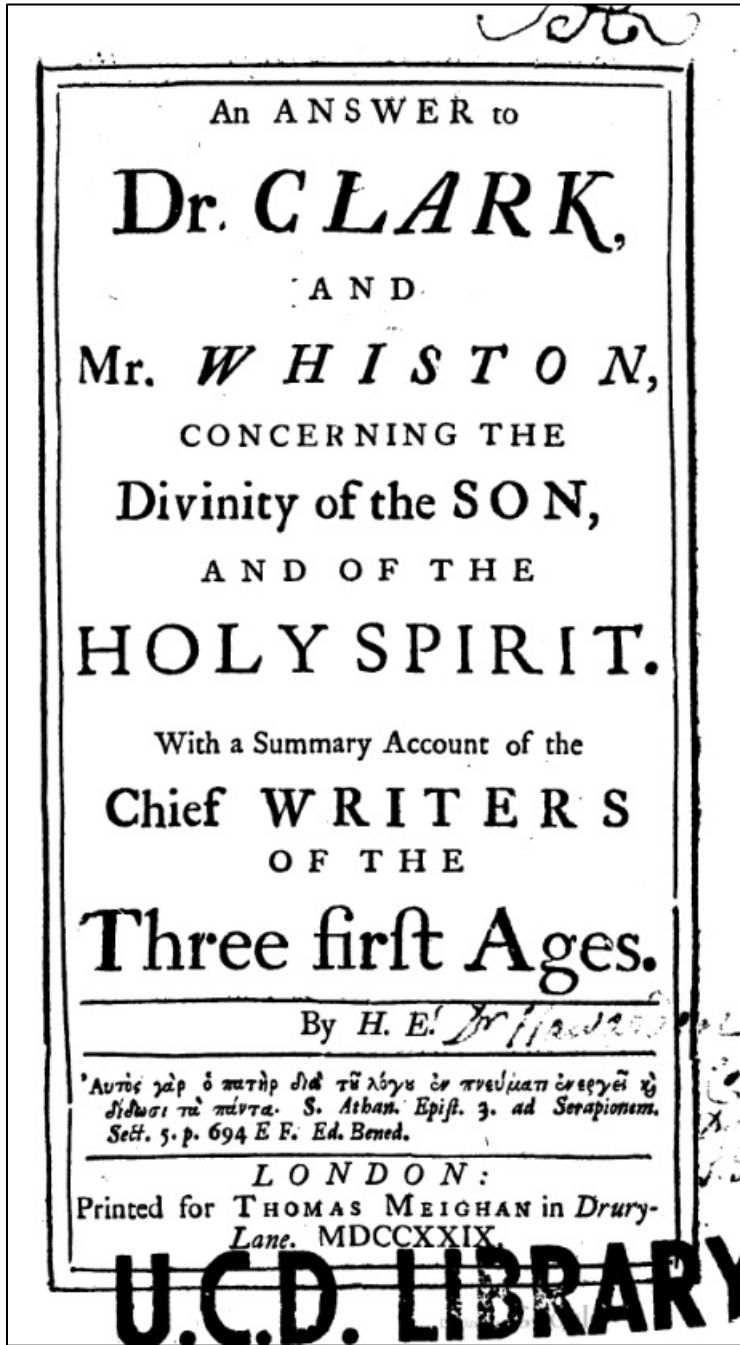
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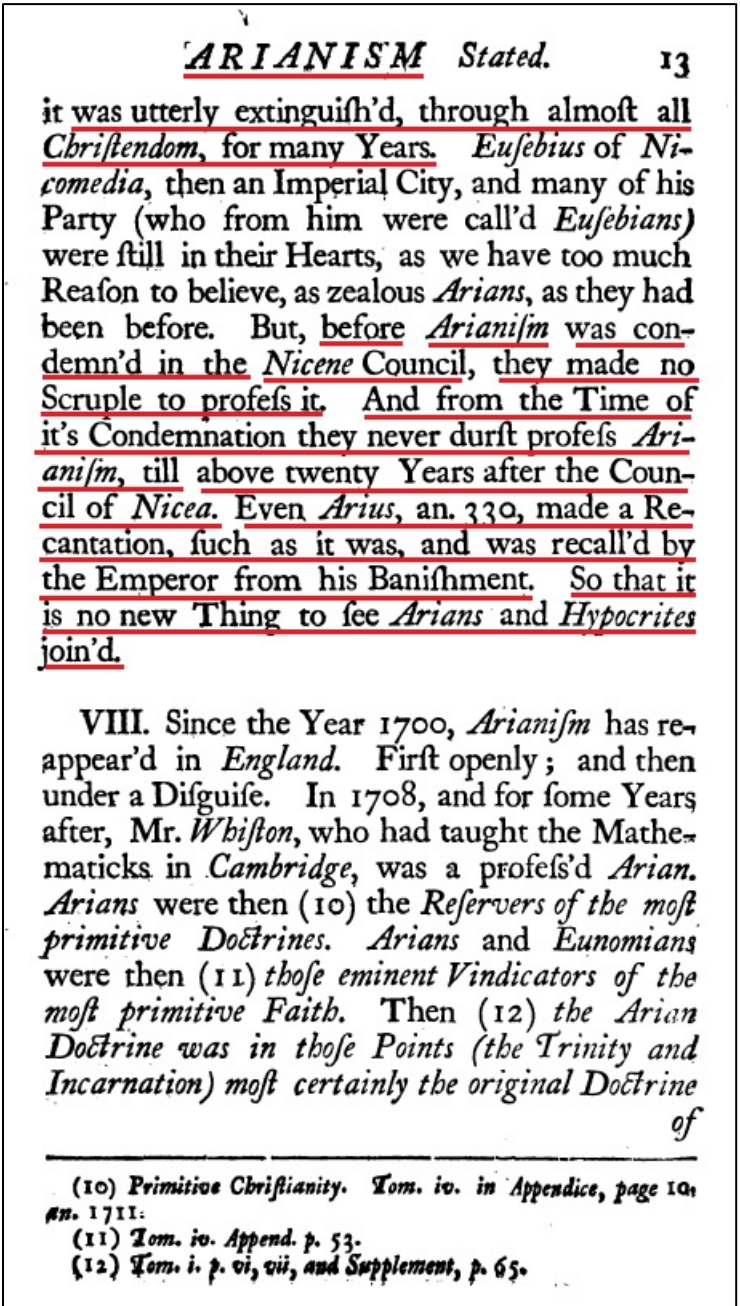
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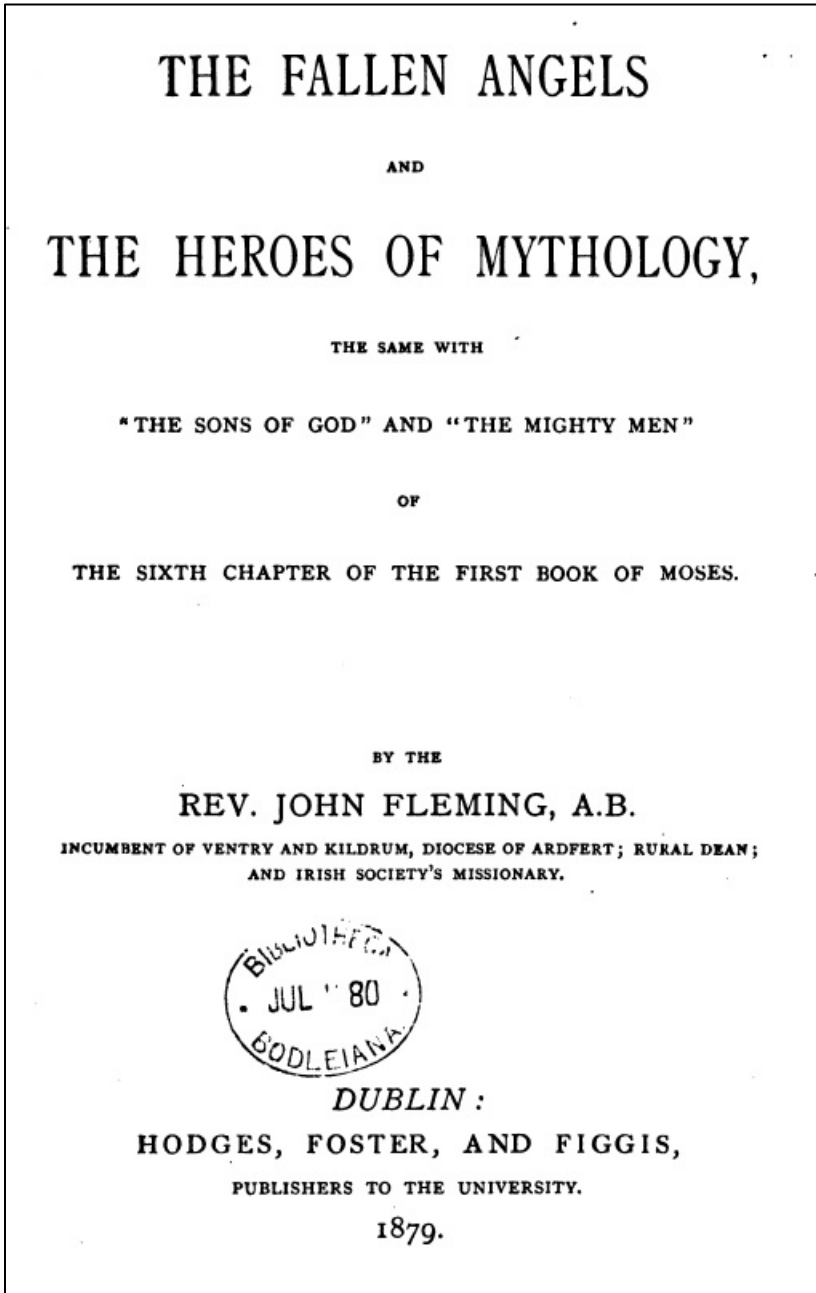
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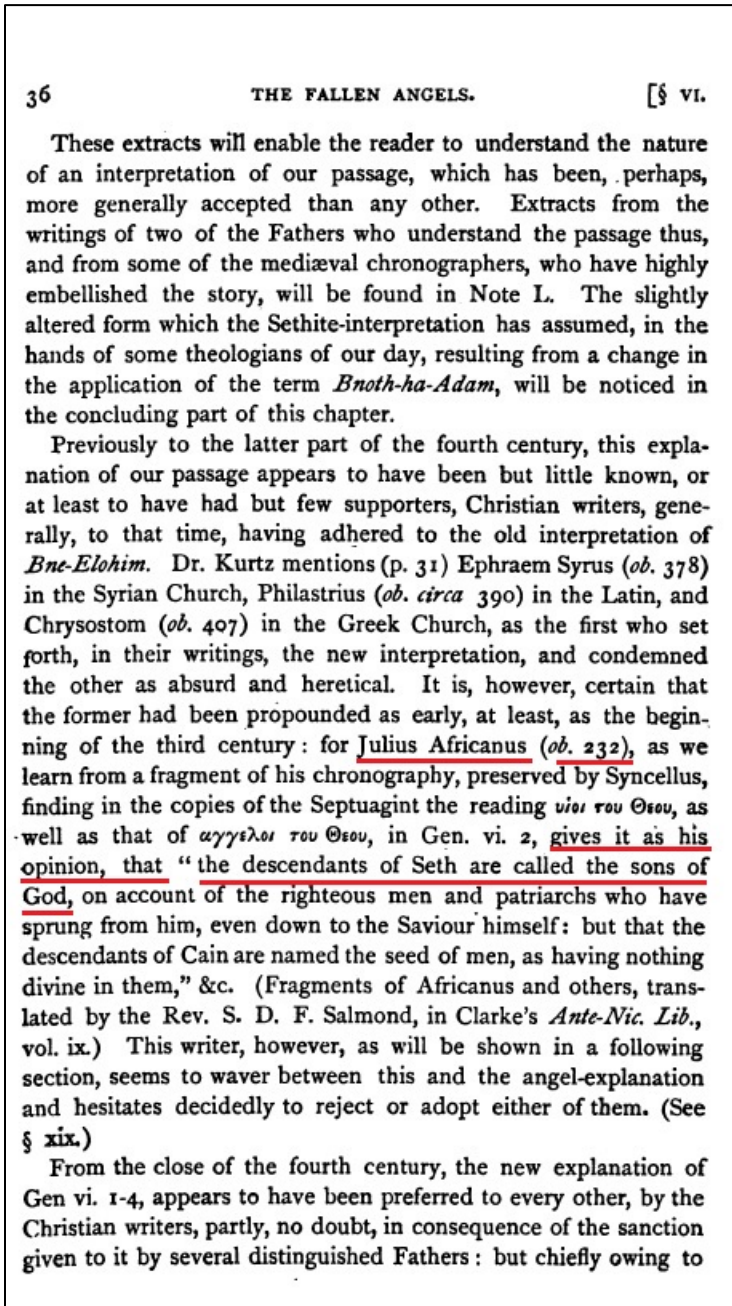
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§. x.] THE SETHITE-INTERPRETATION. 73

the women of the race of Cain; and the required antithesis then appeared—Sons of God, *i.e.*, pious Sethite men: Daughters of Men, *i.e.*, ungodly Cainite women.

This interpretation of Bnoth-ha-Adam, adopted by Christian writers, when the angel-explanation was abandoned, was the all but universally received one in the Church, for centuries, and has supporters still. The inconsistency, however, involved in taking בנות in different senses in verses 1 and 2, has been already (§. III.) noticed, and must have been apparent to all. "The supposition that the Sons of God were the sons of Seth, and the daughters of men (Heb. Adam) were the daughters of Cain, to whom great numbers of very beautiful women were born (it is supposed), has no foundation in Scripture: nay, it is against Scripture, for Seth was not God, and Cain was not Adam." (Rev. Theoph. Campbell, in *Irish Eccl. Gazette*, April, 1867.) Were the expression to be translated, as it might be, "Daughters of Adam," or, as Dr. Murphy renders it in his Translation, "Daughters of Man," it would perhaps be more likely to make, on the mind of the English reader, the impression which Moses assuredly meant to convey, namely, that the parties to these unlawful alliances were of earthly origin, on the one side, but not on the other: that the one were human beings, denizens of earth, the other, superhuman, belonging to another sphere.

Accordingly, some theologians, as Hengstenberg, Hävernick, C. F. Keil, perceiving the inconsistency referred to, have exchanged this interpretation for another, not open, as is imagined, to a similar objection. This modification of the Sethite-exposition has been alluded to (§ VI.), and may now be more fully explained. Dr. Keil, in his essay on our passage (*Zeit.*, p. 242), quoting the words of an opponent of the Sethite-interpretation, that "Bnoth-ha-Adam, in verse 2, cannot mean daughters of the family of Cain, inasmuch as, just before, in ver. 1, האדם is used to denote the whole human race, without any distinction"—pronounces the remark to be just, but observes that it had been long before made by supporters themselves of the Sethite view, and adduces in proof a passage from the *Dubia Vexata* (p. 61) of Augustus Pfeiffer—a treatise, we may add, on difficult passages of Scripture, printed at Dresden, in 1679. Dr. Keil remarks that

CHAPTER III.

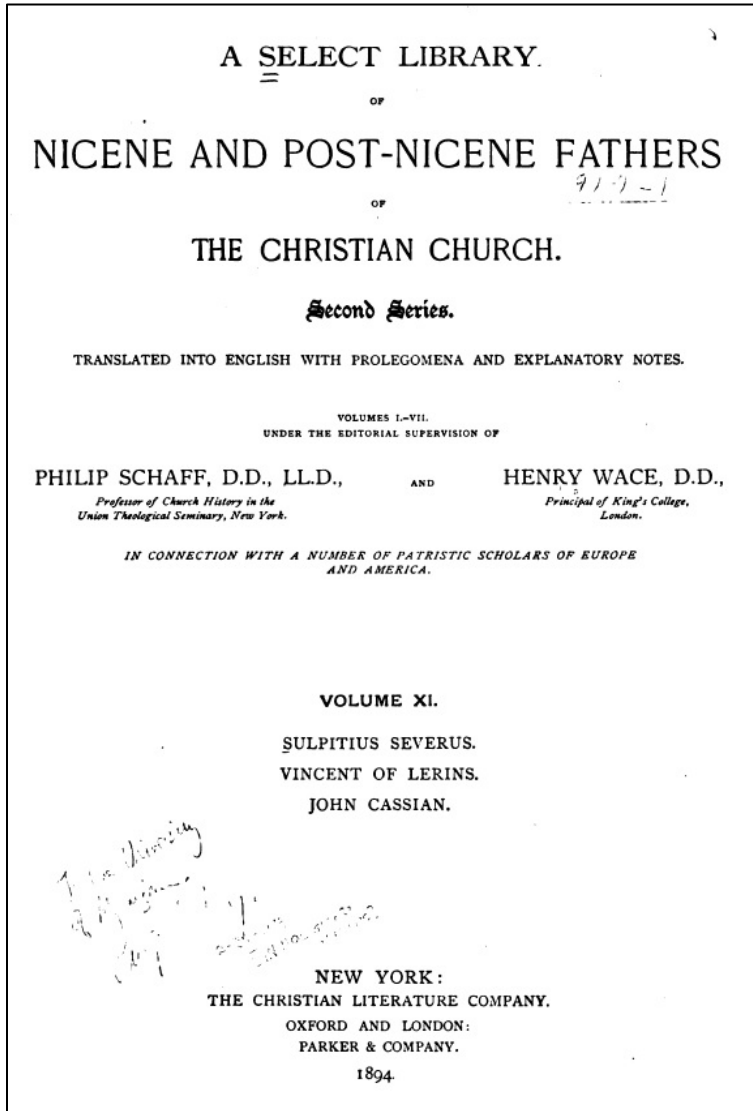
THE ANGEL-INTERPRETATION.

§ XII.—ALLEGED IMPOSSIBILITY.

OF the history of this, the oldest interpretation of our passage, some particulars may be gathered from the preceding pages. What further we may be able to impart on the subject, we reserve to the close of chapter iv. Should the arguments which have been, or may yet be, advanced in support of the angel-explanation, so weigh with the reader, as to incline him to believe in its correctness, the knowledge that this view was maintained by the ancient Jewish synagogue, by Hellenistic Jews at, and before, the time of our Saviour's sojourn on earth, and by the greater number of the early Christian writers—may serve to give confirmation to his belief. Meanwhile, we proceed to consider the grand objection urged against our view,—that which constitutes the real cause of its rejection by the many—namely, that we are not able to explain or comprehend how such an occurrence as that which we suppose could take place.

We have already examined, at some length, the Sethite-interpretation, and shown, as we cannot but think, sufficient reason for concluding it to be inadmissible. We took notice, in the first place, of the causes which led to its substitution for the old explanation of the passage—causes which induced theologians to disregard philological and exegetical considerations, in obedience to preconceived dogmatic views. We pointed out some reasons for doubting whether such distinctions, as those which the expositors assume, ever really existed between the Cainite and Sethite branches of the human family. We sought to prove that *Bne-ha-Elohim* and *Bnoth-ha-Adam* cannot have the significations which

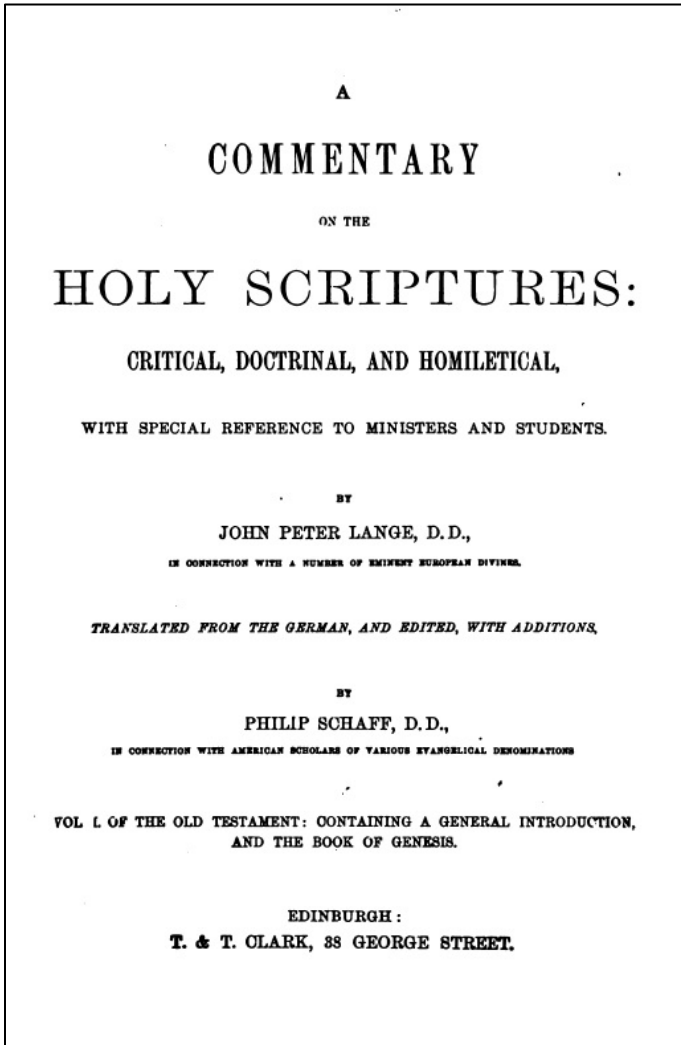
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<p>Cain, as the differ- ery clearly tells us, gat Seth, Seth begat a, but Cainan begat el begat Jared, Jared at Methuselah, Me- mech begat Noah.”⁸</p>	<p>and not only knew about the fury and poison of all kinds of beasts and serpents, but also dis- tinguished between the virtues of plants and trees and the natures of stones, and the changes of seasons of which he had as yet no expe- rience, so that he could well say: “The Lord</p>
<p>n Augustine (Tract, xxiv. in d this text as implying that the or he is a liar, and so is his as Abbot Serenus does below y a liar himself but the parent en. v. 4-30.</p>	<p>⁴ Gen. iv. 17-21. ⁵ In Gen. vi. 2 the MSS. of the LXX. fluctuate between ἄγγελοι τοῦ θεοῦ and υἱοὶ τοῦ θεοῦ. The interpretation of the passage which Cassian here rejects is adopted by Philo and Josephus, the book of Enoch, and several of the early fathers, including Justin Martyr, Tertullian, Clement of Alexandria, Lactantius and others. The explanation, which Cassian here gives, taking the “sons of God” of the Sethites, and the “daughters of men” of the line of Cain, is ap- parently first found in Julius Africanus (οἱ ἀπὸ τοῦ Σηθ δίκαιοι), and is adopted among others by Augustine, De Civitate Dei, Book XV. xxiii., where the passage is fully discussed. ⁶ Ps. lxxxi. (lxxxii.) 6, 7.</p>

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[* Ver. 6.—**וַיִּתְנַחֵם**. LXX., *ἐνεθυμήθη*; Vulg., *Poenituit eum*. The Syriac and Arabic make it the repentance of grief—the Samaritan version strangely renders it **וַיִּתְנַחֵם**, *iratus fuit, he was fiercely enraged*, making it the repentance of anger. Both the Targums say: **וַיִּתְנַחֵם**, and *Jehovah repented*, but qualify it by **בְּמַדְבָּר** following—that is, *in his word, or by his word*. What they meant by this is not very clear, but it is one of the methods they take of avoiding the seeming anthropomorphism of the Old Testament, of which the Jewish translators, paraphrasts, and commentators, seem to have been more afraid than the Christian. Farther, see Exegetical and Notes.—T. L.]

[* Ver. 6.—**וַיִּתְנַחֵם**. The LXX. give no translation of this, or they have softened it into *διενοήθη*. The Targums also leave it out, and put in its place a mere paraphrastic repetition of what follows. Among the Jewish commentators Aben Ezra worthily calls attention to its contrast with the language Gen. 1. 31. It is the opposite, he says, of God's rejoicing in his works, now that evil has so grossly come in and marred it all. See Exegetical and Notes.—T. L.]

PRELIMINARY QUESTION, EXEGETICAL AND THEOLOGICAL, RESPECTING THE SONS OF GOD.*

The question, what kind of beings are we to understand by the Sons of God, has been answered in different ways from the earliest times, and has lately, again, given occasion to lively theological discussions. We give here, in the first place, the statement of Kurtz, who has engaged in the question with peculiar earnestness (*History of the Old Covenant*, i. p. 30, 3d ed., 1864, and in a long Appendix to vol. i., under the title: *Die Ehen der Söhne Gottes mit den Töchtern der Menschen*, Berlin, 1857). "In respect to the *Bne Elohim*, we find three principal views: 1. they are *fili magnatum puellas plebeias rapientes*; 2. they are angels; 3. they are the pious; that is, the Sethites, in contrast with whom the "daughters of men" denote Cainitish women. The first view is found in the Samaritan, Jonathan (Targum), Onkelos (Targum), Symmachus, Aben Ezra, Rashi, Varenius, &c., and

may now be regarded as exploded. The second view is most strongly represented in the old synagogue and church. It would seem to have its ground in the Septuagint. At least the manuscripts vary between *υιοι του θεου* and *αγγελοι του θεου*. Very decidedly, however, it is presented (and mythically improved upon) in two old Apocryphal books, namely, the Book of Enoch, and the so-called Minor Genesis, of which Dillman in Ewald's Year Books has given a German translation derived from the Ethiopic. It is, moreover, recognized in the Epistle of Jude (vers. 6 and 7?) and in the Second Epistle of Peter (ch. ii. 4, 5?). It was also presented by Philo, Josephus, and most of the Rabbinical writers (EISENMENGER'S "Judaism Revealed," i. p. 380), as well as by the oldest church fathers: Justin, Clemens Alex., Tertullian, Cyprian, Ambrose, and Lactantius. Since then it fell gradually into disfavor; Chrysostom, Augustine, and Theodoret contended zealously against it; Philastrius denounced it as downright heresy, and our old church theologians turned from it almost with abhorrence. It found also in the synagogue vehement opposers

* This Discussion has been somewhat abridged by the Translator.

Doctrine of the Faith,") iii. p. 176 ff, and the controversial writings of KURTZ that have appeared against the treatises of KEIL and HENGSTENBERG ("The Marriages of the Sons of God with the Daughters of Men," Berlin 1857, and "The Sons of God," in Gen. vi. 1-4, and the "Sinning Angels," in 2 Pet. ii. 4, 5, and Jude, vers. 6, 7. Mitau, 1858. Engelhardt also takes the side of Kurtz ("Lutheran Periodical," 1856, p. 4.4). Delitzsch appears as the latest defender of the angel hypothesis of any considerable note ("Comment." 3d Ed., 1860, p. 230 ff.). Its latest opponent of note since KEERL ("Questions on the Apocrypha," p. 206), is KEIL ("Comment," 1861, p. 80 ff.)

It is shown by Keil (p. 80) that the relation of our passage to the Sethites had its defenders, both among Jews and Christians, before the time of Chrysostom; since Josephus knew of this interpretation, and the critical Julius Africanus maintained it in the first half of the third century. So also did Ephraim the Syrian, to which add, among the Apocryphal writings, the Clementine Recognitions, and the oriental Book of Adam.

We take first into view the section as it lies before us, with its connection and the analogies of the Old Testament, then the relations to our passage of the New Testament, farther on, the exegetical traditions, and finally, the religious-philosophical, dogmatic, and practical significance of the question.

The Place itself in question; its Connection, and the Analogies of the Old Testament. The Sons of God. *Bne Elohim.* According to the angel hypothesis, angels alone are here to be understood, not

in respect to the people of Israel, to the Old Testament kings, to the pious or dependent wards of God, and that, too, in various ways, even in the legal sphere. Delitzsch remarks, that the idea of a filial relation in the Old Testament had already begun to win for itself a universal ethical significance beyond the limitation to Israel (Ex. iv. 22; Deut. xiv. 1)—as though this filial relation of the children of Israel, under the law, were a real step in progress in respect to Abraham and the Sethites. But the case is exactly the other way. In the Epistle to the Galatians, the patriarchal standpoint of belief in promise is a higher one than that of the Mosaic legality (Gal. iii. 16). It is to be specially remarked in regard to Kurtz, that he knew not how to distinguish the different economies of the Old Testament. When, for example, the Apostle Paul tells us, that the law was given through the ministry of angels, he concludes that the angel of the Lord that appeared to Abraham must have been a creaturely angel (History of the Old Testament, p. 152). And yet Paul brings forward this character of the angelic mediation for the express purpose of showing that the revelation of the promise was a more essential, and, also, a higher form than that of the law-giving; it could not, therefore, have been in this sense (of Kurtz) that the law-giving is referred to the mediation of angels. The explanation consists in this, that the promise was a revelation for Abraham, and, generally, for the elect patriarchs, whilst the law-giving, on the other hand, was for a whole people mingled and coarse, or at all events, greatly needing an educating culture. But as the patriarchal economy, in respect to its relation-

AN INQUIRY INTO THE HERESIES OF
 THE APOSTOLIC AGE,
 IN
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 PREACHED BEFORE
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 IN THE YEAR MDCCCXXIX.
 AT THE
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 THE REV. JOHN BAMPTON, M. A.
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 MDCCCXXIX.

LECTURE IV.

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every leader of the Gnostics had some peculiar notion concerning Angels; and it has been thought that St. Paul alluded to some of them, or to Simon Magus in particular, when he said to the Colossians, *Let no man beguile you of your reward in a voluntary humility and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* (ii. 18, 19.) It is said by Tertullian^m, that Simon Magus worshipped Angels, and that he was rebuked for this by St. Peter, as for a species of idolatry. He evidently means, that Simon worked his pretended miracles by invoking the agency of spirits: and we have abundant proof, that great power was attributed to the spiritual world in the time of our Saviour, and for many ages after. Clement of Alexandriaⁿ informs us, that those who practised magic offered worship to Angels and dæmons; and he appears to have had in his mind this passage of the Epistle to the Colossians. Epiphanius also says, that Simon invented certain names for principalities and powers^o: all which may incline us to think that St. Paul may have alluded to the Gnostics, and particularly to the Jewish Gnostics, who intruded into things which they had not seen, when they speculated upon the creation and government of the world by Angels; who were vainly puffed up by their fleshly mind,

by the Platonists and the Cabalists: and from these two quarters the Gnostic notion of Angels was derived. ^m De Præscript. Hæret. 33. p. 214. ⁿ Strom. III. 6. p. 533. ^o Hær. XXI. 4. p. 58.

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LECTURE V.

down to their gods. (Numb. xxv. 1, &.) But we read further, that when the Midianites were spoiled and Balaam slain, Moses said of the women who were taken, *Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor.* (xxxii. 16.) This, then, was the insidious policy and advice of Balaam. When he found that he was prohibited by God from cursing Israel, he advised Balak to seduce the Israelites by the women of Moab, and thus to entice them to the sacrifices of their gods^m. This is what St. John calls the doctrine of Balaam, or the wicked artifice which he taught the king of Moab: and so he says, that in the church of Pergamos there were some who held the doctrine of the Nicolaitans. We have therefore the testimony of St. John, as well as of the Fathers, that the lives of the Nicolaitans were profligate and vicious: to which we may add, that they ate things sacrificed to idols. This is expressly said of Basilides and Valentinus, two celebrated leaders of Gnostic sects: and we perhaps are not going too far, if we infer from St. John, that the Nicolaitans were the first who enticed the Christians to this impious practice, and obtained from thence the distinc-

^m This may well explain the conduct of the Almighty towards Balaam, and the expression of the Angel, *Thy way is perverse before me.* (xxii. 32.) Commentators and critics have not always studied the heart of Balaam. Though so little is said of his policy in the Bible, it was a fact, upon which the Jews appear to have had much historical or traditional information. That Balak consulted Balaam, is said in Micah vi. 5. See Josephus, *Antiq.* iv. 6. Philo Judæus, *De Mose*, vol. II. p. 127. *De Monarch.* I. p. 220. *De Fortitud.* p. 381. The whole history is minutely detailed by these writers. See Waterland, *Sermon XXXII. on the History and Character of Balaam*, vol. IX. p. 397; also vol. VI. p. 108.

hardly have suffered the one to supplant the other. We may remember, that persons from the surrounding countries of Pontus, Cappadocia, and Phrygia, were present at Jerusalem on the day of Pentecost.

NOTE 6.—See Lecture II. p. 29.

It is observed by Mosheim⁷, that "an opinion has prevailed, derived from the authority of Clemens the Alexandrian, that the first rise of the Gnostic sect is to be dated after the death of the apostles, and placed under the reign of the emperor Adrian: and it is also alleged, that before this time the church enjoyed a perfect tranquillity, undisturbed by dissensions or sects of any kind. But the smallest degree of attention to the language of the holy scriptures, not to mention the authority of other ancient records, will prevent us from adopting this groundless notion." Nothing can be more just than this observation of Mosheim: but Dodwell, in his Dissertations upon Irenæus⁸, attached so much weight to the words of Clement, that he fixed the rise of heresy in the year 116, which was the last year but one of Trajan's reign. The passage in Clem. Alex. is obscure, and apparently corrupt: but the part, to which Dodwell and Mosheim allude, is as follows: *κατὰ δὲ, περὶ τοῦ Ἀδριανοῦ τοῦ βασιλέως χρόνους, οἱ τὰς αἱρέσεις ἐπινοήσαντες γεγόνασι*⁹. The persons here spoken of, as leaders of heresies, were Basilides, Valentinus, and Marcion: all of whom certainly lived in the second century; and this is all that Clement intended to assert. He says expressly that Basilides pretended to have been taught by Glaucias, who was ἐρμηνεύς to St. Peter; and that Valentinus claimed the same connexion with Theudas, an acquaintance of St. Paul. It is also plain, though the passage is probably corrupt, that he connects these heretics with Simon Magus; so that whatever he may have said of heresy in the time of Hadrian, his own words supply us with the names of three persons Glaucias, Theudas, and Simon Magus, who were contemporaries of the apostles. The fact seems to be, that Clement spoke of Basilides, Valentinus, and Marcion, because they were much more notorious, and reduced Gnosticism to a much

⁷ Eccles. Hist. Cent. I. part. 2. c. V. 3.

⁸ Diss. I. 12. p. 20. though his words have been rather unfairly quoted. So also Arnoldus, *Hist. Eccles. et Heres.* tom. I. lib. I. 4. 1. p. 41. and Tittman, *de Vestigiis Gnosticorum in N. T. frustra quaesitis.*

⁹ Strom. VII. 17. p. 898. For the proposed emendations of this passage, see the note in Potter's edition, and Mosheim, *de uno Simone Mago.* 22.

Clement of Alexandria, as I have already stated, was brought up in the schools of that city: and his writings shew, that he was a great admirer of the philosophy of Plato. But he is frequent in pointing out instances, where Plato took his ideas, and even his expressions, from Moses; and he shews in several places, that he believed the doctrine of the Trinity to be contained in the writings of that philosopher. If we think, as I shall endeavour to shew presently, that neither of these positions can be reasonably maintained, we shall hardly suspect Clement of making Christianity bend to suit the genius of Plato: and it is demonstrable in almost every page of his writings, that he tortured and perverted the words of Plato to represent him as speaking like a Christian.

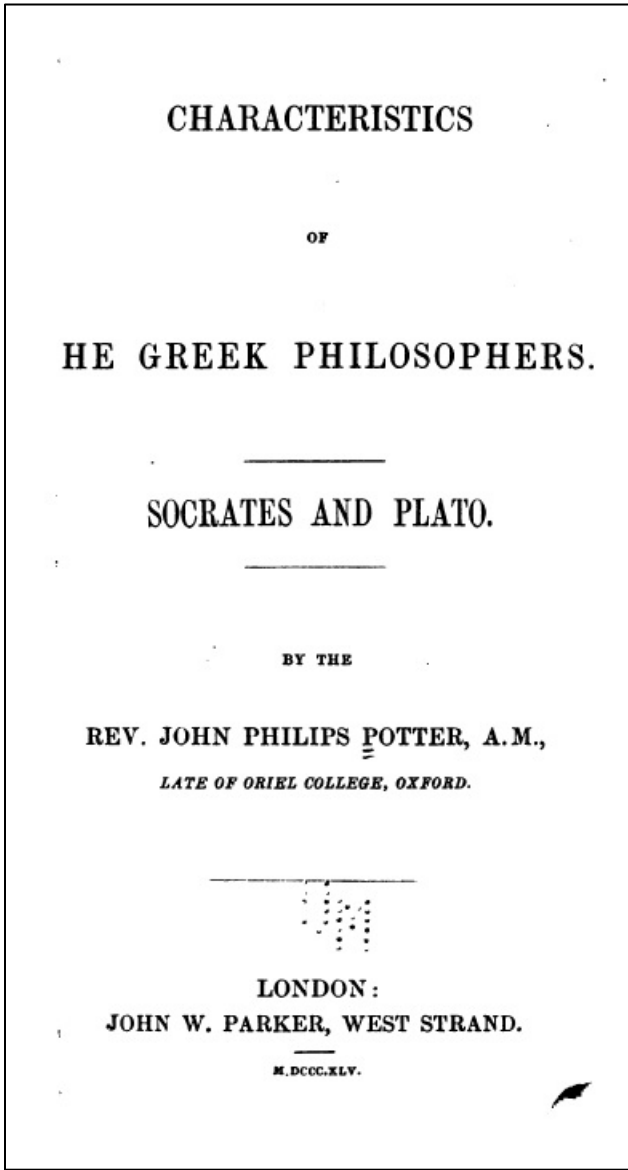
Tertullian, who, like Irenæus, had not studied in the philosophical schools of Alexandria, agrees also with that Father in looking upon the Platonic doctrines as the source of Gnosticism. He even uses the strong expression, "Platonem omnium hæreticorum condimentarium factum"⁹. It is of the same heretics he is speaking, when he gives a warning to those, "qui Stoicum et Platonicum et Dialecticum Christianismum protulerunt:" and when we find him treating the personal character of Plato with so little respect, as to say, "that he sold himself to Dionysius for sake of his belly," we can hardly conceive that he allowed his faith in Christ to be corrupted from such a quarter.

What I have said of Clement will apply equally to Origen, who was brought up like himself, and under his tuition, in the schools of Alexandria. He fancied, that he saw in Plato the same agreement with the doctrines of the Old and New Testament: but his judgment was not likely to be greatly blinded by the subtleties of that writer, when he says of him, "If I may speak boldly, the ornamented and studied language of Plato, and of those who have expressed themselves in the same style, has benefited but a few, if indeed it has benefited them at all:" and I shall have occasion to shew presently, that the charges brought against him by Celsus were for having altered and corrupted the doctrines of Plato.

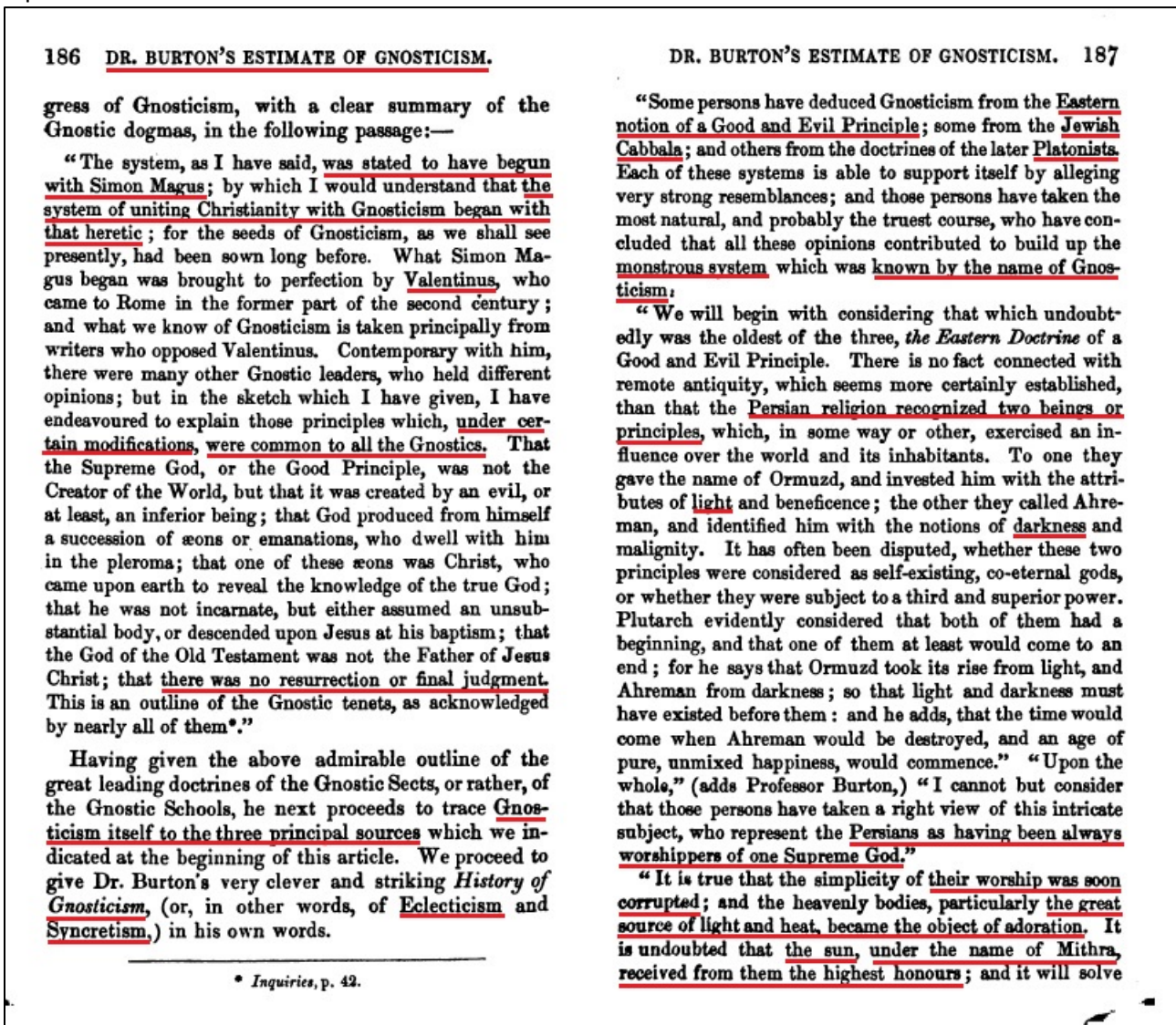
The only other writer, to whom I shall refer, is Eusebius: and I select him, because no one of the Fathers has gone beyond Eusebius in tracing a resemblance between the sentiments of Plato and the main truths of Christianity. It is singular, however, that he wrote his great work, the

⁹ De Anima, 23. p. 280. ⁸ De Præscript. 8. p. 205. ⁷ Apol. 46. p. 36. ⁶ Cont. Celsum, VI. 2. p. 630. See also VII. 41, 42. p. 723.

⁵⁷ title page



⁵⁷ p.186-187



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A

RELIGIOUS ENCYCLOPÆDIA:

OR

DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

BASED ON THE REAL-ENCYCLOPÆDIE OF HERZOG, PLITT, AND HAUCK.

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58 pages 1887-1888

PREDESTINATION.	1887	PREMILLENNIALISM.	PREMILLENNIALISM.	1888	PREMILLENNIALISM.
<p>though not yet refuted by any scientific exposition from the orthodox side. Such an exposition was first given by Augustine, but was by him given at once both in polemical form, against the fatalism of the Manichæans (<i>De natura boni</i>, etc.), and in positive form (<i>De prædestinatione sanctorum</i>, etc.). The views of Augustine, though exaggerated by his pupils, and rejected by the Pelagians and Semi-Pelagians, were, nevertheless, carried victoriously through the controversy by the synods of Arles (472), Lyons (475), and Orange (529). A new stage in the development is indicated by Gotschalk. He made <i>reprobation</i> an element of predestination, and thereby, as well as by his general treatment of the subject, he caused a controversy, in which Prudentius, Ratramnus, Servatus Lupus, John Scotus, Remigius, and others, took part, and which was brought to a conclusion in a rather violent manner by the synods of Chiersy (853) and Valance (855). During the middle age the views of Augustine suffered considerable restrictions from the Thomists, and were altogether abandoned by the Scotists. His infalapsarian tenet, that God elects whom he will out of the whole mass of ruined humanity, though retained by Anselm and Peter Lombard, gradually died away, and had to be revived by Thomas Bradwardine, Wiclif, Hus, and the other precursors of the Reformation. With the Reformers, however, — Luther, Zwingli, and Calvin, — Augustinianism, and generally the whole question of predestination, entered into full light, and received its confessional statement; though from that very period a striking difference becomes apparent between the Lutheran doctrine, formed by Melancthon, represented in the <i>Formula Concordiæ</i>, and further developed by Schielemacher and Martensen, and the Reformed doctrine in all its different forms, — infalapsarianism, supralapsarianism, hypothetical universalism, etc.</p> <p>The two great stumbling-stones which embarrassed the theological development of the doctrine of predestination were, on the one side, a singular misconception of the divine prescience, and, on the other, inability to harmonize the idea of absolute fore-ordination with the idea of divine justice. With respect to the former point, it is evident, that when the Arminians admit the fore-knowledge of God, but deny the fore-ordination, making election and reprobation depend upon faith and repentance, their conception of the fore-knowledge of God is untenable; for divine prescience is something more than the prophet's knowledge of the future. With God, to know and to do are identical. The prescience of God is creative. There is, consequently, between prescience and predestination the necessary relation of a general to a specific term. With respect to the latter point, the difficulty has been solved in various ways, of which the so-called theory of national election and the so-called theory of ecclesiastical individualism are the most remarkable. The theory of national election confines election to communities and nations; that is, only communities and nations are by God predestinated to have the knowledge of the true religion and the external privileges of the gospel granted or denied to them. The theory of ecclesiastical individualism extends predestination to individual man, but without making it absolute with respect to</p>	<p>election or reprobation: it is still confined to the outward church and the means of grace. Both these theories represent true gospel facts, and are, consequently, implicitly present in the Calvinistic doctrine of predestination such as it was formed by Calvin, and set forth in the <i>Confess. Gall. and Confess. Belg.</i>, and, in a somewhat mitigated form, in the <i>Confess. Helvet.</i> and the Heidelberg Catechism.</p> <p>LIT. — The enormously rich literature belonging to the subject may be found in WIKER: <i>Handbuch der theol. Literatur</i>, i. 442, and Appendix, p. 72, and in this work under the separate heads. See A. SCHWEIZER: <i>Die Protestantischen Centraldogmen in ihrer Entwicklung innerhalb der reformirten Kirche</i>, Zürich, 1854–56, 2 vols.; and LUTHARDT: <i>Die Lehre vom freien Willen</i>, Leipzig, 1863; [J. FORBES: <i>Predestination and Free-will</i>, Edinburgh, 1878].</p> <p>LANGÉ.</p> <p>PREMILLENNIALISM (Millenarianism, Christian Chiliasm), in all its forms, makes two affirmations; viz., (1) That the Scriptures teach us to expect an age on earth of universal righteousness, called the "millennium," from Rev. xx. 1–5; (2) That this millennial age will be introduced by the personal, visible return of the Lord Jesus, to establish over the whole world a theocratic kingdom. This Christian chiliasm is to be distinguished, (1) from all forms of pseudo-chiliasm among Christians, such as teach that the saints — whether by means of material force, as the Anabaptists and Fifth-Monarchy Men, or by moral and spiritual forces, as very many moderns — shall come to rule the world before the resurrection; — this all premillennialists join the Augsburg Confession in denying; (2) from the Jewish chiliasm, as opposed to which it is held, (a) That the inheritance of the kingdom is conditioned, not by race or ritual observance, but by regeneration only; (b) That the delights and occupations of the risen saints will not be sensual, but suited to the nature of a perfectly sanctified spirit, and of a body spiritual and incorruptible; (c) That the millennial kingdom will not be final, but transitional. As to the time of the advent, premillennialists hold that it is unknown. However individuals sometimes have presumed to calculate the date, the great majority of premillennialists have deprecated such attempts as utterly unscriptural, and of mischievous tendency. It is agreed, again, that the advent is conditioned, in the purpose of God, by the preaching of the gospel sufficiently to serve the purpose of a witness among all nations: "Then shall the end come." As to the resurrection, it is believed that the resurrection of the righteous will precede that of the wicked by a period called, in Rev. xx., "a thousand years;" during which, as most understand, many not attaining the first resurrection will remain in the flesh upon the earth. As to the judgment, while premillennialists hold, with the Church universal, that Christ will come to reward all men according to their works, they claim that the Scriptures also include therein all manner of administrations of kingly rule; all which shall be in order to the establishment on earth of the everlasting kingdom of God and the promised "restoration of all things." This judgment-work of Christ will occupy the whole millennial period, beginning with the resurrection of the righteous,</p>	<p>and ending with the resurrection and judgment of the wicked, and the full establishment of the "new heavens and the new earth." In this judgment-period, most agree that the Scriptures teach us to expect the following events: — First of all, immediately upon the advent of the Lord takes place "the first resurrection," or <i>exanastasis</i> (Phil. iii. 11), of the righteous dead, and the translation of all believers then found living, "caught up together . . . to meet the Lord in the air," who will then be rewarded according to their works; also, with the advent, begins upon earth the last great tribulation, wherein the Lord and his risen people with him "rule the nations with a rod of iron, and break them in pieces like a potter's vessel" (Rev. ii. 27; Ps. ii. 9). As the final issue, Israel, previously restored, in part or wholly, — in unbelief, as most think, — to their own land, looking upon Him whom they have pierced, shall be brought to true repentance, and own the Crucified as their Messiah (Zech. xii. 10; Rev. i. 7), the hosts of antichrist be destroyed, Satan bound, and the theocratic kingdom of the Son of man established over the remnant of Israel and the escaped of the Gentiles. To the dispensation of Pentecost, in which we now live, shall then succeed the dispensation of ingathering. The Holy Ghost will be poured out as never before: as now individuals, so then whole nations, shall be saved. Yet, during this transitional millennial age, it is commonly understood that sin shall still remain on earth, as hinted in Isa. lxv. 20, though in subordination to everywhere prevailing righteousness. When that age shall end, Satan, released, will make a last attempt to regain his lost dominion, but in vain; for he, his angels, and all of men who from the beginning had rebelled with him, raised from the dead, will then be judged according to their works, and cast into the lake of fire. The earth, renewed by fire, delivered now forever from sin and the curse, becomes the eternal home of a holy humanity, over whom the Son of man, subject to the Father, shall rule forever as the head of a redeemed people. In this outline of belief, while it is believed that most modern premillennialists agree, it is yet true, of course, that on many minor points they differ among themselves. This is the case, e.g., as to the question how intimate and continuous shall be the relation of the Lord and the risen saints to the subject nations of the unglorified during the millennial age; as to whether, beyond that age, the human race will continue to exist in the flesh upon the earth; as to what shall be the precise position of Israel in that age; and, in general, as to many details concerning the exact order of the events predicted. But the decision of such questions, one way or the other, plainly will not modify the chiliastic eschatology in its essential features.</p> <p>It is commonly agreed by the best modern historians, that, from the death of the apostles till the time of Origen, premillennialism was the general faith of those who were regarded as strictly orthodox Christians. If it had some elements in common with the Jewish chiliasm, yet, "so far from being derivable from it, it may in part be more justly regarded as a polemic against Judaism" (Dorner: <i>Doctrine of the Person of Christ</i>, division i. vol. i. p. 408). It was "already received</p>	<p>by Gentile Christians before the close of the first century" (Herzog: <i>Real-Encyk.</i>, art. "Chiliasmus"), and "was expressly rejected during the first half of the second century, only by most Gnostics" (Nitzsch: <i>Dogm. Gesch.</i>, i. 401). The doctrine is found in the Epistle of Barnabas (chap. 15), the Testaments of the Twelve Patriarchs (Jud. 25, Benj. 10), the Shepherd of Hermas (<i>Vis.</i> 1, 3); was taught by Papias (Eusebius: <i>Ecclesiastical History</i>, iii. 39); is set forth by Justin the Martyr (<i>Dial.</i> 80, 81), still more fully by Irenæus (<i>Adv. Hæc.</i>, v. 23, 25–36) and Tertullian (<i>Adv. Marc.</i> lib. iii. 24). The first recorded opponent of the doctrine was Caius, a presbyter of Rome, about the beginning of the third century, from which time, through the opposition to the Montanists, who made chiliasm a prominent article of their faith, the dislike to the gross form in which some individuals presented the doctrines, and still more through the influence of Origen and the Alexandrian allegorizing school of interpretation, chiliasm rapidly declined. In the third and the early part of the fourth century, however, some eminent men — as, e.g., Nepos, Cyprian, Methodius, and Lactantius (<i>Inst.</i>, vii. <i>et seq.</i>) — held the doctrine; but when, in Constantine, Christianity reached the throne of the Roman Empire, the church soon settled in the belief, shortly afterward confirmed by the weighty authority of Augustine, that the millennial reign, formerly expected to begin with the second advent, was really to be reckoned from the first, and was therefore a realized fact in the triumph of the Church over the heathen State. That doctrine, with unessential modifications, remained the universal faith of the church for a full thousand years, during which, premillennialism can hardly be said to have existed. With the Reformation of the sixteenth century, shortly re-appeared the ancient chiliastic hopes; as, e.g., in Piscator, Tycho Brahe, and a few others. In the next century (1627), Mr. Mede published in England his <i>Clavis Apocalyptica</i>, marking an epoch in the modern development of the premillennial doctrine. It had much influence; and a little later Lightfoot complains that chiliastic views were then held by "very many" (<i>Works</i>, vol. vi. p. 168). "The most of the chief divines" of the Westminster Assembly (1643–49) are said by Baillie, the antichiliasm historian of the Assembly, to have been "express chiliasts." Among the English Baptists of the same period, premillennialism appears in a catechism condemned by Lord Chief Justice Hyde (1664), and a Confession of several Somerset congregations (1691). In 1685 the French divine, Jurieu, and in the eighteenth century, in England, among others, Daubuz, Sir Isaac Newton, Archbishop Newcome, Bishops Newton, Horsley, Heber, Dr. Gill, Charles Wesley, Augustus Toplady, taught, in one form or another, premillennial doctrine. In Germany, during the same century, the Berleburg Bible, with its premillennialist annotations, and, still more, the expository works of J. A. Bengel, were doing much to disseminate chiliastic beliefs. With the French Revolution in the end of the eighteenth century came a great awakening of interest in the study of the prophecies; and premillennialism therewith received such an impetus, that since then it has probably had more advocates of high ability</p>		

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

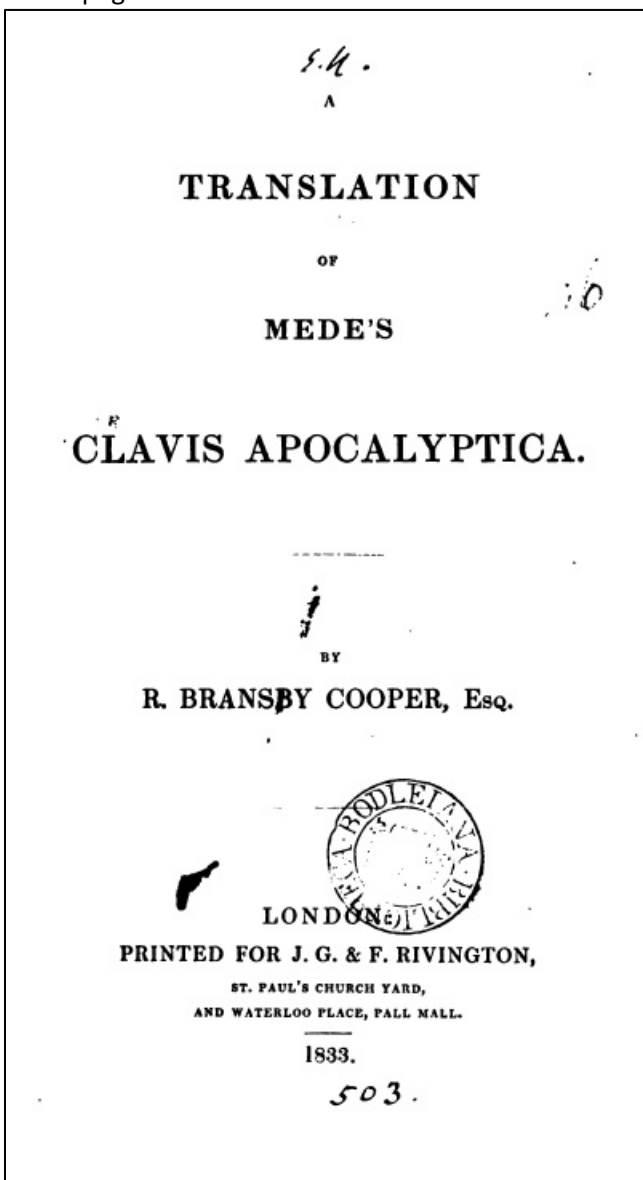
"And ye shall know the truth, and the truth shall make you free." — John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." — Anonymous

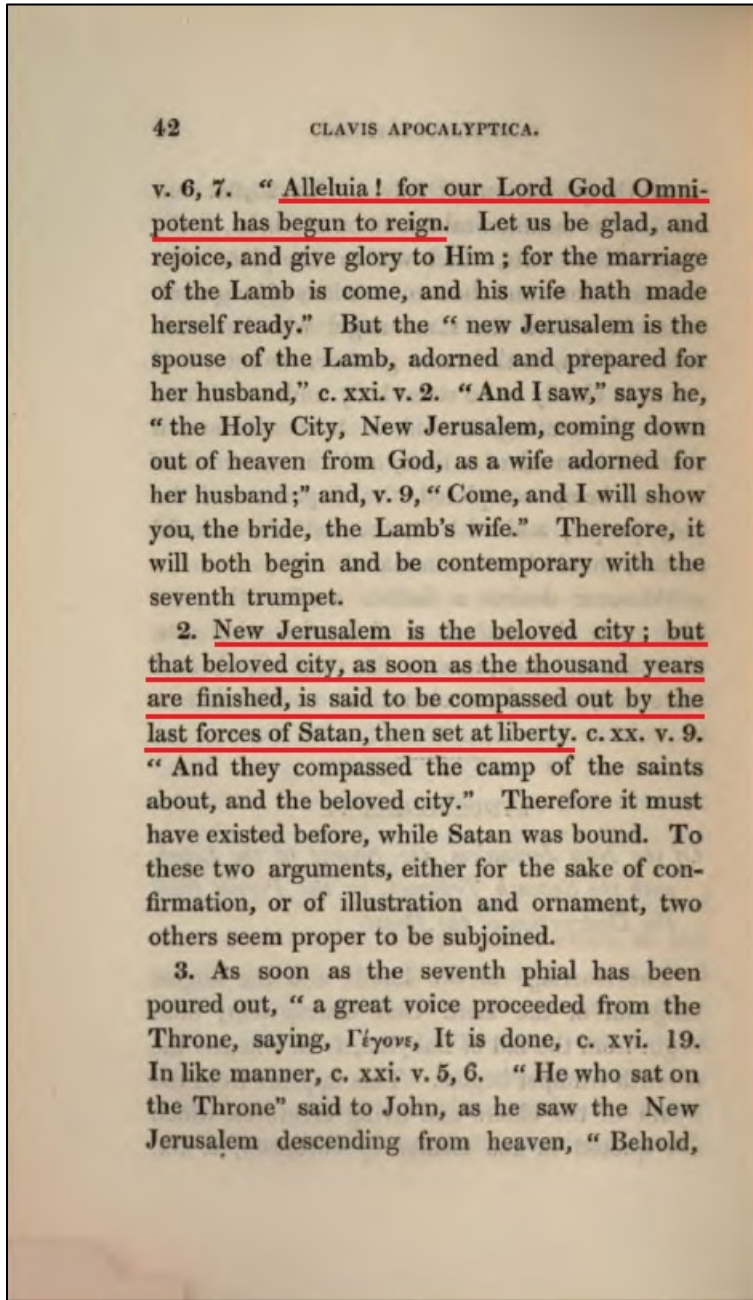
Note: Assume all dates as close approximations.

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PREMILLENNIALISM.	1889	PREMILLENNIALISM.
<p>and standing in the church than at any time since the second century. The names of Professors Delitzsch, Van Oosterzee, Von Hofmann, Auberlen, Nitzsch, Ebrard, Rothe, Lange, Christlieb, Luthardt, Gausson, Godet, with many others, illustrate this fact. In 1870 the Free Christian Church in Italy incorporated the doctrine into its Confession of Faith. In the United Kingdom, among dissenters, the Plymouth Brethren, as elsewhere, and a few prominent individuals in other bodies, — as, e.g., Drs. H. and A. A. Bonar, Drs. George Gilfillan, Jamieson, Fausset, and Cumming, — have advocated premillennialism; but the most in the non-episcopal communions reject it. In the Episcopal Church, however, a large proportion — according to some, the majority of the clergy — are on the premillennialist side. The doctrine is taught more or less fully in the writings of Archbishop Trench, Bishops Ellicott, Ryle, Canons Birks, Hoare, Fremantle, Drs. E. Bickersteth, Tregelles, the late Dean Alford, and many others. In America, until lately, the doctrine has been held by only a few, among whom may be named the late Dr. N. Lord, Joel Jones, LL.D., Drs. R. J. Breckenridge and Lillie. Recently, however, through the influence, no doubt, of the writings of Lange, Van Oosterzee, Alford, and others, and the popular teaching of Mr. Moody and other premillennialist evangelists, belief in the doctrine has been spreading. In October, 1878, a public conference of premillennialists was held in New York, similar to one convened in February, 1878, in London, by Canon Fremantle, Canon Hoare, Dr. H. Bonar, Prebendary Auriol, and others. Ten denominations were represented in the hundred and twenty-two names appended to the call for the convention, of which forty-nine belonged to various Presbyterian bodies, twenty-three to the Baptists, the remainder to the Episcopalians, Lutherans, etc. The large church of the Holy Trinity (Dr. S. H. Tyng's) was well filled throughout the three-days' sessions; and in the country at large an unusual degree of interest was awakened, as was evident both from the numerous notices and discussions in the periodical religious press, and the remarkably large sale of the <i>New-York Tribune's Extra</i>, containing the authorized report of the proceedings. In the Church of Rome, premillennialism has never maintained itself; though a very few individuals, as, notably, the Jesuit Lacunza and Pere Lambert, in the beginning of this century, have written on that side. The same remark may be made of the Greek Church also, though even in Russia are a few individuals and sects who make the premillennial advent a part of their creed. Occasionally, some holding this doctrine have gone to fanatical excesses; as in the case of some of the followers of Edward Irving in Scotland, and many disciples of Mr. W. Miller in America, led astray by his calculation of the time of the advent in 1843. More recent developments of the same kind may be instanced in the so-called "Overcomers" of America and the Hofmannite German colony in Palestine. The original body of "Adventists" have departed from the Catholic faith in denying the conscious life of the soul between death and the resurrection, and teaching the total annihilation of the impenitent. A few others have connected with chiliasm the doctrine</p>	<p>of universal restoration, as Jukes (<i>Restitution of all Things</i>, London, 1877). But premillennialists generally differ in nothing from other evangelical Christians as to the fundamentals of faith or practice. In the work of home and foreign evangelism they appear to be specially active.</p> <p>LIT. — The literature of premillennialism is voluminous. We can but indicate a few authorities. For primitive chiliasm see the writings of the second, third, and fourth centuries above referred to. On modern premillennialism may be consulted the following exegetical works of a general character: BENDEL: <i>Genon Novi Testamenti</i>, Tubingen, 1742; JOEL JONES: <i>Notes on Scriptures</i>, Phila., 1861; ELLICOTT: <i>Commentary on First and Second Thessalonians</i> (Lond., 1866), and on <i>Second Timothy</i>, 1869; DELITZSCH: <i>Commentary on Isaiah</i>, Edinb., 1869; RIGGENBACH: <i>Commentary on First and Second Thessalonians</i>, in American trans. of Lange's <i>Bibelwerk</i>; ALFORD: <i>The Greek Testament</i>, etc., 4th ed., Lond., 1874, especially vol. iv., prolegomena, vol. xxxiii., and p. 732. The following deal specifically with the exposition of prophecy: MEDE: <i>Clavis Apocalyptica</i>, Lond., 1627; JURIEU: <i>L'accomplissement des prophetes</i>, Rotterdam, 1686, Eng. trans., London, 1687; Bishop NEWTON: <i>Dissertations on the Prophecies</i>, Lond., 1755; E. B. ELLIOTT: <i>Horæ Apocalypticae</i>, 5th ed., Lond., 1862, a work of most extensive research; J. P. LANGE: <i>Commentary on Revelation</i>, New York, 1874, especially Excursus of American editor (Dr. Craven) on "The Basileia," "The Future Advent," "The First Resurrection," pp. 93, 339, 352. Among many German works of value may be mentioned VON HOFMANN: <i>Weissagung u. Erfüllung</i>, Nördl., 1841-44; KOCH: <i>Das Tausendjährige Reich</i>, Gütersl., 1860; AUBERLEN: <i>Daniel u. d. Offenbarung Johannis</i>, 3 Aufl., Basel, 1874. The subject is treated dogmatically by GILL: <i>Complete Body of Divinity</i>, Lond., 1791, with some notable variations from above scheme; R. J. BRECKENRIDGE: <i>The Knowledge of God subjectively considered</i>, N.Y., 1860, pp. 667-682; MARTENSEN: <i>Christian Dogmatics</i>, Eng. trans., Edinb., 1865, pp. 465-474; VAN OOSTERZEE: <i>Christian Dogmatics</i>, Lond., 1872, pp. 577-582, 794-803, and <i>Image of Christ</i>, Lond., 1874, pp. 448-467, specially full and satisfactory. In German see ROTHE: <i>Dogmatik</i>, ii. pp. 67-77; LUTHARDT: <i>Lehre v. d. letzten Dingen</i>, 2 Aufl., Leip., 1870. Of a more popular character are E. BICKERSTETH: <i>A Practical Guide to the Prophecies</i>, Lond., 1835; T. R. BIRKS: <i>Outlines of Unfulfilled Prophecy</i>, London, 1854; MOLYNEUX: <i>The World to Come</i>, London, 1853; H. BONAR: <i>Prophetic Landmarks</i>, Lond., 1859; J. H. BROOKES: <i>Maranatha</i>, 5th ed., St. Louis, 1878; J. A. SEISS: <i>The Last Times</i>, 7th ed., Phila., 1878; GUINNESS: <i>The Approaching End of the Age</i>, London and N.Y., 1879-80; <i>Premillennial Essays of the Prophetic Conference</i>, Chicago, 1879. A satisfactory history of premillennialism is yet a desideratum. CORRODI's <i>Geschichte d. Chiliasmus</i> (Zurich, 1781-83), the standard authority, full of information, only reaches to 1783, and, as has been observed, is not written with impartiality. He denies the genuineness and inspiration of the Apocalypse. The student will find most satisfaction in recent histories of doctrine, as NITZSCH, BAUR, EBRARD, and especially (for first and second centuries) DORNER: <i>History of the Doctrine</i></p>	

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v. 6, 7. "Alleluia! for our Lord God Omnipotent has begun to reign. Let us be glad, and rejoice, and give glory to Him; for the marriage of the Lamb is come, and his wife hath made herself ready." But the "new Jerusalem is the spouse of the Lamb, adorned and prepared for her husband," c. xxi. v. 2. "And I saw," says he, "the Holy City, New Jerusalem, coming down out of heaven from God, as a wife adorned for her husband;" and, v. 9, "Come, and I will show you, the bride, the Lamb's wife." Therefore, it will both begin and be contemporary with the seventh trumpet.

2. New Jerusalem is the beloved city; but that beloved city, as soon as the thousand years are finished, is said to be compassed out by the last forces of Satan, then set at liberty. c. xx. v. 9. "And they compassed the camp of the saints about, and the beloved city." Therefore it must have existed before, while Satan was bound. To these two arguments, either for the sake of confirmation, or of illustration and ornament, two others seem proper to be subjoined.

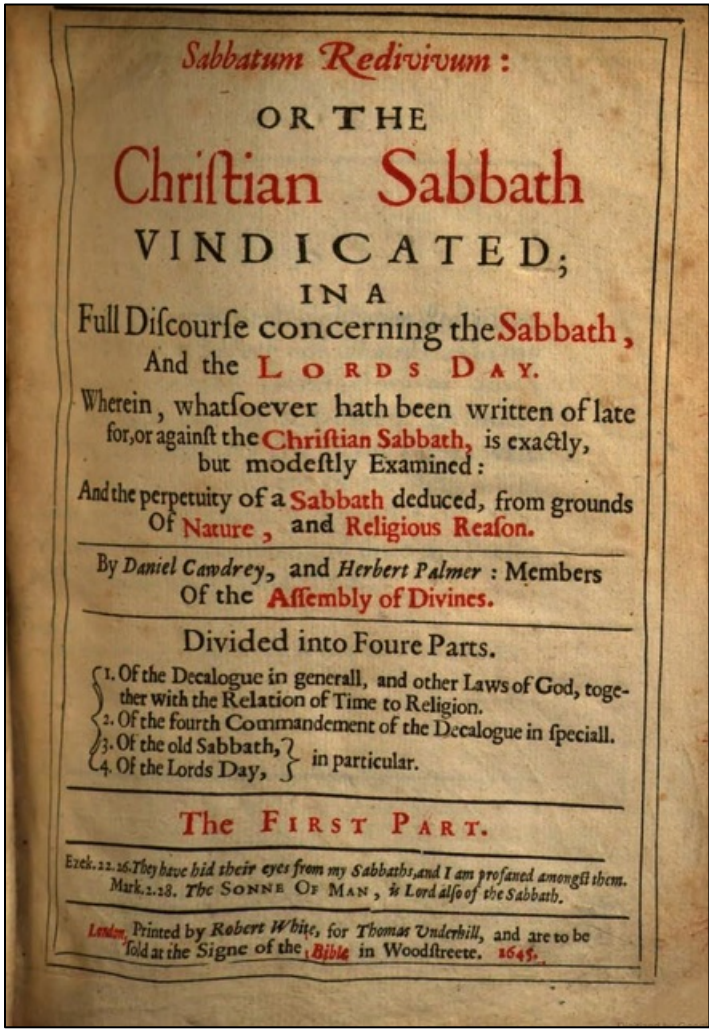
3. As soon as the seventh phial has been poured out, "a great voice proceeded from the Throne, saying, *Γέγονε*, It is done, c. xvi. 19. In like manner, c. xxi. v. 5, 6. "He who sat on the Throne" said to John, as he saw the New Jerusalem descending from heaven, "Behold,

<p style="text-align: center;">NOTE 13. 287</p> <p>ciples: and the passage quoted from Theodoret, concerning Marcion's four principles, may be illustrated from an expression of Timotheus Prebyter, who says, that "Marcion supposed there to be four unoriginated substances of things: but he also contracted these four into two; one of whom he called good and unknown; the other he called the Demiurgus and just and evil." Upon the whole I have no doubt that <u>Marcion believed strictly in the unity of God: but he also held that matter was eternal, and that the world was created by an inferior being to whom he gave the name of God.</u> His celebrity arose, not so much from his introducing any new doctrines, as from his enlarging upon those, which had been taught before him: as Cyprian says of him, "He added to the impiety of Cerdon, and thought fit to blaspheme God the Father and Creator more shamelessly and more openly, and furnished still more wicked and fatal weapons to those heretics, who were madly and sacrilegiously rebelling against the church." Whoever wishes to see more concerning the belief of a plurality of Gods or principles, as held by Marcion and others of the ancients, may consult Cudworth and Mosheim's Annotations, vol. I. p. 298, &c.</p> <p>With respect to the other opinions held by Marcion, he denied the incarnation of Christ in every sense of the term: he believed the body of Jesus to be unsubstantial and illusiv^a. Tertullian observes, that his disciple Apelles allowed that Christ had a body, but denied that he was born: "admissa carne natiuitatem negare^x;" and we are enabled to explain this statement by what Epiphanius tells us of Apelles^y, that he believed "Christ to have come and not to have appeared illusively, but to have assumed a real body, not from the Virgin Mary, but to have had a real fleshly body, neither begotten by a father, nor born of a virgin: but that he had real flesh in the following manner: when he came from heaven to earth, he brought a body with him composed from the four elements." Tertullian goes on to say, that <u>Valentinus, another disciple of Marcion,</u></p> <p>^a Epist. LXXIV. p. 138. ^x Irenaeus probably meant this, when he said, that Marcion believed Jesus to be "in hominis forma manifestatum." l. 27. 2. p. 106. Tertullian says it expressly in his work against Marcion: particularly III. 8. p. 401. and also <i>de carne Christi</i>, 1. p. 307. "Marcion, ut carnem Christi negaret, negavit etiam natiuitatem; aut ut natiuitatem negaret, negavit et carnem." ^y <i>De carne Christi</i>, 1. p. 307: 6. p. 311. ^z <i>Hær. XLIV.</i> p. 381. According to Theodoret, (<i>Epist.</i> 145. vol. III. p. 1024.) this notion had been held before by Basilides.</p>	<p style="text-align: center;">288 NOTE 13.</p> <p>believed both the incarnation and nativity of Christ; but explained them in a different manner. According to Irenaeus, it was the opinion of <u>Valentinus that Jesus took nothing from Mary^z:</u> which, as he truly observes, is the same thing as to have believed his <u>body to be a phantom.</u> Epiphanius enables us to understand these two statements, and explains the true doctrine of Valentinus to have been, <u>ἀνοθεν κατενηνοχέναι τὸ σῶμα, καὶ ὡς διὰ σωλήνος ὕδαρ, διὰ Μαρίας τῆς παρθένου διεληλυθέναι. μηδὲν δὲ ἀπὸ τῆς παρθενικῆς μήτρας εἰληφέναι, ἀλλὰ ἀνοθεν τὸ σῶμα ἔχειν^a.</u> These then were the three different ways in which the nativity of Christ was denied or explained away by Marcion and his followers, though some writers have not been careful to observe the distinction^b.</p> <p>The <u>Marcionites denied the resurrection of the flesh^c:</u> and believed in a transmigration of souls^d. I do not find that they are anywhere charged with leading immoral lives, like many of the Gnostics: but, on the contrary, they are stated to have enjoined mortification of the body, to have abstained from animal food and from marriage^e. Epiphanius speaks of their rejecting the Law and the Prophets^f: and Theodoret goes so far as to say, that they rejected the whole of the Old Testaments. But I only understand from these statements, that they did not look upon the Old Testament as inspired by God: a notion which was held by all the Gnostics, and which flowed naturally from their common principle, that the supreme God was not the God of the Jews. There can however be no doubt that Marcion mutilated the New Testament, and particularly the Gospel of St. Luke: he rejected the two Epistles to Timothy, that to Titus and the Hebrews, and the Apocalypse^h: he also ar-</p> <p>^a οὐδὲν ἐκ τῆς Μαρίας εἰληφέναι. V. 1. 2. p. 292. ^z <i>Hær. XXXI.</i> 7. p. 171. ^b Thus the Pseudo-Athanasius (cont. omnes Hæreses, 8. vol. II. p. 235.) speaks of Marcion, Valentinus, and Basilides, as all believing ὡς διὰ σωλήνος ὕδαρ παρελθόντα εἰς τὴν γῆν διὰ τῆς ἀρχαίου καὶ ἀσπιρογίμου Μαρίας, though this, as we have seen, was the opinion of Valentinus only. So Gennadius (<i>de Dogmat. Eccles.</i> c. 2.) and Vigilius (<i>adv. Eatych.</i> l. III.) speak of Marcion believing Christ to have brought a body from heaven, which body was conceived by Mary. ^c Tertull. <i>de Præscript. Hæret.</i> 33. p. 214. Theodoret, <i>Hæret. Fab.</i> 1. 24. p. 211. Epiphanius, <i>Hær. XLII.</i> 3. p. 304. ^d Epiphanius, l. c. p. 305. ^e Iren. 1. 28. 1. p. 107. Tertull. <i>De Præscript.</i> 30. p. 212. <i>adv. Marc.</i> 1. 1. p. 366. Clem. Alex. <i>Strom.</i> III. 3. p. 515. ^f <i>Hær. XLII.</i> 4. p. 305. ^g <i>Hæret. Fab.</i> 1. 24. p. 210. ^h Ittigius (<i>De Hæresiarchis</i>, p. 141.) only infers, that Marcion rejected the Apocalypse, because Cerdon did so: but Tertullian says expressly, "Apocalypsim ejus (Joannis) Marcion respuit." <i>adv. Marc.</i> IV. 5. p. 415.</p>
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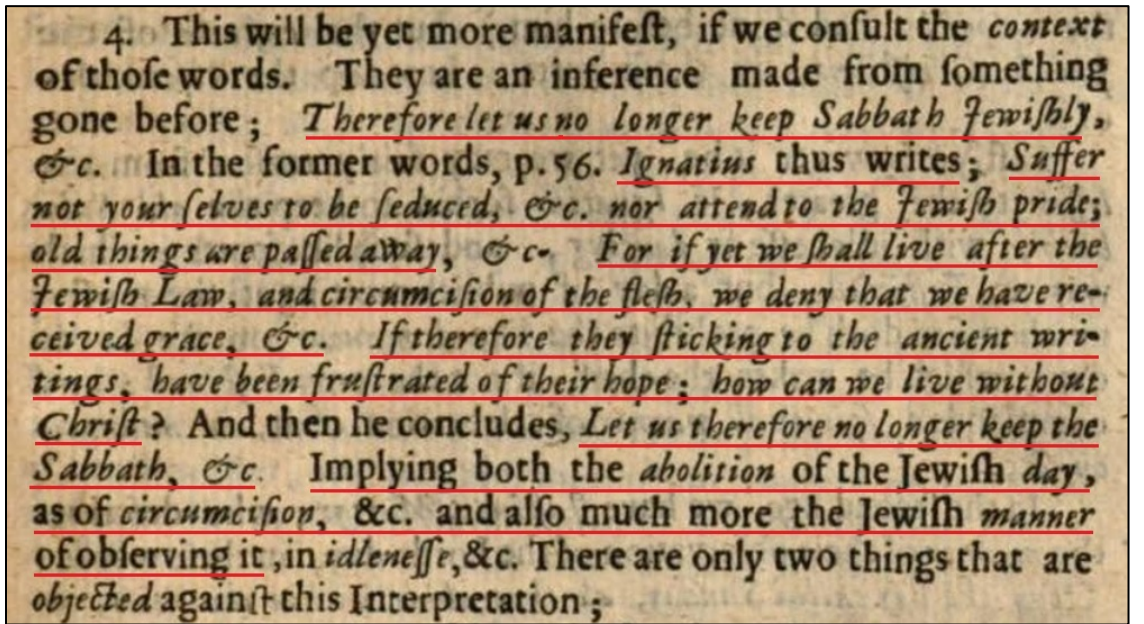
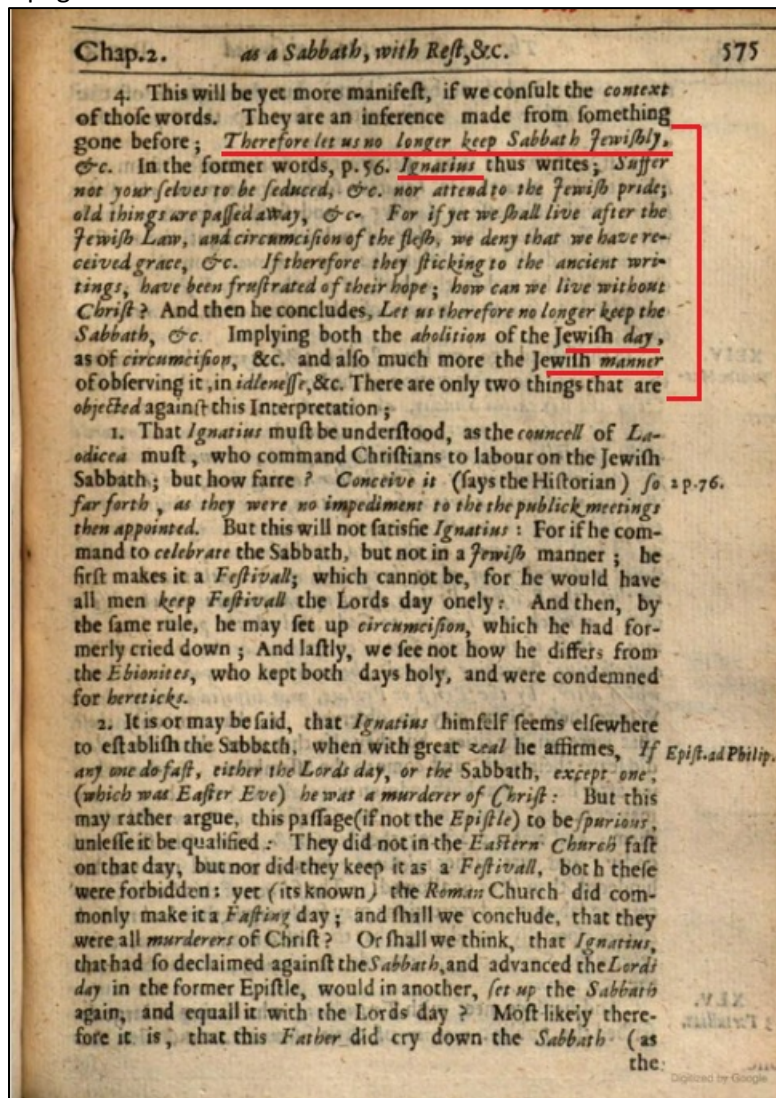
CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

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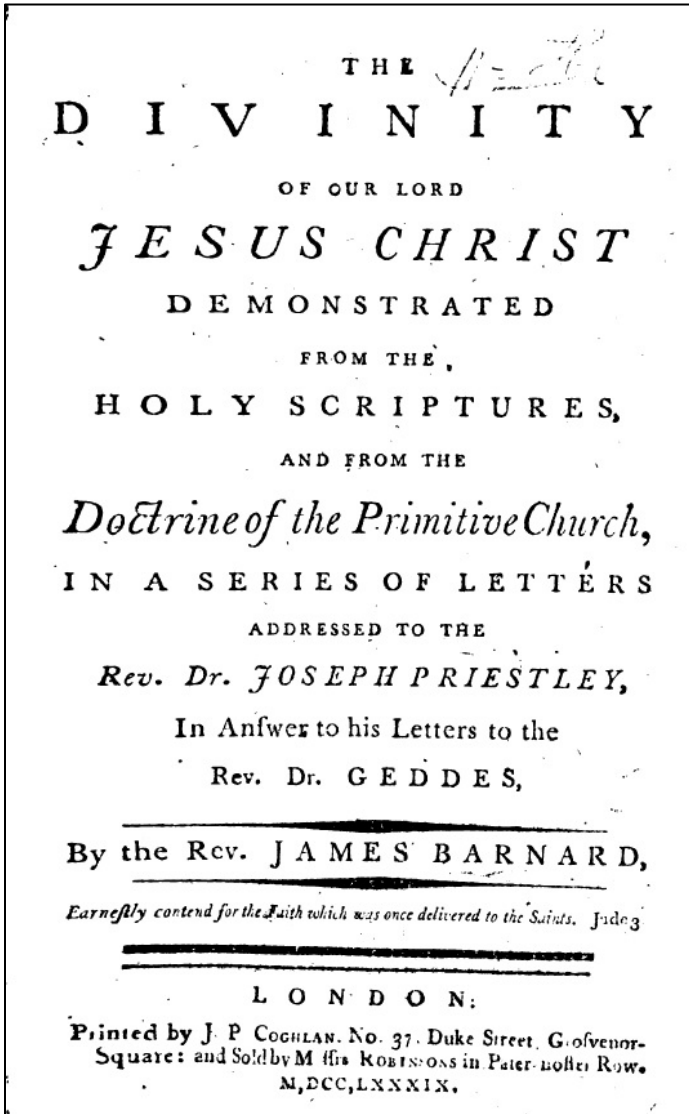
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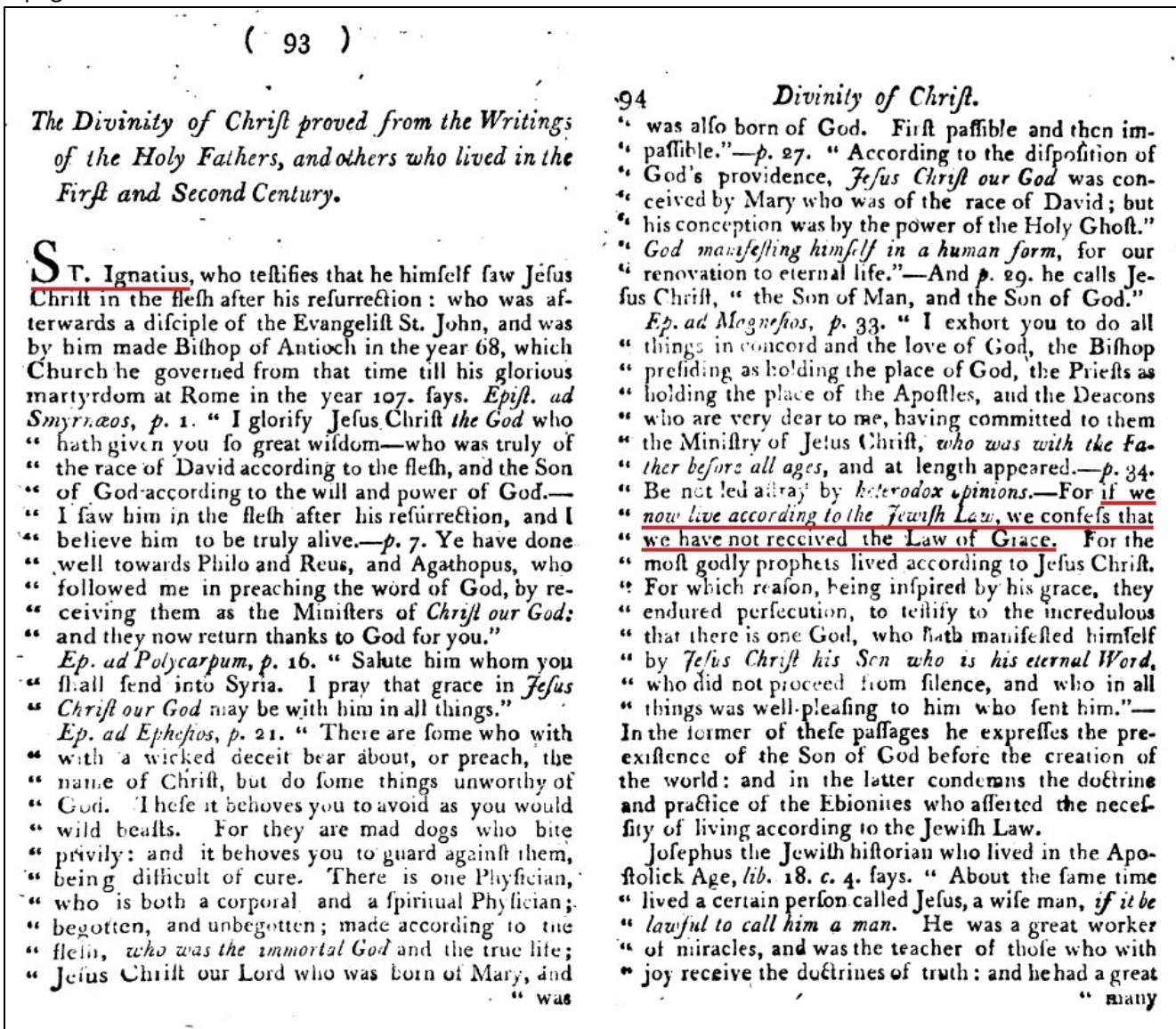
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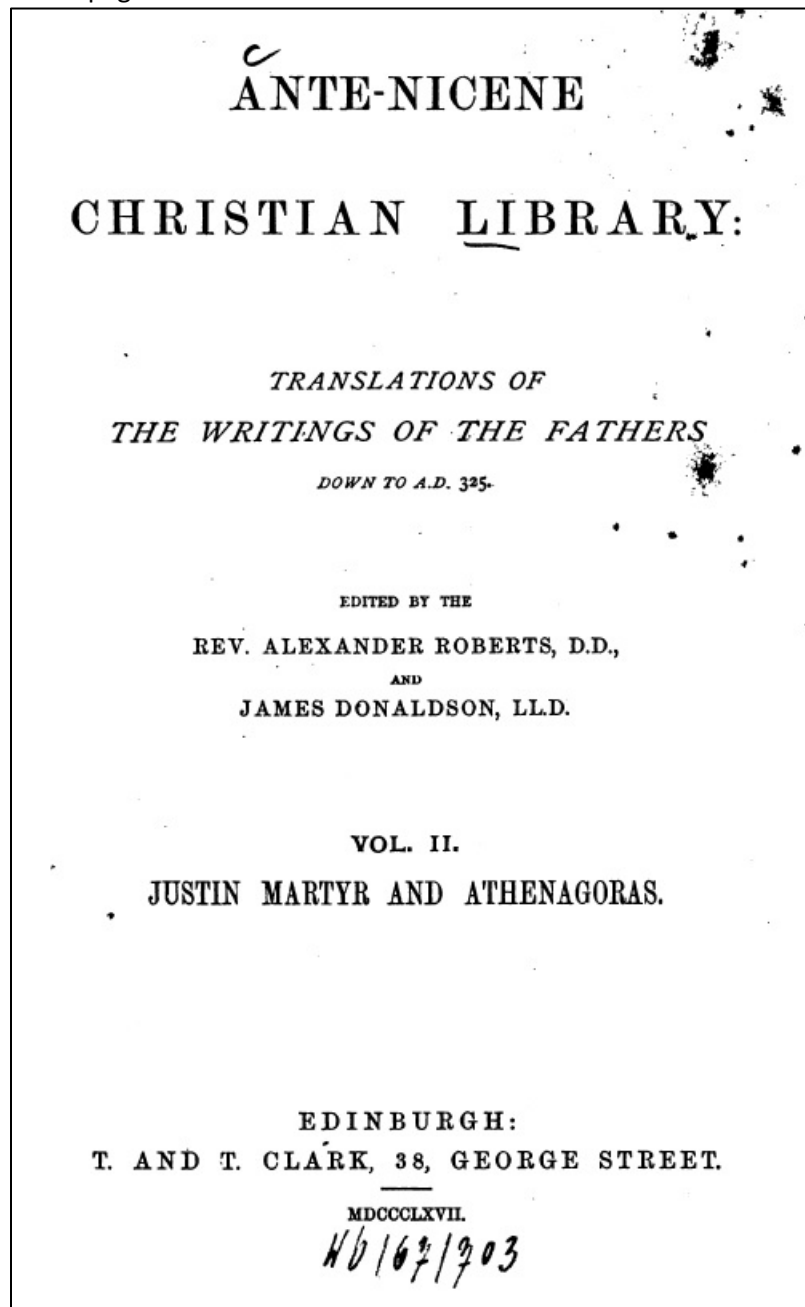
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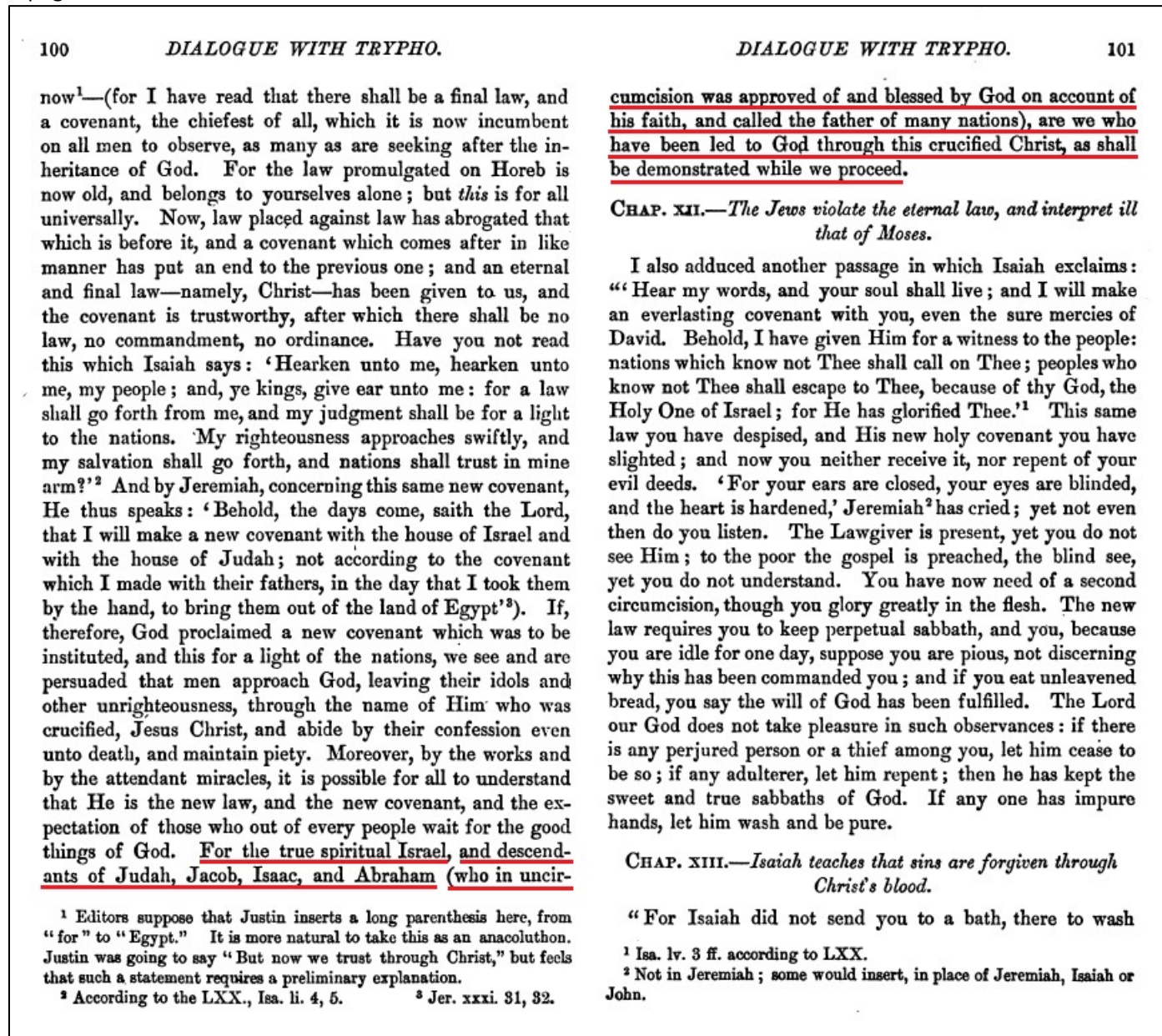
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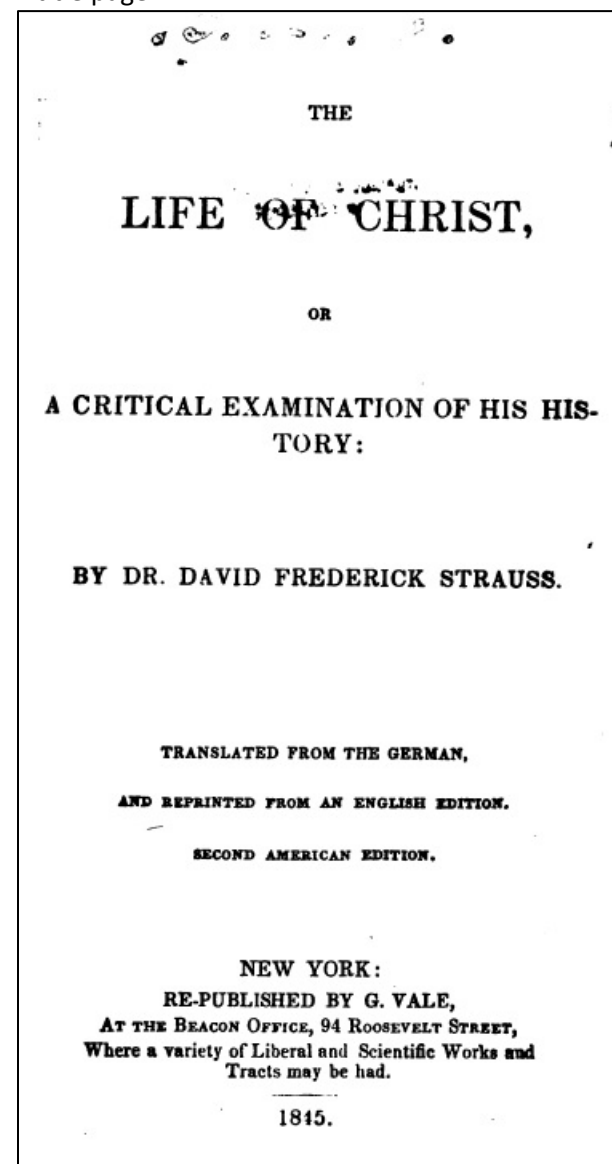
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63 pages 106 & 108

<p>106 <i>DIALOGUE WITH TRYPHO.</i></p> <p>for strifes and debates, and smite the humble with your fists. Why do ye fast for me, as to-day, so that your voice is heard aloud? This is not the fast which I have chosen, the day in which a man shall afflict his soul. And not even if you bend your neck like a ring, or clothe yourself in sackcloth and ashes, shall you call this a fast, and a day acceptable to the Lord. This is not the fast which I have chosen, saith the Lord; but loose every unrighteous bond, dissolve the terms of wrongous covenants, let the oppressed go free, and avoid every iniquitous contract. Deal thy bread to the hungry, and lead the homeless poor under thy dwelling; if thou seest the naked, clothe him; and do not hide thyself from thine own flesh. Then shall thy light break forth as the morning, and thy garments¹ shall rise up quickly: and thy righteousness shall go before thee, and the glory of God shall envelope thee. Then shalt thou cry, and the Lord shall hear thee: while thou art speaking, He will say, Behold, I am here. And if thou take away from thee the yoke, and the stretching out of the hand, and the word of murmuring: and shalt give heartily thy bread to the hungry, and shalt satisfy the afflicted soul; then shall thy light arise in the darkness, and thy darkness shall be as the noon-day: and thy God shall be with thee continually, and thou shalt be satisfied according as thy soul desireth, and thy bones shall become fat, and shall be as a watered garden, and as a fountain of water, or as a land where water fails not.² Circumcise, therefore, the foreskin of your heart, as the words of God in all these passages demand.</p> <p>CHAP. XVI.—<u>Circumcision given as a sign, that the Jews might be driven away for their evil deeds done to Christ and the Christians.</u></p> <p>“And God himself proclaimed by Moses, speaking thus: ‘And circumcise the hardness of your hearts, and no longer stiffen the neck. For the Lord your God is both Lord of lords, and a great, mighty, and terrible God, who regardeth</p> <p>¹ ἱμάτια; some read ἰσμεατα, as in LXX., “thy health,” the better reading probably. ² Isa. lviii. 1-12.</p>	<p>108 <i>DIALOGUE WITH TRYPHO.</i></p> <p>CHAP. XVII.—<u>The Jews sent persons through the whole earth to spread calumnies on Christians.</u></p> <p>“<u>For other nations have not inflicted on us and on Christ this wrong to such an extent as you have, who in very deed are the authors of the wicked prejudice against the Just One, and us who hold by Him.</u> For after that you had crucified Him, the only blameless and righteous Man,—through whose stripes those who approach the Father by Him are healed,—when you knew that He had risen from the dead and ascended to heaven, as the prophets foretold He would, you not only did not repent of the wickedness which you had committed, but at that time you selected and sent out from Jerusalem chosen men through all the land to tell that the godless heresy of the Christians had sprung up, and to publish those things which all they who knew us not speak against us. <u>So that you are the cause not only of your own unrighteousness, but in fact of that of all other men.</u> And Isaiah cries justly: ‘By reason of you, my name is blasphemed among the Gentiles.’¹ And: ‘Woe unto their soul! because they have devised an evil device against themselves, saying, Let us bind the righteous, for he is distasteful to us. Therefore they shall eat the fruit of their doings. Woe unto the wicked! evil shall be rendered to him according to the works of his hands.’ And again, in other words:² ‘Woe unto them that draw their iniquity as with a long cord, and their transgressions as with the harness of a heifer’s yoke: who say, Let his speed come near; and let the counsel of the Holy One of Israel come, that we may know it. Woe unto them that call evil good, and good evil; that put light for darkness, and darkness for light; that put bitter for sweet, and sweet for bitter!’³ Accordingly, you displayed great zeal in publishing throughout all the land bitter and dark and unjust things against the only blameless and righteous Light sent by God. For He appeared distasteful to you when He cried among you, ‘It is written, My house is the house of prayer; but ye have made it a den of thieves!’⁴</p> <p>¹ Isa. lii. 5. ² Isa. iii. 9 ff. ³ Isa. v. 18, 20. ⁴ Matt. xxi. 13.</p>
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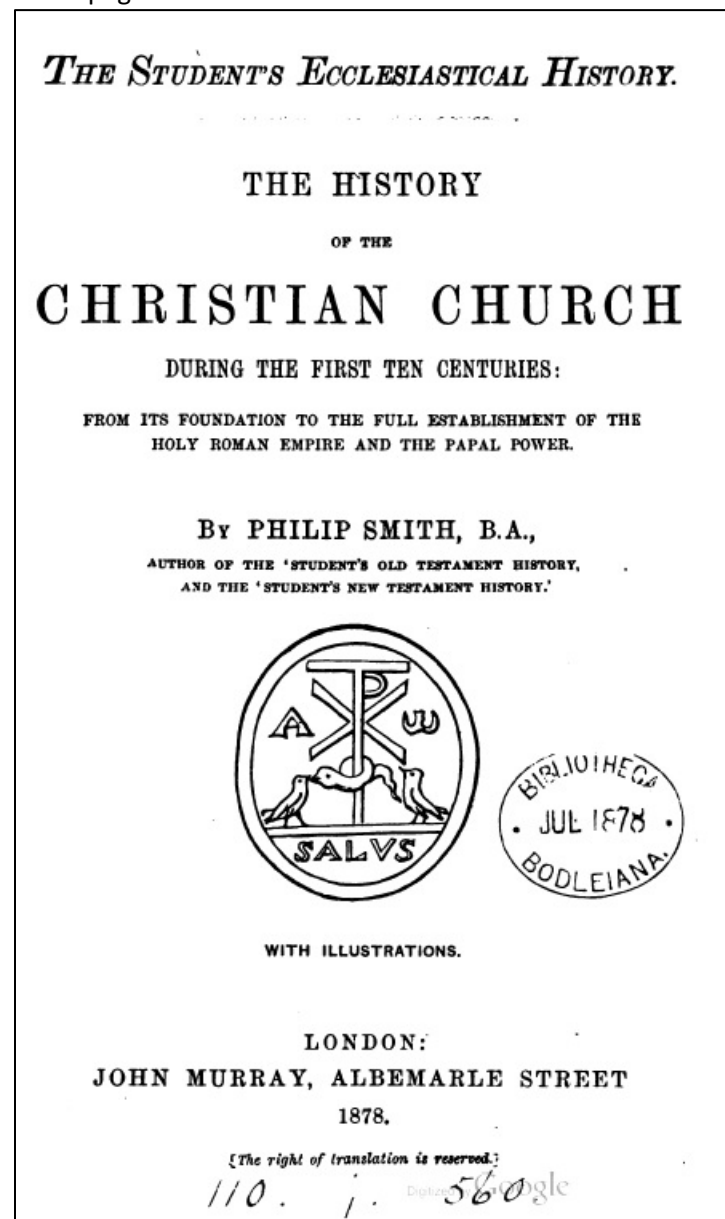
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64 pages 6-7

<p style="text-align: center;">6</p> <p style="text-align: center;">STRAUSS'</p> <p>to remain side by side, although he attributed to them different values; but he contended, that in particular cases, either the literal explication gives no sense at all, or one that is grossly absurd; and, in order that the reader may be stimulated to discover the mystical sense, it will be exceedingly useful to point out the simple inferiority of the literal sense when compared with the more profound but concealed sense. Origenes repeats in many parts of his work, that biblical recitals transmit to us, not old fables, but admirable advice, to live with truthfulness and practise justice; he, besides, also sustains, that in many histories, the sense purely literal would lead to the destruction of the Christian religion; and he boldly applies to the relation between the literal explication and the allegorical explication of the Scripture, the sentence, that "the letter killeth, but the spirit vivifieth." But he absolutely abandons the literal sense when he asserts that all passages of Scripture have a spiritual sense, but that all passages have not a corporeal sense,—that there is often a spiritual truth under a corporeal falsehood,—that the Scripture has incorporated with history many things which have never happened—and that the mind which does not perceive that the Scripture relates many events as having really happened which could not have taken place in the manner related, must be weak and bounded in its operations. To the number of recitals, which none ought to understand in any other than an allegorical manner, Origenes (besides those which appear to give to God a character too purely human) counts particularly those where certain personages, placed in a kind of close relationship with God, are said to have committed reprehensible acts.</p> <p>But if Origenes found in his Christian researches reasons so far to wander from the ancient Testament, and to declare, that in order to preserve a proper respect for that book, he was constrained to palliate, by the aid of an allegorical explication, the contradiction and misgiving he felt rising in his own bosom; his philosophical mind did not moreover permit him to accord with, or</p>	<p style="text-align: center;">LIFE OF CHRIST. 7</p> <p>accept many passages of the New Testament—so for that book also he was led to adopt the same course of allegorical explication. The New Testament (thought he) is the work of the same mind which has dictated the old; and that mind could not have acted in the production of the one, otherwise than in the production of the other: that is to say, he would have incorporated with the things which literally happened, things which have not happened, and never had a real existence, and thus recall us to the spiritual sense. Origenes goes even so far as to draw a parallel, by no means doubtful, between the evangelical relations and the recitals, in part fabulous, drawn from the history of profane mythology. That parallel is to be found in the remarkable passage, <i>Contra Celsum</i>, 1, 42, where the author thus expresses himself: "In almost all history, however true it may be, it is difficult, and sometimes even impossible, to demonstrate the reality of that truth. Let us suppose some one should take it into his head, that there never had been a war of Troy, and maintain his assertion on the ground that certain things incorporated with that history, could not by any possibility have been true, such as the birth of Achilles from a goddess of the sea, &c., how should we be able to prove to him the reality of that history, loaded and borne down as we should be by the evident inventions which, in a manner unknown, mix themselves with the generally admitted notion of a conflict between the Greeks and the Trojans?" Here, then, we perceive that which alone is practicable, and the man who desires to study history with judgment, and place himself beyond the reach of its illusions, will consider what part of that history he ought to believe, without more ample information,—what part, on the other hand, he ought not to conceive, than in a symbolical manner <i>τινα δὲ τροπαλογήσει</i> remembering the design of the narrators,—and, finally, what part he ought to suspect as the production of human error and deceit. "I have wished (says Origenes, in conclusion) to apply these preliminary remarks to the whole history of Jesus given in the Evangelists, not in order</p>
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CENT. III.-IV. SCHOOL OF ANTIOCH. 147

II.—GREEK WRITERS OF THE SCHOOL OF ANTIOCH.

§ 14. The divines of the Eastern Church, who are classed as the *School of Antioch*, exhibit a marked distinction from the theology and exegetical methods of the *Alexandrian school*. To this school belongs SEXTUS JULIUS AFRICANUS, an older friend of Origen (probably a presbyter (though late writers say bishop) of Emmaus (Nicomopolis) in Palestine (ob. A.D. 232).¹ Africanus travelled to Alexandria, and attended the lectures of Heraclas. He is classed with Clement and Origen,² and was esteemed the most learned of the early Christian writers. His knowledge of Hebrew may be inferred from his letter to Origen against the authority of the Book of Susannah, which is still extant, with Origen's answer in defence of the book. We have also some extracts of his letter to Aristides on the genealogies of Christ in Matthew and Luke,³ but the rest of his highly esteemed Scripture criticisms are lost. He is still famous as the compiler of the first of those chronological works by which Christian scholars aimed at exhibiting the annals of the world in a connected series, parallel with the Scripture history. His *Five Books of Chronology*, from the Creation, which he placed at B.C. 5499, to the fourth year of Elagabalus (A.D. 221), formed the basis of the *Chronicon* of Eusebius.⁴ There is also attributed to Africanus a sort of commonplace book of his varied learning on all manner of subjects, to which he gave the fanciful title of *Keiroi* (*Cesti*), "Embroidered Girdles," from Homer's famous *cestus* of Aphrodite, in imitation of the *Stromata* of Clement and Origen. Extracts from it have been published, relating to mathematics, agriculture, and the art of war; and other parts are said to exist in manuscript. Such an example proves that the time had come when the widest range of knowledge was embraced in the studies of Christian teachers.

The school of *Antioch* is considered to have received its final distinctive character from the presbyters DOROTHEUS (died about A.D. 290) and LUCIAN (martyred A.D. 311): the latter prepared a critical edition of the Septuagint, and perhaps also of the Greek Testament. The sober and careful biblical criticism of this school reached its

¹ Jerome names Emmaus as his birthplace (*Vir. Illust.* 63); but Suidas calls him a Libyan. It was through his intercession, as ambassador to Elagabalus, that Emmaus was restored, after being burnt down, and named Nicopolis.

² Socrates, *H. E.* ii. 35. ³ Euseb. *H. E.* vi. 23; Phot. *Bibl.* 34.

⁴ As the work of Africanus was incorporated with that of Eusebius, it was not preserved as a whole; but many fragments of it are quoted in the *Chronicles* of Syncellus and Cedrenus, and the *Chronicon Paschale*. They are collected in Gallandi's *Bibliotheca* and Routh's *Reliquiae Sacrae*.

L 2

HISTORY

OF THE

CHRISTIAN CHURCH

BY

PHILIP SCHAFF

Christianus sum: Christiani nihil a me alienum puto

VOL. II.

ANTE-NICENE CHRISTIANITY.

A. D. 100-325.

FIFTH EDITION, REVISED.

NEW YORK

CHARLES SCRIBNER'S SONS

1891

‡ 127. MARCION AND HIS SCHOOL. 483	484	SECOND PERIOD. A. D. 100-311.	‡ 127. MARCION AND HIS SCHOOL. 485
<p>HIPPOL.: <i>Philos.</i> VII. 29 (ed. Duncker and Schneidewin, pp. 382-394). EPIPHANIUS: <i>Haer.</i> XLII. PHILASTER: <i>Haer.</i> XLV. The Armenian account of ESNIG in his "Destruction of Heretics" (5th century), translated by Neumann, in the "Zeitschrift für histor. Theologie," Leipzig, vol. IV. 1834. Esnig gives Marcionism more of a mystic and speculative character than the earlier fathers, but presents nothing which may not be harmonized with them.</p> <p>II. NEANDER (whose account is too charitable), BAUR (I. 213-217), MÖLLER (<i>Gesch. der Kosmologie</i>, 374-407), FESSLER (in <i>Wetzer and Welte</i>, VI. 816-821), JACOBI (in <i>Herzog</i>, V. 231-236), SALMON (in <i>Smith and Wace</i>, III. 816-824). AD. HILGENFELD: <i>Cerdo und Marcion</i>, in his "Zeitschrift für wissenschaftl. Theol." Leipz. 1881, pp. 1-37.</p> <p>III. On the critical question of Marcion's canon and the relation of his mutilated Gospel of Luke to the genuine Gospel of Luke, see the works on the Canon, the critical Introductions, and especially VOLKMAR: <i>Das Evangelium Marcions, Text und Kritik</i> (Leipz. 1852), and SANDAY: <i>The Gospels in the Second Century</i> (London, 1876). The last two have conclusively proved (against the earlier view of Baur, Ritschl, and the author of "Supernat. Rel.") the priority of the canonical Luke. <i>Comp.</i> vol. I. 668.</p> <p>MARCION was the most earnest, the most practical, and the most dangerous among the Gnostics, full of energy and zeal for reforming, but restless, rough and eccentric. He has a remote connection with modern questions of biblical criticism and the canon. He anticipated the rationalistic opposition to the Old Testament and to the Pastoral Epistles, but in a very arbitrary and unscrupulous way. He could see only superficial differences in the Bible, not the deeper harmony. He rejected the heathen mythology of the other Gnostics, and adhered to Christianity as the only true religion; he was less speculative, and gave a higher place to faith. <u>But he was utterly destitute of historical sense, and put Christianity into a radical conflict with all previous revelations of God; as if God had neglected the world for thousands of years until he suddenly appeared in Christ. He represents an extreme anti-Jewish and pseudo-Pauline tendency, and a magical supranaturalism, which, in fanatical zeal for a pure primitive Christianity, nullifies all history, and turns the gospel into an abrupt, unnatural, phantom-like appearance.</u></p>	<p>Marcion was the son of a bishop of Sinope in Pontus, and gave in his first fervor his property to the church, but was excommunicated by his own father, probably on account of his heretical opinions and contempt of authority.¹ He betook himself, about the middle of the second century, to Rome (140-155), which originated none of the Gnostic systems, but attracted them all. There he joined the Syrian Gnostic, CERDO, who gave him some speculative foundation for his practical dualism. He disseminated his doctrine by travels, and made many disciples from different nations. He is said to have intended to apply at last for restoration to the communion of the Catholic Church, when his death intervened.² The time and place of his death are unknown. He wrote a recension of the Gospel of Luke and the Pauline Epistles, and a work on the contradictions between the Old and New Testaments. Justin Martyr regarded him as the most formidable heretic of his day. The abhorrence of the Catholics for him is expressed in the report of Irenæus, that Polycarp of Smyrna, meeting with Marcion in Rome, and being asked by him: "Dost thou know me?" answered: "I know the first-born of Satan."³</p> <p>Marcion supposed two or three primal forces (<i>ἀρχαί</i>): the good or gracious God (<i>θεὸς ἀγαθός</i>), whom Christ first made known; the evil matter (<i>ὕλη</i>), ruled by the devil, to which heathenism belongs; and the righteous world-maker (<i>δημιουργὸς δίκαιος</i>), who is the finite, imperfect, angry Jehovah of the Jews. Some writers reduce his principles to two; but he did not identify the demiurge with the hyle. He did not go into any further speculative analysis of these principles; he rejected the pagan emanation theory, the secret tradition, and the allegorical interpretation of the Gnostics; in his system he has no Pleroma,</p>	<p>no Æons, no Dynameis, no Syzygies, no suffering Sophia; he excludes gradual development and growth; everything is unprepared, sudden and abrupt.</p> <p>His system was more critical and rationalistic than mystic and philosophical.¹ He was chiefly zealous for the consistent practical enforcement of the irreconcilable dualism which he established between the gospel and the law, Christianity and Judaism, goodness and righteousness.² He drew out this contrast at large in a special work, entitled "<i>Antitheses</i>." The God of the Old Testament is harsh, severe and unmerciful as his law; he commands, "Love thy neighbor, but hate thine enemy," and returns "an eye for an eye, and a tooth for a tooth;" but the God of the New Testament commands, "Love thine enemy." The one is only just, the other is good. <u>Marcion rejected all the books of the Old Testament, and wrested Christ's word in Matt. 5: 17 into the very opposite declaration: "I am come not to fulfil the law and the prophets, but to destroy them." In his view, Christianity has no connection whatever with the past, whether of the Jewish or the heathen world, but has fallen abruptly and magically, as it were, from heaven.</u>³ Christ, too, was not born at all, but suddenly descended into the city of Capernaum in the fifteenth year of the reign of Tiberius, and appeared as the revealer of the good God, who sent him.</p>	
		<p>¹ Epiphanius and others mention, as a reason, his seduction of a consecrated virgin; but this does not agree well with his asceticism, and Irenæus and Tertullian bring no charge of youthful incontinence against him.</p> <p>² So Tertullian: but Irenæus tells a similar story of Cerdo. Tertullian also reports that Marcion was repeatedly (<i>semel et iterum</i>) excommunicated.</p> <p>³ <i>Adv. Haer.</i> iii. c. 3, § 4: "Ἐπιγινώσκω τὸν πρῶτόγονον τοῦ Σατανᾶ."</p>	<p>¹ The Armenian bishop, Esnig, however, brings it nearer to the other forms of Gnosticism. According to him Marcion assumed three heavens; in the highest dwelt the good God, far away from the world, in the second the God of the Law, in the lowest his angels; beneath, on the earth, lay Hyle, or Matter, which he calls also the power (<i>δύναμις</i>) or essence (<i>οὐσία</i>) of the earth. The Hyle is a female principle, and by her aid, as his spouse, the Jewish God of the Law made this world, after which he retired to his heaven, and each ruled in his own domain, he with his angels in heaven, and Hyle with her sons on earth. Möller (p. 378) is disposed to accept this account as trustworthy. Salmon thinks it such a system as Marcion may have learned from Cerdo, but he must have made little account of the mystic element, else it would be mentioned by the earlier writers.</p> <p>² "Separatio legis et evangelii proprium et principale opus est Marcionis." Tertullian, <i>Adv. Marc.</i> I. 19.</p> <p>³ "Subito Christus, subito Johannes. Sic sunt omnia apud Marcionem, quæ suum et plenum habent ordinem apud creatorem." Tert. IV. 11.</p>

A HISTORY

OF

THE CHRISTIAN COUNCILS,

FROM THE ORIGINAL DOCUMENTS,

TO THE CLOSE OF THE COUNCIL OF NICÆA,

A. D. 325.

BY THE

RIGHT REV. CHARLES JOSEPH HEFELE, D.D.,

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Translated from the German, and Edited

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PREBENDARY OF WELLS AND VICAR OF TAUNTON.

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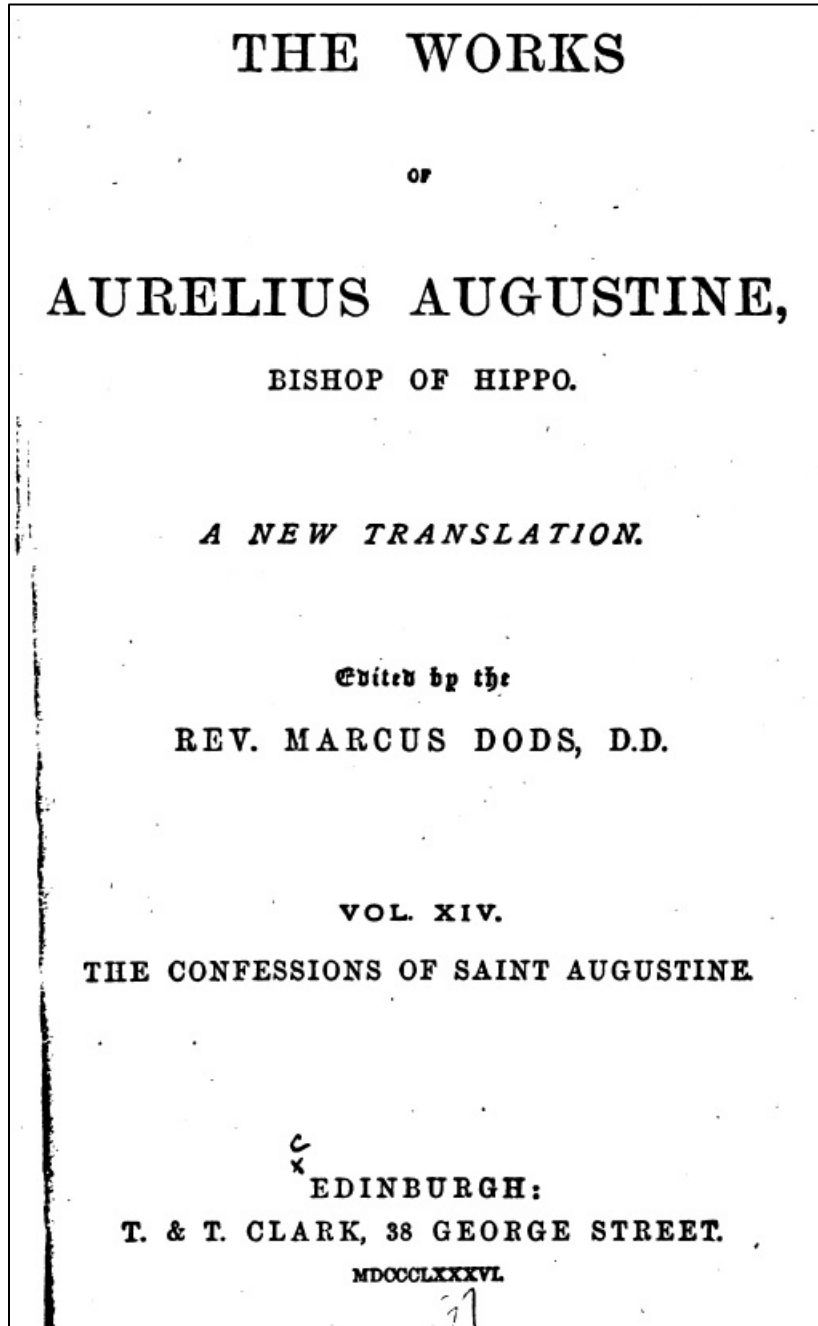
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1894.

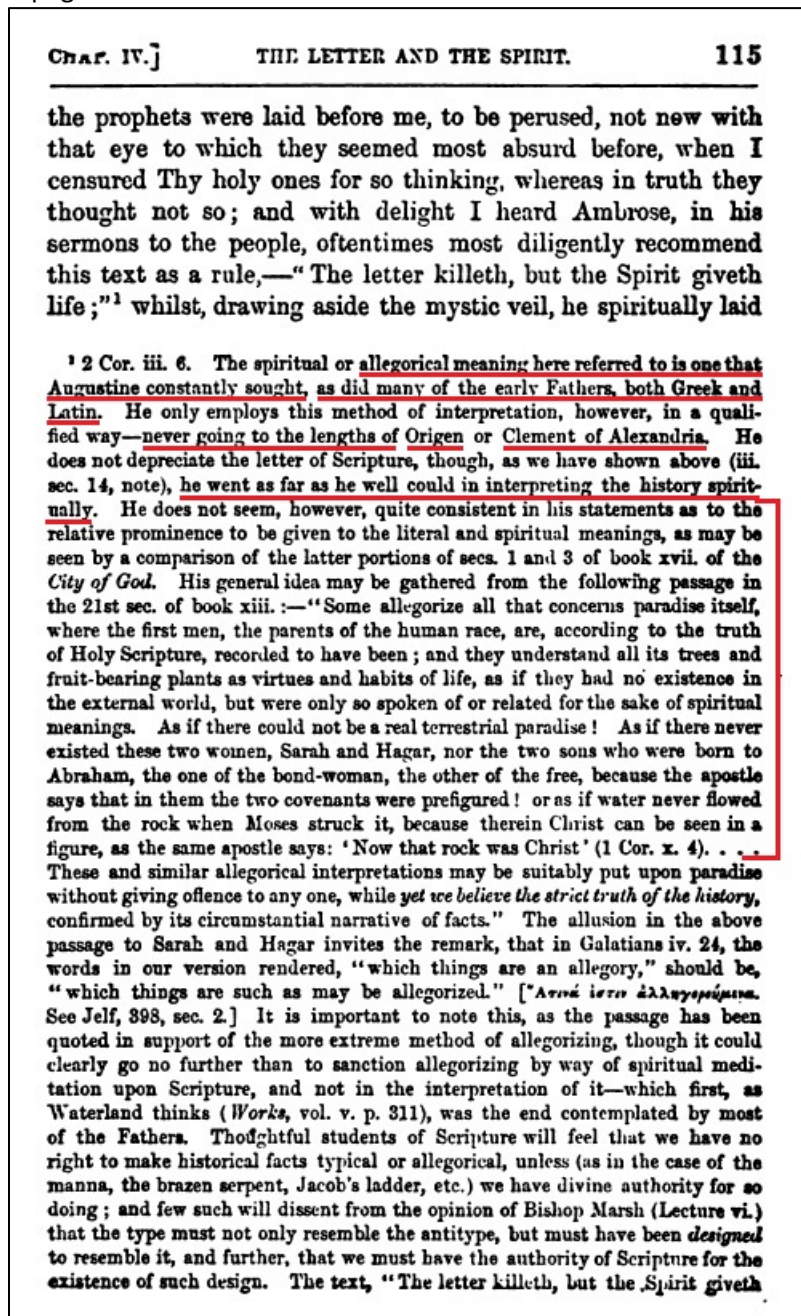
<p style="text-align: center;">322 HISTORY OF THE COUNCILS.</p> <p>fact, the first Ecumenical Council of Nicaea was occupied with this business. We are ignorant of the detailed debates on this subject, knowing only the result as we find it in the encyclical letter of the Council,¹ and in the Emperor's circular.²</p> <p>In the former document, the Council thus addresses the Church of Alexandria, and its well-beloved brethren in Egypt, Libya, and Pentapolis: "We give you good news of the unity which has been established respecting the holy passover. In fact, according to your desire, we have happily elucidated this business. <u>All the brethren in the East who formerly celebrated Easter with the Jews, will henceforth keep it at the same time as the Romans, with us, and with all those who from ancient times have celebrated the feast at the same time with us.</u>"³</p> <p>The Emperor Constantine made the following announcement in his letter to all who were not present at the Council: "When the question relative to the sacred festival of Easter arose, it was universally thought that it would be convenient that all should keep the feast on <i>one</i> day; for what could be more beautiful and more desirable, than to see this festival, through which we receive the hope of immortality, celebrated by all with one accord, and in the same manner? <u>It was declared to be particularly unworthy for this, the holiest of all festivals, to follow the custom (the calculation) of the Jews, who had soiled their hands with the most fearful of crimes, and whose minds were blinded. In rejecting their custom, we may transmit to our descendants the legitimate mode of celebrating Easter, which we have observed from the time of the Saviour's Passion to the present day (according to the day of the week). We ought not therefore to have anything in common with the Jews, for the Saviour has shown us another way: our worship follows a more legitimate and more convenient course (the order of the days of the week); and consequently, in unanimously adopting this mode, we</u></p> <p>¹ Socrates, <i>Hist. Eccles.</i> i. 9. ² Socrates, <i>l.c.</i>; Theodoret, <i>Hist. Eccl.</i> i. 10; Euseb. <i>Vita Const.</i> iii. 17. ³ Socrates, i. 9. ⁴ We must read <i>istis</i>, not <i>istis</i>, as the Mainz impression of the edition of Valerius has it.</p>	<p style="text-align: center;">NICAEA: DECISION OF THE EASTER QUESTION. 323</p> <p>desire, dearest brethren, <u>to separate ourselves from the detestable company of the Jews, for it is truly shameful for us to hear them boast that without their direction we could not keep this feast.</u> How can they be in the right,—they who, after the death of the Saviour, have no longer been led by reason, but by wild violence, as their delusion may urge them? They do not possess the truth in this Easter question; for, in their blindness and repugnance to all improvements, they frequently celebrate two passovers in the same year.¹ We could not imitate those who are openly in error. How, then, could we follow these Jews, who are most certainly blinded by error? for to celebrate the passover twice in one year is totally inadmissible. But even if this were not so, it would still be your duty not to tarnish your soul by communications with such wicked people (the Jews). Besides, consider well, that in such an important matter, and on a subject of such great solemnity, there ought not to be any division. <u>Our Saviour has left us only one festal day of our redemption, that is to say, of His holy passion, and He desired (to establish) only one Catholic Church.</u> Think, then, how unseemly it is, that on the same day some should be fasting, whilst others are seated at a banquet;² and that after Easter, some should be rejoicing at feasts, whilst others are still observing a strict fast.³ For this reason, Divine Providence</p> <p>¹ When the <i>N</i> fell before the equinox, the Jews kept the passover also before the equinox; but as the new solar year had not then commenced, the Jews had celebrated two passovers in the course of one solar year (from one spring to another). ² Supposing the <i>N</i> fell on a Friday, the Ebionite Quartodeciman celebrated the feast of the passover on that day, but the Catholics regarded the day as a rigorous fast. But even among the orthodox it was possible that some should be fasting while others were feasting. The Johannan Quartodecimans (see above, p. 313) finished their fast on the <i>N</i> at midnight, and thus it might be on Thursday, whilst the Westerns continued their fast till Sunday. Finally, the Westerns, or followers of the ordinary custom, were not at one among themselves. Those, for instance, as the Protopaschites, who paid no regard to the equinox, or who placed it on a wrong day, might have (as we have seen, p. 321) their Easter feast and fast about a month earlier than the others, and consequently were fasting while these were feasting, and their fast was long past when it was beginning with the others. ³ When, e.g., the Protopaschites had celebrated their Easter, their fast was at an end, while the Equinoctialists still had their fast. Besides, the Johannan and Ebionite Quartodecimans ended their fast and had their Easter on the <i>N</i></p>	<p style="text-align: center;">HISTORY OF THE COUNCILS. 324</p> <p>wills that this custom should be rectified and regulated in a uniform way; <u>and every one, I hope, will agree upon this point.</u> As, on the one hand, <u>it is our duty not to have anything in common with the murderers of our Lord,</u> and as, on the other, the custom now followed by the Churches of the West, of the South, and of the North, and by some of those of the East, is the most acceptable, it has appeared good to all, and I have been guarantee for your consent, that you would accept it with joy, as it is followed at Rome, in Africa, in all Italy, Egypt, Spain, Gaul, Britain, Libya, in all Achaia, and in the dioceses of Asia, of Pontus, and Cilicia. You should consider not only that the number of churches in these provinces make a majority, but also that it is right to demand what our reason approves, and that <u>we should have nothing in common with the Jews.</u> To sum up in few words: by the unanimous judgment of all, it has been decided that the most holy festival of Easter should be everywhere celebrated on one and the same day, and it is not seemly that in so holy a thing there should be any division. As this is the state of the case, accept joyfully the divine favour, and this truly divine command; for all which takes place in assemblies of the bishops ought to be regarded as proceeding from the will of God. Make known to your brethren what has been decreed, keep this most holy day according to the prescribed mode; we can thus celebrate this holy Easter day at the same time, if it is granted me, as I desire, to unite myself with you; we can rejoice together, seeing that the divine power has made use of our instrumentality for destroying the evil designs of the devil, and thus causing faith, peace, and unity to flourish amongst us. May God graciously protect you, my beloved brethren."¹</p> <p>We find no further details in the acts. But it is easy to understand that the Fathers of the Council took as the basis of their decision the computation which was most generally admitted among orthodox Christians, that is, the one which regulated the <i>id</i> according to the equinox, and Easter Sunday</p> <p>and consequently might feast whilst the Westerns continued their fast to the Sunday. ¹ Euseb. <i>Vita Const.</i> iii. 18-20.</p>
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<p style="text-align: center;">NICAEA: DECISION OF THE EASTER QUESTION. 325</p> <p>according to the <i>id</i>. We have a letter of Constantine's upon this point, which clearly shows the mind of the Council; for, according to this letter, <u>the Synod requires, 1st, that Easter day should always be a Sunday (and therefore decides against the Quartodecimans); and 2d, that it should never be celebrated at the same time as the feast of the Jews.</u> It results from this second decision, that according to the Synod, <u>if the <i>id</i> should fall on a Sunday, Easter was not to be celebrated on that Sunday, but a week later.</u> And this for two reasons: (1) Because the <i>id</i> indicates the day of the Saviour's death, and that the festival of the resurrection ought to follow that day, and not to coincide with it; (2) because in those years when the <i>id</i> should fall on a Sunday, Christians would be celebrating their Easter at the same time as the Jews, which was what the Synod wished to avoid. The third decision made at Nicaea was (3) to forbid Christians to celebrate Easter twice in one year; that is to say, that the equinox should be considered in all calculations about Easter.</p> <p>In my opinion, there is no doubt that Constantine, in his letter, which has every appearance of being a synodical letter, mentioned only the decisions really arrived at by the Council. This indubitable fact being once admitted, it must certainly be acknowledged also that the Synod was right in giving rules for determining Easter day. Perhaps it did not explain expressly the principles which formed the basis of the three decisions given above, but undoubtedly all these decisions showed them sufficiently. When Ideler maintains¹ "that the rule clearly enunciated in S. Epiphanius² had not been expressly prescribed by the Council of Nicaea," this opinion has no foundation, unless Ideler plays upon the word <i>expressly</i>; for Epiphanius gives, as the basis of his computation, the same three rules already laid down by the Nicene Council and in the letter of Constantine,—the observation of the Equinox, placing the <i>id</i> after the equinox, and placing the Sunday after the <i>id</i>. Ideler appears to me to have too easily accepted the theories in the second book of Christian Walch's <i>Decreti Niceni de Paschale explicatio</i>, which are opposed to our opinions.</p> <p>¹ Ideler, ii. 207. ² Epiph. <i>Har.</i> 50. 3 and 70. 11.</p>	<p>Note: To match Sun God, Apollo, worship – to appease the pagan Romans – Christ's resurrection day was fixed to Sunday, and they also wanted to distance themselves further from Christian Jewish roots, so they didn't want to rely on using the Jewish calendar to calculate Passover and the resurrection.</p> <p><i>Note added on:</i> 11/16/2018</p>
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68 title page



68 page 115



158 CONFESSIONS OF ST. AUGUSTINE. [BOOK VII.]

it. O Eternal Truth, and true Love, and loved Eternity!¹ Thou art my God; to Thee do I sigh both night and day. When I first knew Thee, Thou liftedst me up, that I might see there was that which I might see, and that yet it was not I that did see. And Thou didst beat back the infirmity of my sight, pouring forth upon me most strongly Thy beams of light, and I trembled with love and fear; and I found myself to be far off from Thee, in the region of dissimilarity, as if I heard this voice of Thine from on high: "I am the food of strong men; grow, and thou shalt feed upon me; nor shalt thou convert me, like the food of thy flesh, into thee, but thou shalt be converted into me." And I learned that Thou for iniquity dost correct man, and Thou dost make my soul to consume away like a spider.² And I said, "Is Truth, therefore, nothing because it is neither diffused through space, finite, nor infinite?" And Thou criedst to me from afar, "Yea, verily, 'I AM THAT I AM.'"³ And I heard this, as things are

¹ If we knew not God, he says, we could not love Him (*De Trin.* viii. 12); but in language very similar to that above, he tells us "we are men, created in the image of our Creator, whose eternity is true, and whose truth is eternal; whose love is eternal and true, and who Himself is the eternal, true, and adorable Trinity, without confusion, without separation" (*De Civ. Dei*, xi. 28); God, then, as even the Platonists hold, being the principle of all knowledge. "Let Him," he concludes, in his *De Civ. Dei* (viii. 4), "be sought in whom all things are secured to us, let Him be discovered in whom all truth becomes certain to us, let Him be loved in whom all becomes right to us."

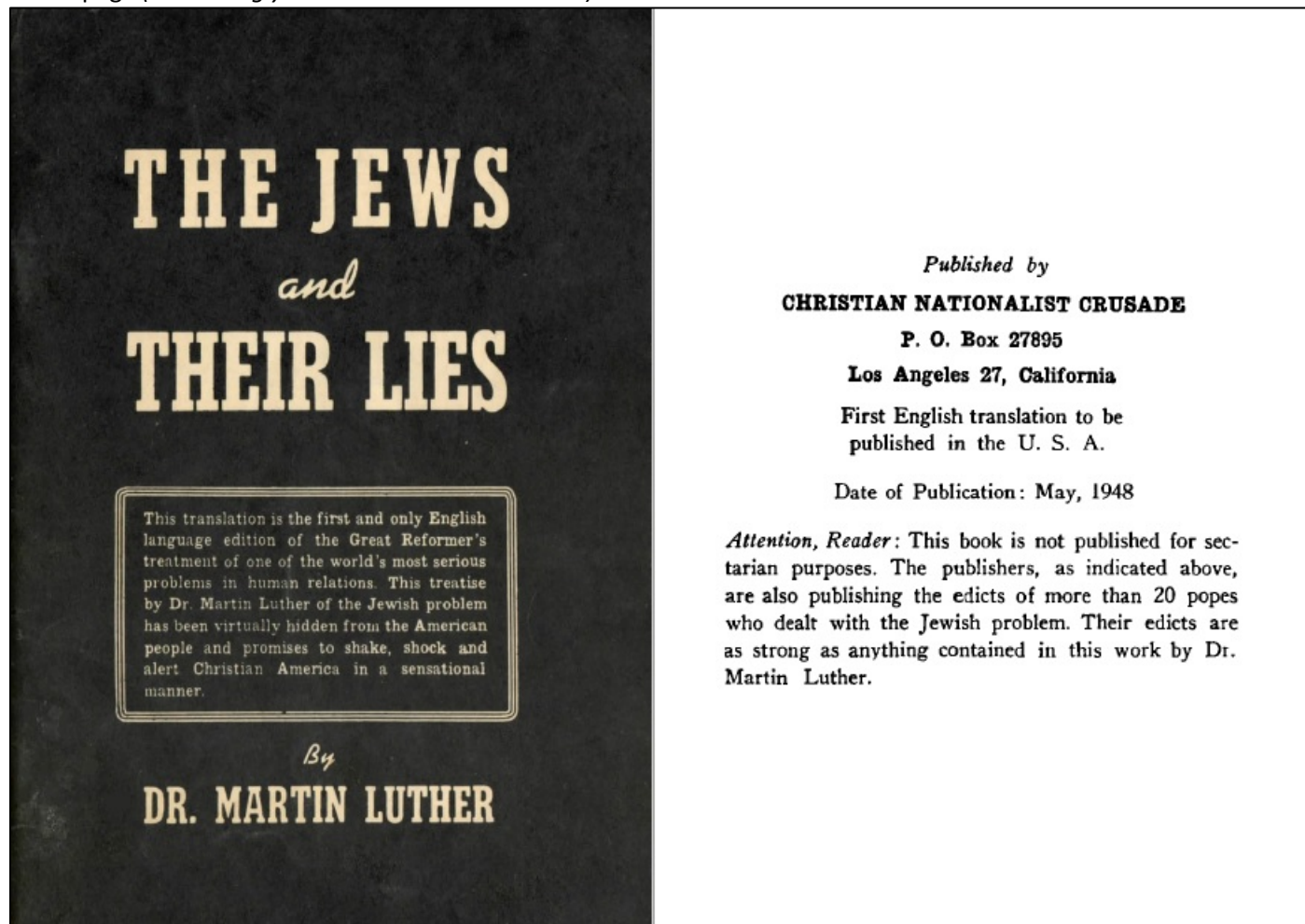
² Ps. xxxix. 11, *Vulg.*

³ Ex. iii. 14. Augustine, when in his *De Civ. Dei* (viii. 11, 12) he makes reference to this text, leans to the belief, from certain parallels between Plato's doctrines and those of the word of God, that he may have derived information concerning the Old Testament Scriptures from an interpreter when in Egypt. He says: "The most striking thing in this connection, and that which most of all inclines me almost to assent to the opinion that Plato was not ignorant of those writings, is the answer which was given to the question elicited from the holy Moses when the words of God were conveyed to him by the angel; for when he asked what was the name of that God who was commanding him to go and deliver the Hebrew people out of Egypt, this answer was given: 'I am who am; and thou shalt say to the children of Israel, He who is sent me unto you;' as though, compared with Him that truly is, because He is unchangeable, those things which have been created mutable are not,—a truth which Plato vehemently held, and most diligently commended. And I know not whether this sentiment is anywhere to be found in the books of those who were before Plato, unless in that book where it is said, 'I am who am; and thou shalt say

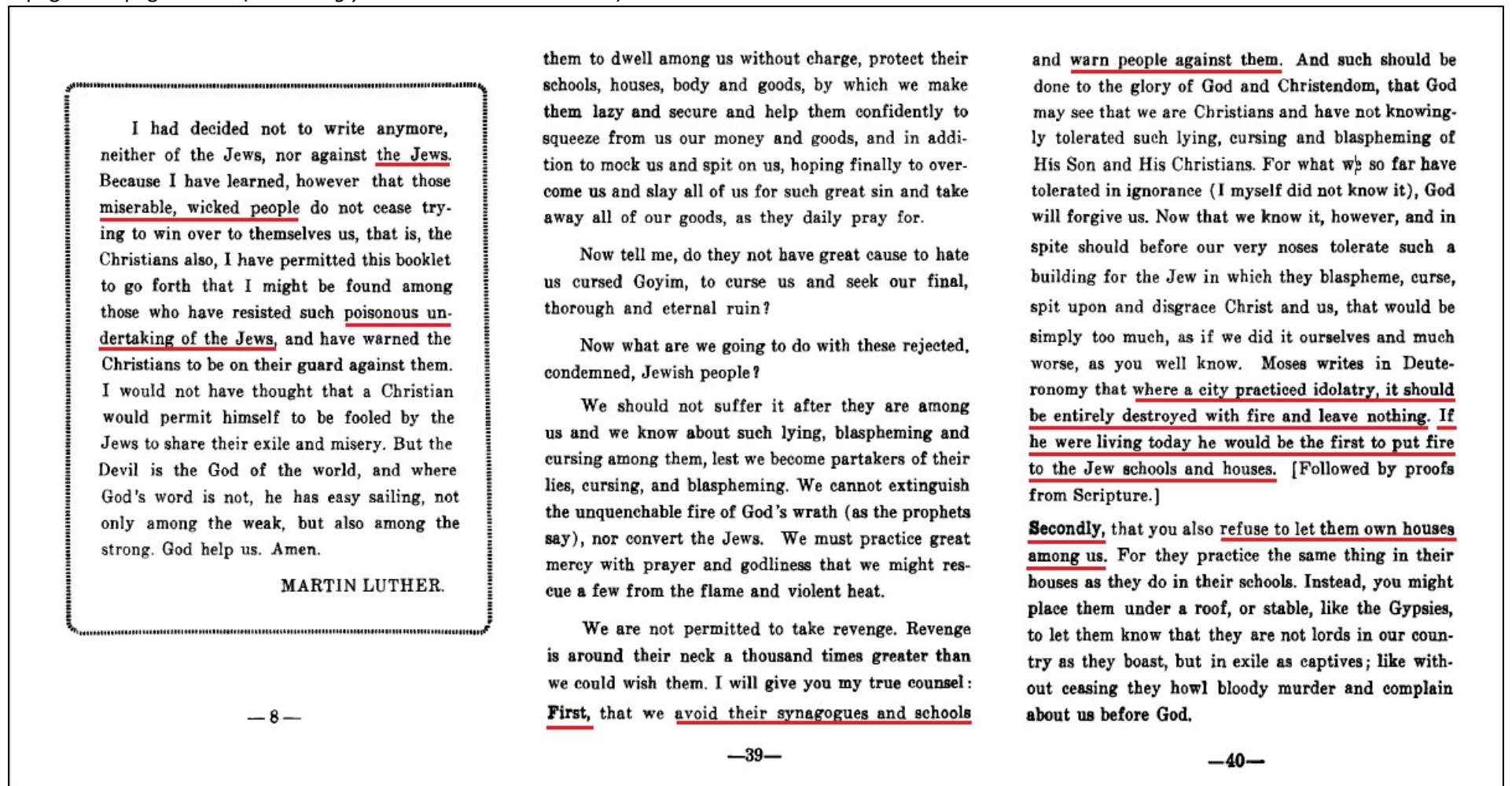
70 original title page in German (*We strongly condemn all Anti-Semitism*)



⁷⁰ title page (We strongly condemn all Anti-Semitism)



⁷⁰ pages 8 & pages 39-40 (We strongly condemn all Anti-Semitism)



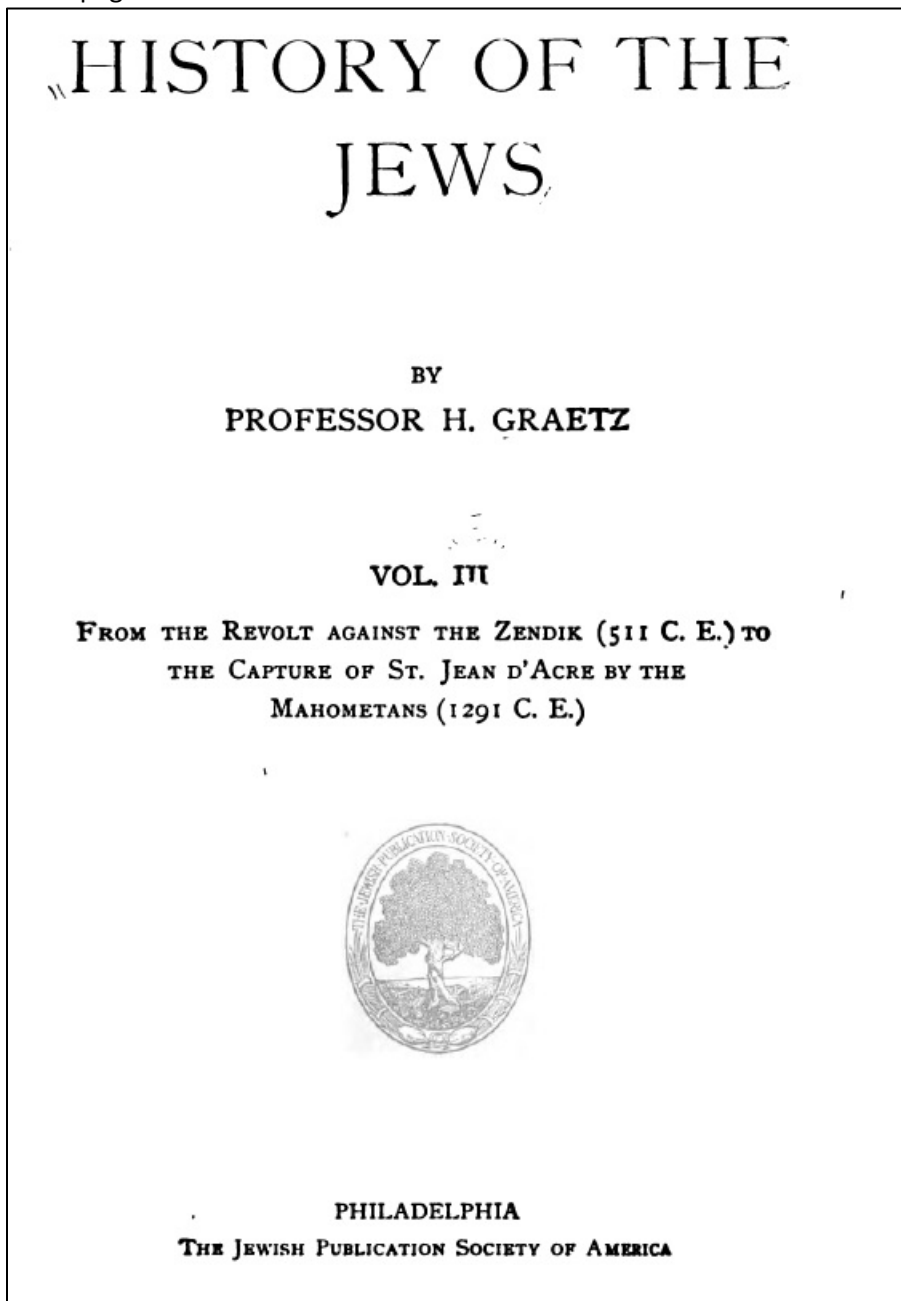
⁷⁰ pages 41-42 (*We strongly condemn all Anti-Semitism*)

<p>Thirdly, that you <u>take away from them all of their prayer books and Talmuds wherein such lying, cursing, and blaspheming is taught.</u></p> <p>Fourthly, that you prohibit their Rabbis to teach. For they have <u>forfeited the right to such an office</u>, because they keep the poor Jews captive with the passage of Moses 7:11,12, who there commands them to obey their teachers under threat of losing body and soul. Moses clearly adds, "What they teach you according to the law of the Lord." This the profligates pass over, and use the obedience of the poor people for their own wilfulness against the law of the Lord, and pour out for them such poison and blasphemy.</p> <p>Fifthly, that <u>protection for Jews on highways be revoked.</u> For they have <u>no right to be in the land</u>, because they are <u>not lords, nor officials.</u> They should <u>stay at home.</u> I am told that at this time a wealthy Jew is riding with twelve horses in our country. He wants to become a Kochab. [Star Bar-Kochba, "Star Son," false Messiah, was leader of the last rebellion of the Jews against the Romans 132/5 after Christ.]</p> <p>He practices his usury on princes and lords, land and people. High officials close an eye to it. If you princes and masters do not <u>forbid land and highways to such usurers</u>, I would like to assemble a cavalry</p> <p style="text-align: center;">—41—</p>	<p>against you, because you will learn from this book what the Jews are and how they are to be treated and <u>their activities not to be protected. For you should not and cannot protect them unless you want to be partners of their abominations.</u> What good would be the result, you may well consider and perish.</p> <p>Sixthly, that their <u>usury be prohibited</u>, which was prohibited by Moses, where they are not lords in their own country over strange lands, and <u>take away all the currency and silver and gold and put it away for safe-keeping.</u> For this reason, <u>everything they have they have stolen from us</u> (as said above) and <u>robbed through their usury</u>, since they have no other income. Such money should be used as follows: whenever a Jew is truly converted, he be given one, two, or three hundred flo (measure of money) according to his person, that he may begin to support his poor wife and child and/or support the aged and infirm. For such property which was obtained dishonestly is cursed where it is not turned to good use with God's blessing.</p> <p style="text-align: center;">THEY EVEN BETRAYED MOSES</p> <p style="text-align: center;">Whenever they boast that Moses had permitted them to practice usury against strangers, (Deuteron-</p> <p style="text-align: center;">—42—</p>
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⁷¹ Martin Luther vs. Nazi Legislation and Actions Chart (*We strongly condemn all Anti-Semitism*)

Martin Luther vs. Nazi Legislation and Actions Chart	
Martin Luther advocated the below in his treatise called " <i>The Jews and their Lies</i> ".	Nazis were said to have used some of Luther's published works as propaganda, which helped pass the following Nazi legislation and actions.
1) "Put fire to Jew schools and houses." (page 40)	Kristallnacht "Night of Broken Glass" (November 9-10, 1938)
2) "refuse to let them own houses among us." (page 40)	The first Jewish ghetto Piotrków Trybunalski (October 8, 1939)
3) "take away from them all of their prayer books and Talmuds wherein such lying, cursing, and blaspheming is taught." (page 41) "prohibit their Rabbis to teach" (page 41)	Main Office for Press and Propaganda of the German Student Union proclaimed a nationwide "Action against the Un-German Spirit", Jewish book burning begins (April 8, 1933)
4) "take away all the currency and silver and gold" (page 42)	Decree on the Confiscation of Jewish Property (October 3, 1938)
5) "protection for Jews on highways be revoked" (page 41) "forbid land and highways to such usurers" (page 41)	Reich Ministry of Interior decree restricting the freedom of movement of Jews (November 28, 1938)
6) "not lords, nor officials" (page 41) "everything they have they have stolen from us, and have robbed through their usury, since they have no other income." (page 42)	Law for the Reestablishment of the Professional Civil Service removes Jews from government service. (April 7, 1933). Decree on the Exclusion of Jews from German Economic Life closes all Jewish-owned businesses. (November 12, 1938). The <i>Frank Edict</i> , which made it so Jews will no longer receive wages for their labor (March 3, 1941)
7) "no right to be in the land" (page 41) "their activities not to be protected. For you should not and cannot protect them unless you want to be partners of their abominations" (page 42)	First deportation of German Jews into occupied Poland begins (February 12, 1940)
<p><i>We strongly condemn all Anti-Semitism</i></p> <p>© 2018 Peter D. Arvo (CC BY-NC-ND 4.0) Last updated: 8/5/2019 TheTorchbearerSeries.com</p>	

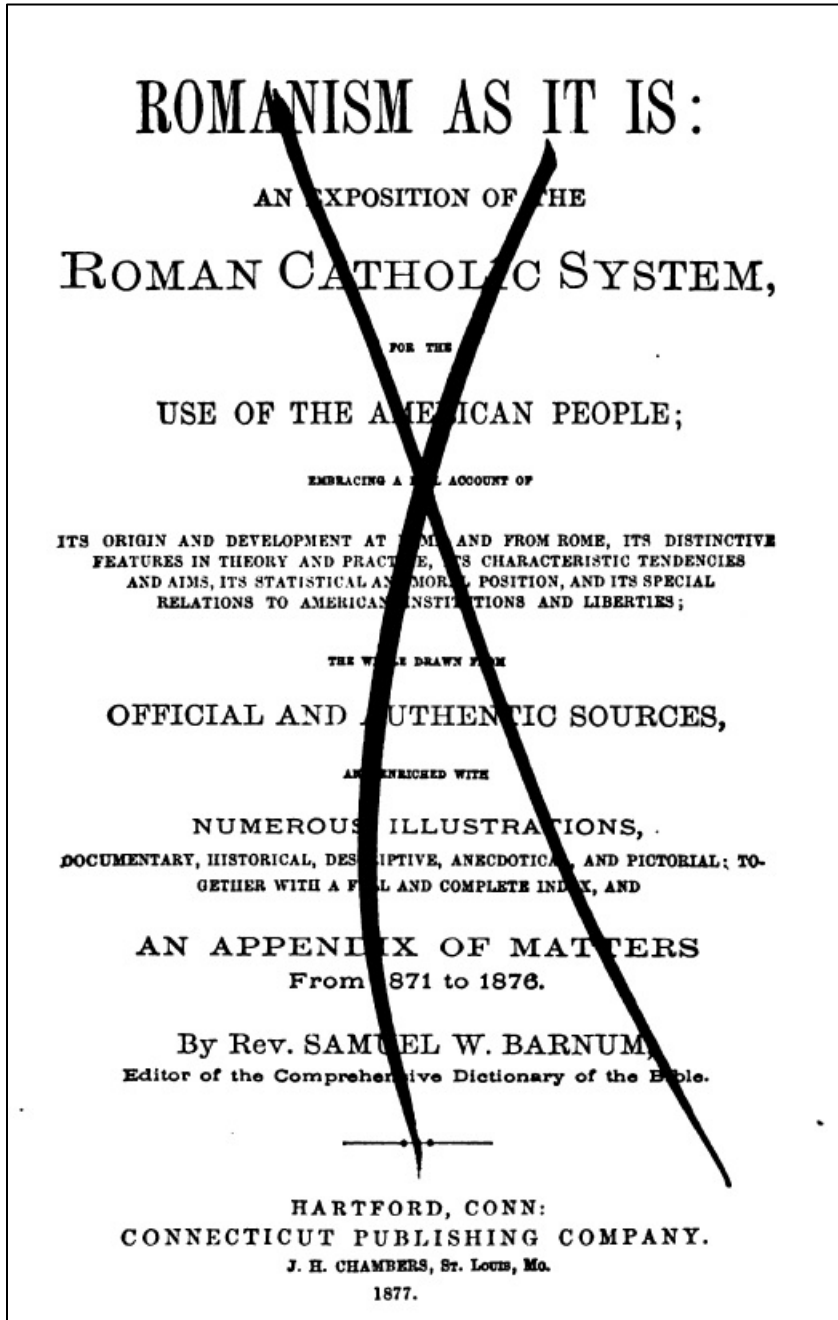
⁷² title page



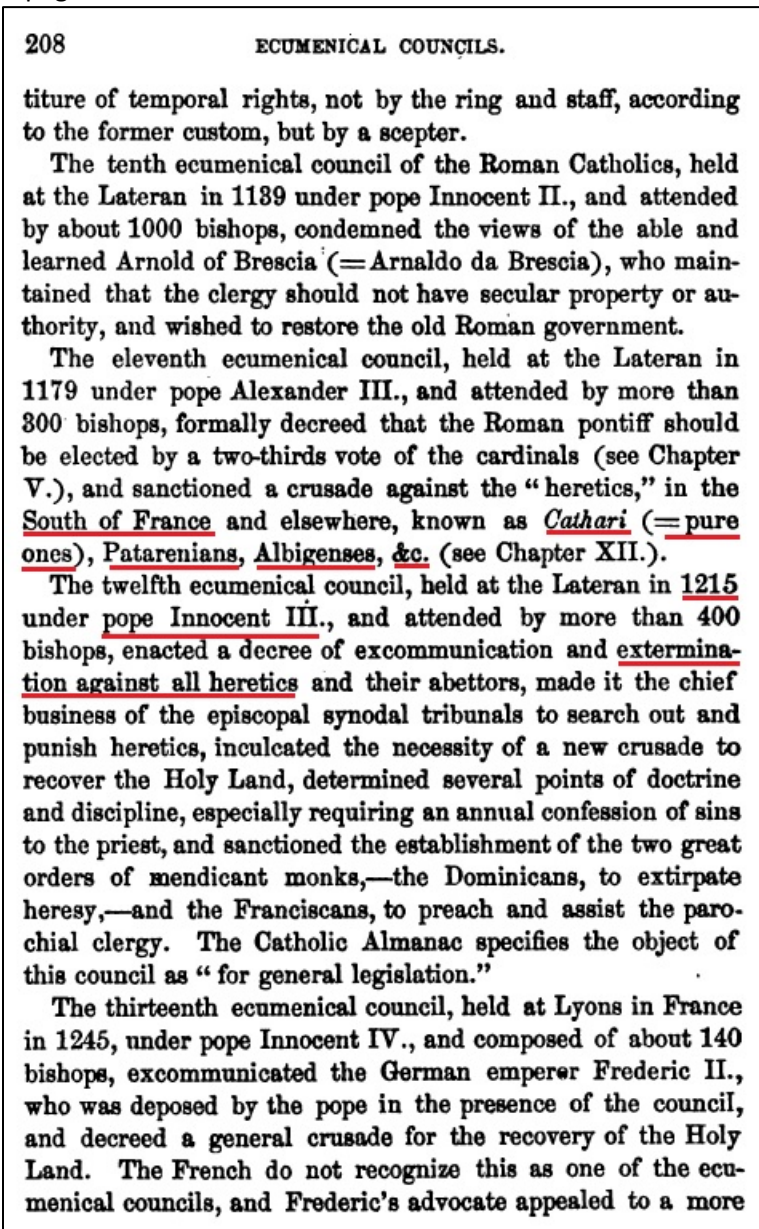
⁷² page 511-513

A. XV.	THE JEW-BADGE.	511	512	HISTORY OF THE JEWS.	CH. XV.	CH. XV.	DEGRADATION OF THE JEWS.	513
<p>bring forward even a show of reason for this canonical decree; neither the New Testament, nor the Fathers of the Church, however much they hated the Jews, had offered a precedent for it. The Lateran Synod was compelled to go back to the Provincial Council of Toledo, under Recared, king of the Catholic Visigoths, in order to find a precedent for this scandalous law. The depth of the degradation of the Jews, however, was reached by the decision of the council that <u>Jews in all Christian countries and at all times should wear a dress differing from that of the Christians.</u> The reason urged was that in many countries where Jews (and Mahometans) wore the ordinary costume, intermarriages took place between the Jews and the Christians. By a sophistical argument it was shown that this law was contained in the Bible, and that Moses had commanded the Jews to wear a peculiar dress. Therefore it was decreed that, from the twelfth year of their age, <u>Jews were to wear a peculiar color as a badge of their race, the men, on their hats, and the women, on their veils.</u> This stigma on the Jews was an invention of Pope Innocent and of the Fourth Council assembled at Rome. It cannot, however, be strictly called an invention, because the pope borrowed the idea of forcing the Jews to wear a peculiar badge from the fanatical Mahometans. The Almohade Prince of the Faithful of Africa and southern Spain, Abu-Yussuff Alman-sur, had forced those Jews who had adopted the Mahometan faith through compulsion to wear a hideous dress, heavy clothes with long sleeves, which almost reached the feet, and instead of turbans, large bonnets of the ugliest shape. Said this fanatic: "If I knew that the converted Jews had adopted the Mahometan belief with an upright heart, then I would allow them to intermarry with the Mussulmans. If, on the other hand, I were convinced that they are still sceptics, I would put</p>	<p>the men to the sword, enslave their children, and confiscate their goods. But I am doubtful about this point; therefore they shall appear distinguished by a hateful uniform." His successor, Abu-Abdullah Mahomet Alnasir, allowed them to change this mean apparel for yellow garments and turbans. By this color the class of people who were outwardly Moslems, yet in their heart of hearts still Jews, was characterized in the first decade of the thirteenth century in the kingdom of Morocco. <u>This barbarous treatment of the Jews, Pope Innocent III now imitated, and their greatest humiliation during six centuries of European life dates from November 30th, 1215.</u> Provincial councils, assemblies of estates and royal cabinets thenceforward, in addition to their deliberations on the exclusion of the Jews from all honors and offices, determined on the color, form, length and breadth of the Jew-badge, with pedantic thoroughness. <u>The Jew-badge, square or round in form, of saffron yellow or some other color, on the hat or on the mantle, was an invitation to the gamin to insult the wearers, and to bespatter them with mud; it was a suggestion to stupid mobs to fall on them, to maltreat, and even kill them; and it afforded the higher class an opportunity to ostracize the Jews, to plunder them, or to exile them.</u> Worse than this outward dishonor was the influence of the badge on the Jews themselves. They became more and more accustomed to their ignominious position, and lost all feeling of self-respect. They neglected their outward appearance, because they were nothing but a despised, dishonored race, which could not have even the least claim to honor. They became more and more careless of their speech, because they were not admitted to cultured circles, and in their own midst they could make themselves understood by means of a jargon. They lost all taste and sense of beauty, and to some extent</p>	<p>became as despicable as their enemies desired them to be. They lost their manliness and courage, and a child could place them in terror. The punishment which Isaiah had prophesied for the house of Jacob was fulfilled to the letter: "Thou shalt speak out of the ground, and thy speech shall be low out of the dust." <u>The great misery of the Jews during the Middle Ages began with Pope Innocent III.</u> In comparison with their subsequent sufferings, all foregoing persecutions from the beginning of the Christian domination seemed like innocent bantering. But the Jews did not readily comply with the decree which forced them to wear the mark of shame. This was especially the case with the communities in Spain and southern France, which, having held an honorable position, would not suffer themselves to be humiliated without a struggle. Besides, there were influential Jews at the courts of Toledo and Saragossa, either as ambassadors to foreign courts or as treasurers of the royal coffers, who exerted their utmost efforts to prevent the enforcement of the decree. When Pope Innocent III died (1216), and Pope Honorius III, who was of a mild temperament compared with Innocent, ascended the papal throne, the Jews hoped for a repeal of this canonical law. Isaac Benveniste seems to have been particularly active in this direction, as he had been in trying to ward off the disgrace when first contemplated. They were successful in delaying the enforcement of the canonical decree. At least, King Alfonso IX of Leon did not compel the Jews of his land to wear the badge, and Pope Honorius was compelled to exhort the bishop of Valencia and two brother bishops to see that the decree was duly enforced, and that all Jews were excluded from offices of honor. The communities of southern France viewed with joy the victorious progress of the army of the repeatedly excommunicated Raymond VII of Toulouse against the crusading army</p>						

⁷³ title page (it appears that someone vandalized the book by drawing an X on it.)



⁷³ page 208



dead were deposited after the bodies were burned. They are numerous, and some of them very capacious.

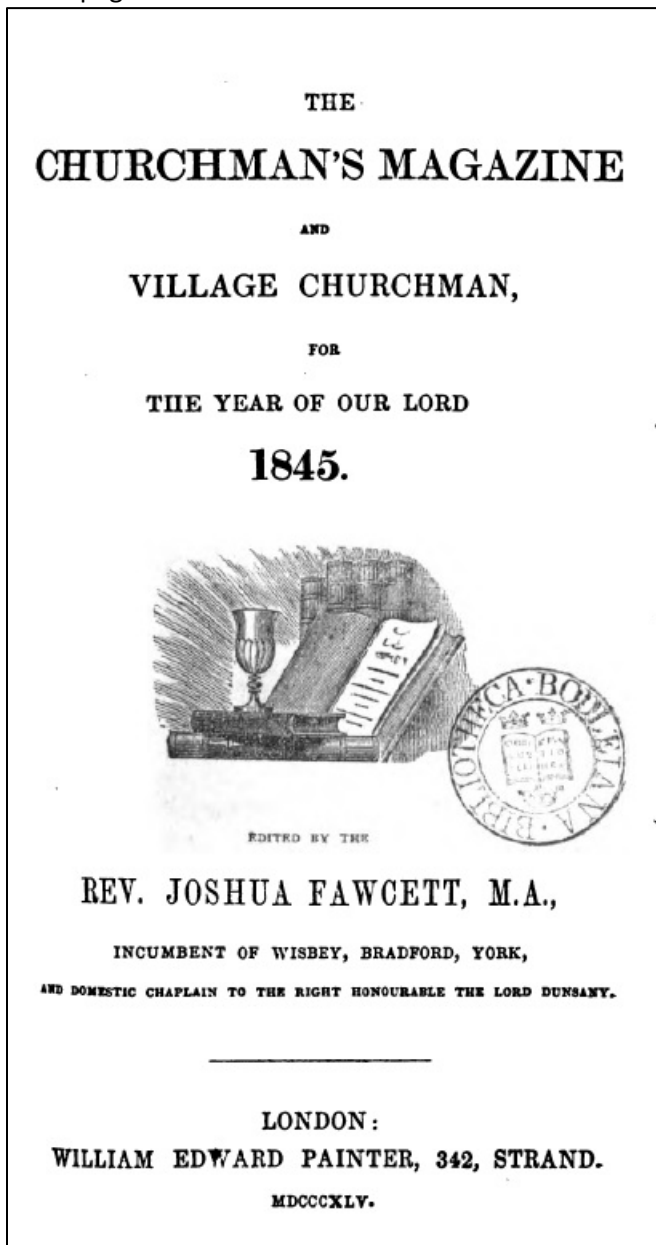
The *Cloaca Maxima* or great sewer of Rome, built, according to tradition, by the elder Tarquin, to drain the marshy ground between the Palatine and Capitoline hills, empties into the Tiber below the *Ponte Rotto*, and is still firm and useful after the lapse of nearly 2500 years. It is most solidly constructed, and bids fair to stand for ages yet to come. The archway where it enters the Tiber is at least 12 feet high, and is composed of three concentric courses of large blocks of the volcanic rock called *peperino*, put together without cement.

Rome has lived, in great measure, on the past; its chief industry is connected with curiosities of antiquity or of art. It has some trade and a few manufactures, as of strings for musical instruments, mosaics, jewelry, parchment, hats, gloves, silk and woolen fabrics, &c. Its population, which in the time of the emperor Vespasian amounted to several millions (some say 2,000,000; other 3,000,000, or more), afterwards greatly diminished, until, at about the end of the 8th century, it is said to have been only about 13,000; but, after this extreme depression, it again increased. Its population was given at 117,900 in 1813, at 180,200 in 1846, and at 215,573 in 1867. The number of priests and friars in Rome is about 4500; that of nuns about 1900; that of Jews nearly 4200. The Jews were, even under Pius IX., compelled to live mainly in the Ghetto, or Jewish quarter, which is the lowest and filthiest region in Rome, separated by a wall from the rest of the city, and situated on the east bank of the Tiber, opposite the north end of the island.

The city is divided into 14 districts or wards called *rioni*, 12 of which are on the east side of the river, several of them, besides the *Rione Campo Marzo* at the N. end of the city, being included principally or wholly within the ancient *Campus Martius* (= field of Mars). The two *rioni* on the west side are, the *Borgo* or Leonine city, which lies on the north and includes the Vatican; and the *Trastevere* (= over the Tiber),

phlets, and old Neapolitan newspapers, and, tying them up in a bundle, they sent them on before me to the police-office in Rome, where doubtless they were duly burned. It is but just to the papal government, however, that I should state, and it may be useful to other travelers to know, that my Italian New Testament was not detained. . . . Not a line can be published without passing through the censorship. This holds good not of books or newspapers only, but also of the placards in the streets. . . . The people . . . are wretchedly poor. . . . But wonderful, and at the same time deplorable, is it to think of the sums which are wrung out of the people by the minute and searching tyranny of a government which is itself poor to a by-word. . . . One of the main engines of fleecing the people is the government lottery; the church taking advantage of the passion for gambling, so deplorably prevalent among the Romans, to draw a few pitiful *scudi* [= dollars] into her coffers."

"Rome," said Dr. J. G. Holland in 1869, "is nothing but a show. Its antiquities are a show. The pope and the various pageantries in which he takes a part are a show. The public museums do not assume to be any thing but a show. The churches are a show, and are visited ten times as much in consequence of their character as show-places as they are for the purposes of worship. The private palaces and villas are a show. Almost the entire income of Rome is drawn from the pockets of those who come to Rome to see its shows. The Rome of to-day is indeed nothing but a great museum of curiosities, papal and pagan, living and dead. The lovers of light and liberty are pining in her political prisons; her multitudinous beggars are licensed like porters and go around the streets with brass tickets hung to their necks. The Jews are still confined mainly to their dirty quarters, by him who assumes to represent the love of God in the Jew Jesus. There is no such thing as liberty in Rome—civil or religious. The people groan under a despotism more intensely hated than those who are unacquainted with its spirit and operations can possibly conceive."



⁷⁵ page 366

366 *Eight of November.*

sleeps not. Oh! let us remember this, and let our prayers never sleep, that God may preserve us and our children, and our children's children, from being the victims of similar plots, or, what we may with tenfold fear tremble to think of, from being deluded by the deceitfulness of this great enemy into becoming allies, or even members of that blasphemous Church. Many of the conspirators of the gunpowder plot were men of respectability, of amiable character, and apparently peaceful and upright lives. Among these we may specify Sir Everard Digby, who, though a Papist and at one time opposed to her government, yet, by his conduct and virtues, gained the esteem of Queen Elizabeth, and enjoyed her marked favour. So far was this man deluded by a false religion, and governed and blinded by the priests of his Church, that, even when preparing for his death (being executed as a traitor) he wrote to his wife, declaring "that if he had thought there had been the least sin in the plot he would not have been of it for all the world," and that "no other cause drew him to hazard his fortune and life but zeal to God's religion."

Oh! does not your heart pity this man, his wife, and all those who depended upon him?—yet he and his were far from being the only dupes of Rome at that period, as has been remarked—"there can be no doubt but the Roman Catholic nobility and gentry who conducted this plot supposed that the enterprise in which they jeopardized their fortunes and their lives was one which entitled those engaged in it to the special favour of heaven. Their whole proceedings were carried on most religiously. When they enlisted a new conspirator, he was pledged to secrecy by receiving the communion. Garnet, the superior of the English Jesuits, and Tesmond, one of the same order, represented the indiscriminate massacre, against which the consciences of even some of these men of blood began to object, as a thing which the interests of religion demanded." Let us then be earnest in prayer to the God of all mercies, that those who are now blinded by the great apostacy which now is so boastful in our land may be led to share the full light and blessing of the Gospel of peace—may be led to enquire into what their Church really is, not what her priests declare her to be—may be led to study the holy Scriptures, not the Popish Bible, which is translated from false Latin copies, but the Protestant Bible, translated from the original languages in which its different parts were written. Let us pray that they may cast away, as unholy things, their prayers to the Virgin and the saints, and know and believe that Jesus the Redeemer is the only Mediator through whom we can have access unto the Father. Let us pray that they may come out from a Church which sanctions and commands murder and treason when it can advance her interests and ambition, and, following the Prince of peace, the God of love, may become

⁷⁶ title page

ELEMENTS
OF
HISTORY,
ANCIENT AND MODERN:
WITH
A CHART AND TABLES OF HISTORY,
INCLUDED WITHIN THE VOLUME.
BY J. E. WORCESTER, A. A. S., S. H. S.
BOSTON:
WILLIAM J. REYNOLDS AND COMPANY,
20 CORNHILL.
1847.

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous
 Note: Assume all dates as close approximations.

320 TABLES OF HISTORY.

TABLE XII.—HISTORY OF ENGLAND.—No. 2.
 From Henry VII. to William IV.

A. D.	Kings.	yr.	
1400			<i>House of Tudor.</i>
15th	85 Henry VII.	24	Marries Elizabeth, daughter of Edward IV., uniting the Houses of York & Lancaster; commerce encouraged; the Feudal System declines.
1500	9 Henry VIII.	38	A cruel tyrant; the victory of Flodden by Surrey; introduces the Reformation; 2 queens divorced, two beheaded; Wolsey disgraced; Bp. Fisher, Sir T. More, Cromwell, and Surrey beheaded.
	47 Edward VI.	6	Promotes the Reformation, aided by Crammer.
16th	53 Mary	5	Restores Cath. relig.; marries Philip II. of Spain; Jane Grey beheaded; many Protestants burnt.
	58 Elizabeth	44	Has an auspicious reign, assisted by Bacon, Burleigh, Walsingham, &c.; agriculture, commerce, and literature flourish; the Church of England established; Mary Queen of Scots beheaded; the Spanish Armada destroyed.
1600			<i>House of Stuart.</i>
	3 James I.	22	Unites the crowns of England and Scotland; the Gunpowder Plot defeated; the Bible translated; the Puritans settle at Plymouth, Mass.
	25 Charles I.	24	Despotic; attempts to raise money without consent of Parliament; civil war rages; Strafford and Laud beheaded; Charles defeated and beheaded (1649); the Commonwealth begins.
17th	53 Cromwell	5	Dissolves the Long Parliament, and becomes Protector. Navigation Act. Dutch war.
	60 Charles II.	25	Profligate; his reign injurious to liberty and morality; Plague and Fire in London; Clarendon banished; Russell and Alg. Sydney executed.
	85 James II.	4	Attempts to establish the Catholic religion, and is obliged to abdicate; hence the Revolution.
	89 William III. & Mary	13	Constitution confirmed; battles of Boyne and La Hogue; Peace of Ryswick; Nat. Debt begins.
1700	2 Anne	12	Marlborough and Eugene's victories of Blenheim, Ramillies, Malplaquet, &c.; Literature flourishes.
	14 George I.	13	Rebellion in favor of the Pretender suppressed; South Sea Scheme. Walpole minister.
18th	27 George II.	33	The Pretender overthrown at Culloden; War with France carried on in Europe, Asia, and America; Battle of Dettingen; Conquest of Canada.
	60 George III.	69	A long and eventful reign; Hostilities with, and loss of, the American Colonies; long war with France, terminated by the battle of Waterloo; Possessions in India greatly extended; Commerce and the arts flourish; but the National Debt greatly increased. Regency 1811.
1800	20 George IV.	10	A Bill of Pains and Penalties brought into Parliament against the Queen (Caroline), but relinquished; Battle of Navarino; Corporation and Test Acts repealed; Catholic Emancipation.
19th	30 William IV.		The Duke of Wellington's ministry succeeded by that of Earl Grey; the Reform Bill passes.

THE APOSTOLIC FATHERS

PART II.

S. IGNATIUS.
 S. POLYCARP.

REVISED TEXTS

WITH INTRODUCTIONS, NOTES, DISSERTATIONS,
 AND TRANSLATIONS.

BY

J. B. LIGHTFOOT, D.D., D.C.L., LL.D.,
 BISHOP OF DURHAM.

SECOND EDITION.

VOL. I.

London:
 MACMILLAN AND CO.
 AND NEW YORK.
 1889

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THE GENUINENESS. 413

therefore is altogether in favour of its existence in the age of Ignatius¹. Where the remains of contemporary literature are so few and fragmentary, intervals far longer than half a century constantly occur between the producible instances of the use of particular words. One example will suffice. The Ignatian letter to the Ephesians on any showing was written before the middle of the third century when it is quoted by Origen. Yet the next example, after this Ignatian letter, of the use of the word ἀναγωγέος in the same sense as 'a lifting-engine' (*Ephes.* 9), which the lexicographers produce, is in Eustathius (see II. p. 54), a writer of the twelfth century.

Another alleged anachronism is the expression 'Catholic Church' as used in *Smyrn.* 8. 'Let no one,' writes our author, 'do anything that pertaineth to the Church without the bishop...Wherever the bishop appeareth, there let the people (τὸ πλῆθος) be; just as where Jesus Christ is, there is the Catholic Church' (ὡςπερ ὅπου ἂν ᾖ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία). The earliest extant example of the use of the theological term 'Catholic Church', meaning the orthodox and apostolically descended Church, as distinguished from sectarian and heretical communities, is in the *Martyrdom of Polycarp* (§ 16 ἐπίσκοπος τῆς ἐν Σμύρνῃ καθολικῆς ἐκκλησίας), and even here the recently discovered Moscow MS reads ἀγίας with the Latin Version. It occurs also in the *Muratorian Fragment* and in Clement of Alexandria. 'A period therefore,' writes Cureton (*Corp. Ign.* p. 337), 'of full fifty years or more must have intervened between the time when Ignatius wrote and the first trace we find of the term Catholic Church.' Nor does Cureton stand alone in advancing this argument.

This objection is founded on the confusion of two wholly different things.

(1) The word 'catholic' (καθολικός) means neither more nor less than 'universal.' It is found some centuries at least before the Christian era. Both before and after the age of Ignatius it is commonly used by

¹ Strangely enough Daillé had found in this same sentence a wholly different anachronism. With characteristic audacity he asserted that in the age of Ignatius a certain company or regiment of soldiers bore in common parlance the name of 'leopards', but that two centuries later, when the Ignatian forger lived, this sense of the word had become obsolete. He therefore felt himself obliged to explain the term by the addition,

'which is a military band' (ὃ ἐστὶν στρατιωτικὸν τάγμα). So, he concluded, 'Ignatii simulator leopardorum quidem nomen ad antiquitatis speciem retinuit; sed ne ob obscuritatem lectores turbaret, etiam interpretandum putavit, ac se ita nimia diligentia ipse prodidit' (p. 313). This band of leopards is a mere figment of Daillé's brain, for which there is not a tittle of evidence.

LIFE AND LETTERS
 OF 475.02
 ERASMUS
 LECTURES DELIVERED AT OXFORD 1893-4

BY
 JAMES ANTHONY FROUDE
 LATE REGIUS PROFESSOR OF MODERN HISTORY IN THE UNIVERSITY OF OXFORD

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386 LIFE AND LETTERS OF ERASMUS [LECT. 18.]

To the Bishop of Hildesheim.¹

Freyburg, March 15, 1530.

Innumerable questions are asked—how the elements are transubstantiated; how accidents can subsist without a subject; how the colour, smell, taste, quality, which are in the bread and wine before it is consecrated can remain when the substance is changed; at what moment the miracle takes place, and what has happened when the bread and wine corrupts; how the same body can be in many places at once, &c. ? Such problems may be discussed among the learned. For the vulgar it is enough to believe that the real body and blood of our Lord are actually present. It is a mystery to be approached reverentially. Men should not be allowed to march up and down the aisles or chatter at the doors during the ceremony. You stay out a play till the *Valete et plaudite*; can you not wait for the completion of a miracle? In earlier times there was but one celebration in a day. Now, partly from superstition, partly from avarice, the saying of masses has become a trade, like shoemaking or bricklaying—a mere means of making a livelihood. And again, some attention should be paid to the priest's character; dress and office are not enough, the life must answer to the function. Nowadays, when the celebration is over, the man who has offered the sacrifice adjourns to drinking parties and loose talk, or to cards or dice, or goes hunting, or lounges in idleness. While he is at the altar angels wait upon him; when he leaves it he seeks the refuse of mankind. It is not decent. Priests should not by their loose living teach heretics to despise the ineffable mystery.

Two young Franciscans in Spain had been denouncing Erasmus again. An enthusiastic friend named Mexia had been fighting his battles for him. Erasmus often complained of his loneliness, of his unhappy condition between the points of the two angry factions, of the inattention which was paid by both to his advice

¹ Ep. lxxxv.

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Explanatory Notes

UPON

THE NEW TESTAMENT.

—●—

BY

JOHN WESLEY, M.A.

LATE FELLOW OF LINCOLN-COLLEGE, OXFORD.

—◆—

NEW EDITION.

—◆—

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CHAPTER XIII. 417

speaking great things and blasphemy, and authority was given him forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, even them that dwell in heaven. And it was given him to make war with the saints, and to overcome them, and authority was given him over every tribe, and people, and tongue, and nation. And all that dwell upon the earth will worship him, whose name is not written in the book of life of the Lamb who was slain from the foundation of the world. If any man have an ear, let him hear. If any leadeth into captivity, he goeth into captivity: if any man kill with the sword, he must be killed with the sword. Here is the patience and the faithfulness of the saints.

little horn on the fourth beast in Daniel. Nothing greater, nothing more blasphemous, can be conceived, than what the popes have said of themselves, especially before the Reformation. *And authority was given him forty and two months*—The beginning of these is not to be dated immediately from his ascent out of the sea, but at some distance from it.

V. 6. *To blaspheme his name*—Which many of the popes have done explicitly, and in the most dreadful manner, and *his tabernacle, even them that dwell in heaven*—(For God himself dwelleth in the inhabitants of heaven:) digging up the bones of many of them, and cursing them with the deepest execrations.

V. 7. *And it was given him*—That is, God permitted him, to make war with his saints—With the Waldenses and Albigenses. It is a vulgar mistake, that the Waldenses were so called from Peter Waldo of Lyons. They were much more ancient than he; and their true name was Vallenses, or Vaudois, from their inhabiting the valleys of Laucerne and Agrogne. This name, Vallensis, after Waldo appeared, about the year 1160, was changed by the papists into Waldenses, on purpose to represent them as of modern original. The Albigenses were originally people of Albigeois, part of Upper Languedoc, where they considerably prevailed, and possessed several towns in the year 1208. Against these many of the popes made open war. Till now the blood of Christians had been shed only by the heathens or Arians, from this time by scarce any but the papacy. In the year 1208, Innocent III. proclaimed a crusade against them. In June, 1209, the army assembled at Thoulouse; from which time abundance of blood was shed, and the second army of martyrs began to be added to the first, who had cried *from beneath the altar*. And ever since, the beast has been warring against the saints, and shedding their blood like water. *And authority was given him over every tribe and people*—Particularly in Europe. And when a way was found by sea into the East Indies, and the West, these also were brought under his authority.

V. 8. *And all that dwell upon the earth will worship him*—All will be carried away by the torrent, but the little flock of true believers. The name of these only is written in the Lamb's book of life. And if any, even of these, make shipwreck of the faith, he will blot them out of his book: although they were written therein from (that is, before) the foundation of the world, ch. xvii. 8.

V. 9. *If any man have an ear, let him hear*—It was said before, *He that hath an ear, let him hear*. This expression, if any, seems to imply, that scarce will any that hath an ear be found. *Let him hear*—With all attention, the following warning, and the whole description of the beast.

V. 10. *If any man leadeth into captivity*—God will, in due time, repay the followers of the beast in their own kind. Mean while, *here is the patience and*

VOL. II. D B

THE WORKS

OF

JONATHAN EDWARDS, A.M.

WITH AN ESSAY ON HIS GENIUS AND WRITINGS,

BY HENRY ROGERS:

AND A MEMOIR BY SERENO E. DWIGHT,

REVISED AND CORRECTED BY

EDWARD HICKMAN,

PASTOR OF THE CONGREGATIONAL CHURCH, DENTON, NORFOLK.

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MDCCLXXXIX.

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." — John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." — Anonymous

Note: Assume all dates as close approximations.

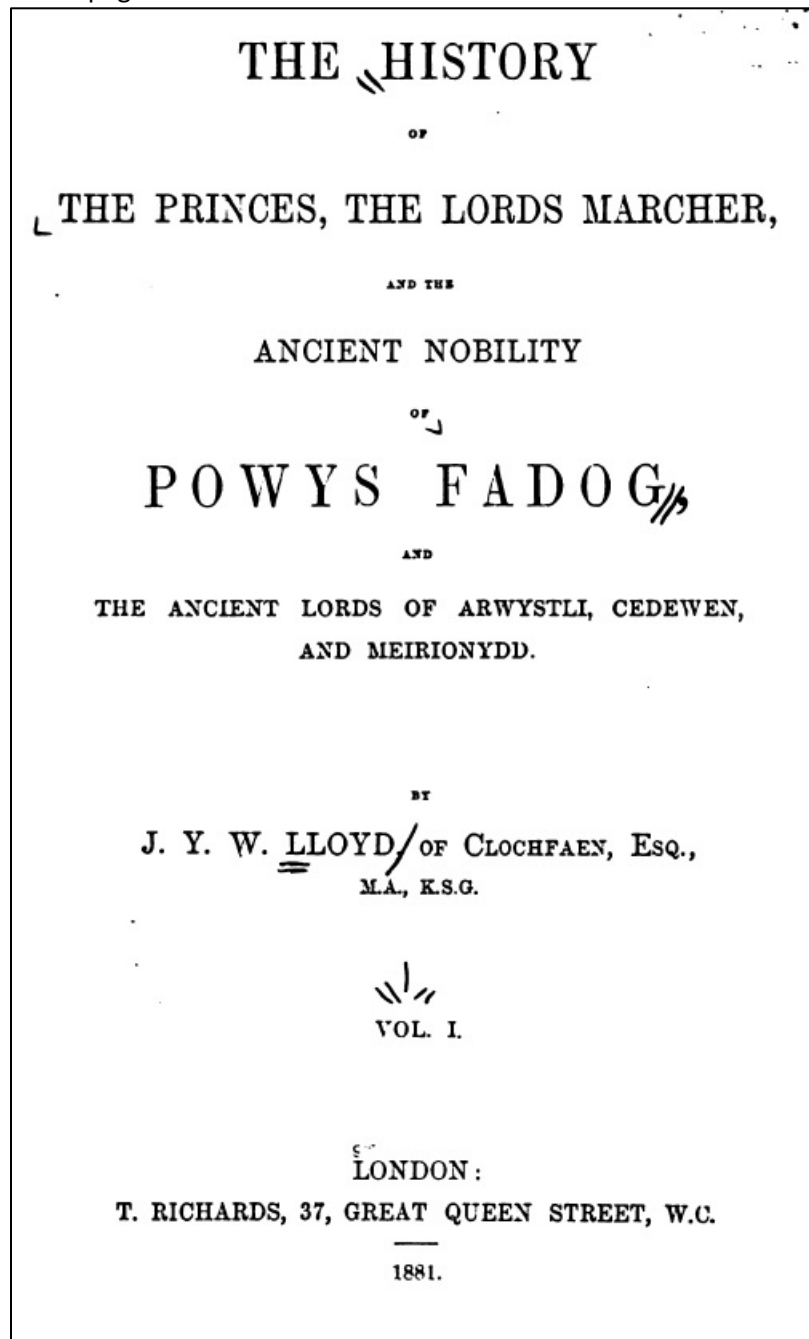
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<p>596</p> <p>HISTORY OF REDEMPTION.</p> <p>him; and obliged not to own him any more, on pain of excommunication; and not only so, but any man might kill him wherever he found him. Further, the pope was believed to have power to damn men at pleasure; for whoever died under his excommunication, was looked upon as certainly damned. Several emperors were actually deposed, and ejected, and died miserably by his means; and if the people of any state or kingdom did not please him, he had power to lay that state or kingdom under an interdict, which was a sentence pronounced by the pope against that state or kingdom, whereby all sacred administrations among them could have no validity. There could be no valid baptisms, or sacraments, or prayers, or preaching, or pardons, till that interdict was taken off; so that that people remained, in their apprehension, in a miserable, damnable state, and therefore dreaded it as they would a storm of fire and brimstone from heaven. And in order to execute his wrath on a prince or people with whom he was displeased, other princes must also be put to a great deal of trouble and expense.</p> <p>And as the pope and his clergy robbed the people of their ecclesiastical and civil liberties and privileges, so they also robbed them of their estates, drained all christendom of their money. They engrossed most of their riches into their own coffers, by vast revenues, besides pay for pardons and indulgences, baptisms and extreme unctions, deliverance out of purgatory, and a hundred other things.—See how well this agrees with the prophecies, 2 Thess. ii. 3, 4. Dan. vii. 20, 21. Rev. xiii. 6, 7. and chap. xvii. 3, 4.</p> <p>During this time also superstition and ignorance more and more prevailed. The Holy Scriptures by degrees were taken out of the hands of the laity, the better to promote the unscriptural and wicked designs of the pope and the clergy; and instead of promoting knowledge among the people, they industriously promoted ignorance. It was a received maxim among them, That ignorance is the mother of devotion; and so great was the darkness of those times, that learning was almost extinct in the world. The very priests themselves, most of them, were barbarously ignorant as to any commendable learning, or any other knowledge, than their hellish craft in oppressing and tyrannizing over the souls of the people.—The superstition and wickedness of the church of Rome, kept growing worse and worse till the very time of the Reformation, and the whole christian world were led away into this great defection, excepting the remains of the christian church in the Eastern empire that had not been utterly overthrown by the Turks. The Greek church, and some others, were also sunk into great darkness and gross superstition, excepting also those few that were the people of God, who are represented by the woman in the wilderness, and God's two witnesses, of which more hereafter.—This is one of those two great kingdoms which the devil in this period erected in opposition to the kingdom of Christ, and was the greatest and chief.</p> <p>2. The Mahometan kingdom is another of mighty power and vast extent, set up by Satan against the kingdom of Christ. He set this up in the Eastern empire, as he did that of Antichrist in the Western.</p> <p>Mahomet was born in the year of Christ five hundred and seventy, in Arabia. When he was about forty years of age, he began to boast that he was the great prophet of God; and proceeded to teach his new-invented religion, of which he was to be worshipped as the head next under God. He published his Alcoran, which he pretended he received from the angel Gabriel; and being a subtle crafty man, possessed of considerable wealth, and living among a people who were very ignorant, and greatly divided in their opinions on religious matters, he by subtlety and fair promises of a sensual paradise, gained a number to be his followers. He set up for his prince, and propagated his religion by the sword, and made it meritorious of paradise to fight for him. By such means his party grew, and went on fighting till they conquered and brought over the neighbouring countries; and so his party gradually increased till they overran a great part of the world. First, the Saracens were some of his followers, who were a people of Arabia, where Mahomet lived, and who about the year seven hundred, dreadfully wasted the Roman em-</p>	<p>PERIOD III.</p> <p>pire.—They overran a great many countries belonging to the empire, and continued their conquests for a long time. These are supposed to be meant by the locusts mentioned in the 9th chapter of Revelation.</p> <p>And then the Turks, who were originally different from the Saracens, became followers of Mahomet, and conquered all the Eastern empire. They began their empire about the year of Christ twelve hundred and ninety-six; began to invade Europe in the year thirteen hundred; took Constantinople, and so became masters of all the Eastern empire, in the year fourteen hundred and fifty-three. And thus all the cities and countries where stood those famous churches of which we read in the New Testament, as Jerusalem, Antioch, Ephesus, Corinth, &c. now became subject to the Turks. These are supposed to be prophesied of by the horsemen in the 9th chapter of Revelation, beginning with the 15th verse. And the remains of the Christians in those parts of the world, who are mostly of the Greek church, are in miserable slavery under these Turks; and are treated with a great deal of barbarity and cruelty, and are become mostly very ignorant and superstitious.</p> <p>Thus I have shown what great works of Satan were wrought during this space of time in opposition to the kingdom of Christ.</p> <p>II. I come now to show how the church of Christ was upheld through this dark time.</p> <p>1. It is to be observed, that towards the former part of this space of time, some of the nations of christendom held out a long time before they complied with the corruptions and usurpations of the church of Rome. Though all the world wondered after the beast, yet all nations did not fall in at once. Many of the principal corruptions of the church of Rome were brought in with a great deal of struggle and opposition; and particularly, when the pope gave out, that he was universal bishop, many churches greatly opposed him in it; and it was a long time before they would yield to his exorbitant claims. And so, when the worship of images was first brought into the churches, there were many who greatly opposed it, and long held out against it. And so with respect to other corruptions of the church of Rome. Those who dwell nearer to the city of Rome complied sooner; but some that were more remote, were a long time before they could be induced to put their necks under the yoke: and particularly a great part of the churches in England, Scotland, and France, retained the ancient purity of doctrine and worship much longer than many others who were nearer the chief seat of Antichrist.</p> <p>2. In every age of this dark time, there appeared particular persons in all parts of christendom, who bore a testimony against the corruptions and tyranny of the church of Rome.—There is no one age of Antichrist, even in the darkest times, but ecclesiastical historians mention many by name who manifested an abhorrence of the pope, and his idolatrous worship, and pleaded for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of many witnesses through the whole time, in Germany, France, Britain, and other countries; private persons and ministers, some magistrates and persons of great distinction.—And there were numbers in every age who were persecuted and put to death for this testimony.</p> <p>3. Besides these particular persons dispersed, there was a certain people called the <i>Waldenses</i>, who lived separate from all the rest of the world, and constantly bore a testimony against the church of Rome through all this dark time. The place where they dwelt was the <i>Vaudois</i>, or the five valleys of Piedmont, a very mountainous country, between Italy and France; it was compassed about with those exceeding high mountains, the <i>Alps</i>, which were almost impassable, and therefore the valleys were almost inaccessible. There this people lived for many ages, in a state of a separation from all the world, having very little to do with any other people. And there they served God in the ancient purity of his worship, and never submitted to the church of Rome. This probably was the place especially meant in the 12th chapter of Revelation, 6th verse, as prepared of God for the woman, that they should feed her there during the reign of Antichrist.</p>	<p>PART V.</p> <p>TO THE PRESENT TIME.</p> <p>597</p> <p>Some of the popish writers themselves own, that this people never submitted to the church of Rome. One of the popish writers, speaking of the <i>Waldenses</i>, says, The heresy of the <i>Waldenses</i> is the oldest heresy in the world. It is supposed that they first betook themselves to this place among the mountains, to hide themselves from the severity of the heathen persecutions which existed before Constantine the Great. And thus the woman fled into the wilderness from the face of the serpent, Rev. xii. 6, 14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place: where she is nourished for a time, and times, and half a time, from the face of the serpent." The people being settled there, their posterity continued from age to age; and being, as it were, by natural walls, as well as by God's grace, separated from the rest of the world, they never partook of the overflowing corruption.</p> <p>These especially were those virgins who were not defiled, when other churches prostituted themselves; but they kept themselves pure for Christ alone. They followed the Lamb, their spiritual husband, whithersoever he went: they followed him into this hideous wilderness, Rev. xiv. 4, 5.—Their doctrine and worship appear to be the same with the protestant doctrine and worship; and by the confession of popish writers, they were a people remarkable for the strictness of their lives, for charity and other christian virtues. They lived in external poverty in this hideous country; but they chose this rather than comply with the great corruptions of the rest of the world.</p> <p>Living in so secret a place, it was a long time before they were noticed. But at last, falling under observation, the Romanists went out in mighty armies against them, fell upon them with insatiable cruelty, barbarously massacring and putting to death men, women, and children, with all imaginable tortures. Their enemies continued persecuting them with but little intermission for several hundred years; by which means many were driven out of the valleys of Piedmont. These fled into all parts of Europe, carrying with them their doctrine, to which many were brought over. Their persecutors could not by all their cruelties extirpate the church of God; so fulfilling his word, "that the gates of hell should not prevail against it."</p> <p>4. Towards the latter part of this dark time, several noted divines openly appeared to defend the truth, and bear testimony against the corruptions of the church of Rome.—The first and principal of these was a certain English divine, <i>John Wickliff</i>, who appeared about one hundred and forty years before the Reformation; he strenuously opposed the popish religion, taught the same doctrine that the Reformers afterwards did, and had many followers in England. He was hotly persecuted in his lifetime, yet died in peace; but after he was buried, his bones were dug up by his persecutors, and burnt. His followers remained in considerable numbers in England till the Reformation; they were cruelly persecuted, and multitudes were put to death for their religion.</p> <p>Wickliff had many disciples, not only in England, but in other parts of Europe, whither his books were carried; and particularly in Bohemia, among whom were two eminent divines, <i>John Hus</i>, and <i>Jerom</i>, a divine of Prague, the chief city of Bohemia. These strenuously opposed the church of Rome, and had many who adhered to them. They were both burnt for their doctrine; and their followers in Bohemia were cruelly persecuted, but never extirpated till the Reformation.</p>	<p>position which the devil has made to the Reformed church; 3. What success there has lately been of the gospel in one place and another; 4. What the state of things is now in the world with regard to the church of Christ, and the success of his purchase.</p> <p>1. The first thing to be taken notice of is the <i>Reformation itself</i>. This was begun in Germany, about the year fifteen hundred and fifteen, by the preaching of Martin Luther, who being stirred in his spirit to see the horrid practices of the popish clergy—and having set himself diligently to inquire after truth by the study of the Holy Scriptures, and the writings of the ancient fathers of the church—very openly and boldly decried the corruptions and usurpations of the Romish church in his preaching and writings. He had soon a great number who fell in with him; among whom was the Elector of Saxony, the sovereign prince of the country to which he belonged. This greatly alarmed the church of Rome; it rallied all its force to oppose him and his doctrine, and fierce wars and persecutions were raised against it. But yet it went on by the labours of Luther and Melancthon in Germany, Zuinglius in Switzerland, and other eminent divines, who were contemporary with Luther; particularly Calvin, who appeared after the beginning of the Reformation, but was one of the most eminent reformers.</p> <p>Many of the princes of Germany soon fell in with the Reformed religion, and many other states and kingdoms in Europe, as England, Scotland, Sweden, Denmark, Norway, great part of France, Poland, Lithuania, Switzerland, and the Low Countries. So that it is thought, that heretofore about half christendom were of the protestant religion; though since, the papists have gained ground: so that the protestants now have not so great a proportion.</p> <p>Thus God began gloriously to revive his church again, and advance the kingdom of his Son; after such a dismal night of darkness from the rise of Antichrist to that time. There had been many endeavours used by the witnesses for the truth for a reformation before. But now, when God's appointed time was come, his work went on with a swift and wonderful progress; and Antichrist, who had been rising higher and higher from his beginning till that time, was swiftly and suddenly brought down; he fell half-way towards utter ruin, and never has been able to rise again to his former height. A certain late expositor, (Mr. Lowman,) who explains the five first vials in the 16th chapter of Revelation with greater probability perhaps than any who went before him, explains the fifth vial, which was poured out on the seat of the beast, of what came to pass in the Reformation; having explained the four preceding vials of certain great judgments which God brought on the popish dominions before the Reformation. It is said, Rev. xvi. 10. that "the fifth angel poured out his vial on the seat of the beast;" in the original, it is <i>the throne of the beast</i>; "and his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." He poured out his vial upon the throne of the beast, i. e. on the authority and dominion of the pope: so the word <i>throne</i> is often used in Scripture; so 1 Kings i. 37. "As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord King David;" i. e. make his dominion and authority greater, and his kingdom more glorious.</p> <p>But now, in the Reformation, the vials of God's wrath were poured out on the throne of the beast, till it was terribly shaken and diminished. The pope's authority and dominion was so greatly diminished, both as to extent and degree, that he lost about half his dominions; besides that authority, even in popish dominions, which he had before. He is not regarded, and his power is dreaded in no measure as it was wont to be. The powers of Europe have learned not to put their necks under the pope's feet. He is as a lion that has lost his teeth, in comparison of what he was once. And when the pope and his clergy, enraged to see their authority so diminished at the Reformation, laid their heads together, and joined their forces to destroy the Reformation; their policy, which was wont to serve them so well, failed. They found their kingdom full of</p>
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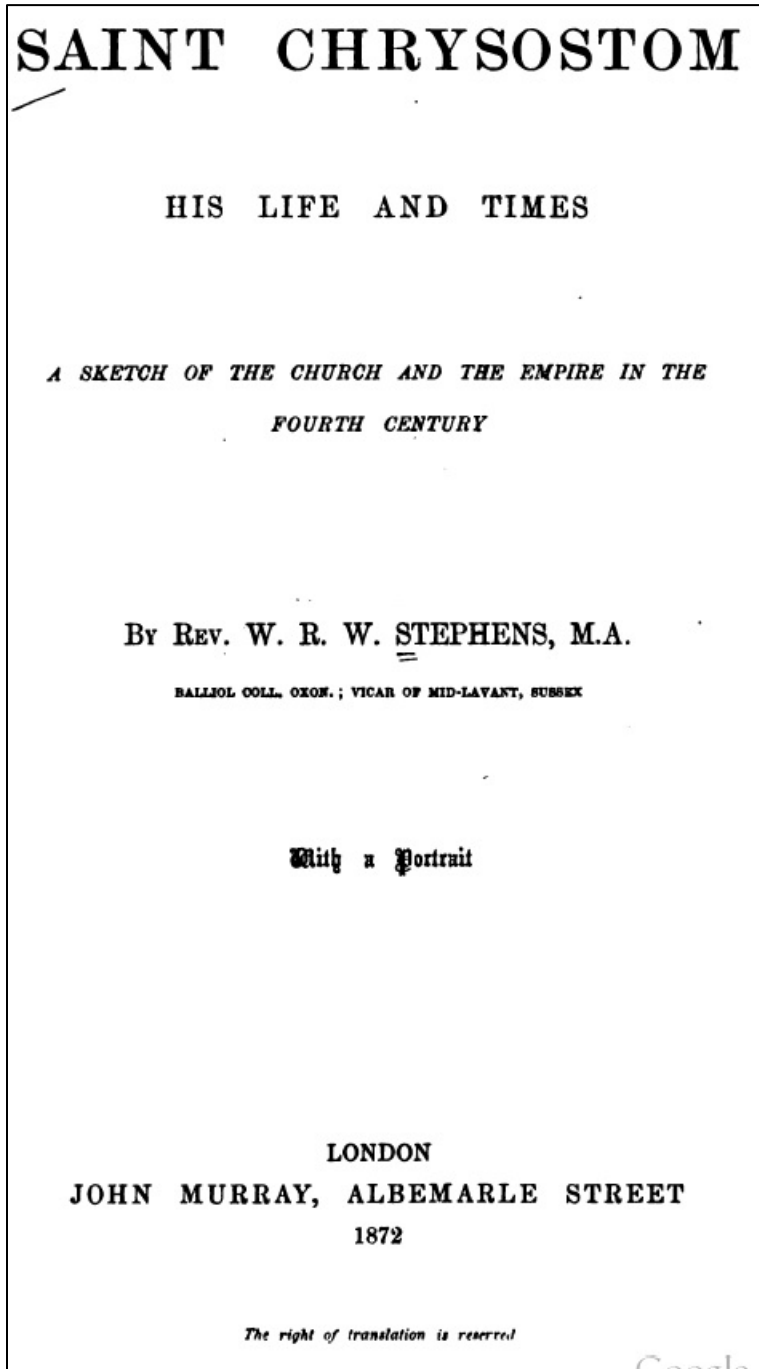
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82 pages 44-45

<p>44 HISTORY OF POWYS FADOG.</p> <p>tised by the Israelites, for when numbers of that chosen people had been slain by pestilence in the wilderness, Moses, by the command of the Most High, set up the image of a pendant Brazen Serpent upon an Upright Pole or Stauros, in order that by worshipping the serpent they might be healed, and their numbers replenished. A Serpent twines round the staff upon which Asklepion (<i>Æsculapius</i>) rests himself.</p> <p>The night of the 1st of November was sacred to the God Sanin, Zanan, or Samhan. It was a night for special intercession by the living for the souls of those who had died in the preceding year. For the office of Samhan was to judge these souls, and either award them their place of reward or punishment. He was also called Bal Sab, or Lord of Death. At this harvest festival he only needed offerings of the fruits of the earth; and his name, Samhein or Samtheine, or Samtein, denotes peace-fire.</p> <p>On the 25th of December, when the shortest day was past, the great winter festival called Yule was celebrated, to mark the turn of the year—the new birth of the Sun. It was a day of solemn worship and a night of feasting. Fires blazed on every hill, which were re-kindled on the twelfth night subsequent to Yule. All manner of sacred plants were cut, more especially the ivy, the mistletoe, and the fir-tree.</p> <p>In Persia and Babylon this day was held in high honour; and in the latter country it was sacred to Rhea and Nin, the latter being the Child of the Sun by a human mother. That mother was <u>Semiramis the Great Queen</u>, who was called the <u>Spouse of the Sun and Queen of Heaven</u>, and taught the people to reverence her son accordingly, just as the Christians represent the Virgin Mary, the human mother of Jesus Christ.</p> <p>The custom of having a fir-tree as a Christmas-tree, is traceable to the remotest antiquity. The Chaldeans on this day worshipped their new-born god, under this symbol, as <u>Baal-berith</u>, or berith, i.e., the <u>Lord of the Fir-tree or the Covenant</u>.</p> <p>The fir is one of the trees particularly sacred to the</p>	<p>BIRTHDAY OF THE SUN. 45</p> <p>Sun as Helios Dionysos, who "flames with the beaming fir-torch", which he bears on his thyrsos. (<i>Oid. Tyr.</i>, 214.)</p> <p>The name of <u>Yule</u> is said to be derived from the Arabic "Yul", the day of <u>revolution of the Sun</u>. The Norse Yöl and Icelandic Hoil bear much the same meaning, and here we have the very name, Haul in Welsh, Heul in Cornish, and Heol in Briton, under which the ancient Britons worshipped the <u>Sun-God, Helios</u>.¹</p> <p>Captain Burnaby, during his last "ride", passed through a Persian village, where every evening, the people all turn out to watch the sun sink slowly to rest below the horizon. They assured the traveller that there was no idea of worship in this custom; they only do it because their forefathers did it from time immemorial.</p> <p>Bryant says (vol. i, p. 284):—</p> <p>"The worship of <u>Ham</u>, or the sun, as it was the <u>most ancient</u>, so it was the <u>most universal of any in the world</u>. It was the <u>first prevailing religion of Greece</u>, and was promulgated over all the sea-coast of Europe, from whence it extended itself into the inland provinces. It was established in <u>Gaul and Britain</u>, and was the original religion of this island, which the <u>Druids</u> in after times adopted.</p> <p>"Throughout the ancient world, the birth of the god <u>Sol</u>, personified as <u>Bacchus, Osiris, Heracles, Dionysos, Adonis</u>, etc., was celebrated on <u>December 25th</u>, and on this day the Christian Church says that Jesus Christ was born. The Egyptian Christians say that the right season was in January. Wagenseil thought February or August, but inclined to the latter. Bochart was for March. Some good Christians mentioned by Clement Alexandrinus placed his birthday in April, and others in May. Epiphanius states that some other Christians say that Jesus was born in June or July; Lightfoot says September 15th; Scaliger, Casaubon, and Calvisius are for October; several others put it in November. <u>The Latin Church decided on December 25th</u>. This was decreed by <u>Pope Julius I, in 337</u>, and he fixed it on the same day that the <u>ancient Romans celebrated the feast of their goddess Pomona</u>, a festival much observed by the heathen world in the winter solstice. It would appear, however, as if December could lay even less claim to this honour than most of the other months</p> <p>¹ <i>From the Hebrides to the Himalayas</i>, by Miss Gordon Cumming.</p>
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⁸³ title page



⁸³ pages 140-141

<p>140 LIFE AND TIMES OF ST. CHRYSOSTOM. [Ch. IX.]</p> <p>the immoderation of party feeling in others with wholesome censure. He laments¹ the distracted state of the Church in Antioch, which was now divided into the three sections of Meletians, Eustathians, and Arians; but he denounces the practice of anathematising. It was uncharitable and presumptuous. St. Paul anathematised once only; the casting off of a heretic ought to be as painful as plucking out an eye or cutting off a limb. A holy man before their times, one of the successors of the Apostles, and judged worthy of the honour of martyrdom, used to say, that to assume the right to anathematise was as great a usurpation of Christ's authority as for a subject to put on the Imperial purple. In dealing with erring brethren, the Christian should 'in meekness instruct those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth.' 'If a man accepts your counsel and confesses his error, you have saved him, and delivered your own soul also; but if he will not, do you nevertheless continue to testify with longsuffering and kindness, that the Judge may not require his soul at thy hand. Hate him not; turn not from him; persecute him not, but catch him in the net of sincere and genuine charity. The person whom you anathematise is either living or dead; if living, you do wrong to cut off one who may still be converted; if dead, much more you do wrong; "to his own Master he standeth or falleth;" and "who hath known the mind of the Lord, or who hath been his counsellor?" You may anathematise heretical dogmas, but towards the persons who hold them show the greatest possible forbearance, and pray for their salvation.'</p> <p>In the winter of 386, Chrysostom preached a sermon on Christmas Day, which, though not distinguished by</p>	<p>Ch. IX.] SERMON ON CHRISTMAS DAY 141</p> <p>any unusual merit, possesses an interest of its own. We learn from it, that <u>this festival was not originally celebrated in the Eastern Church; it had been adopted from the West, and, in Antioch at least, less than ten years before the year of Chrysostom's discourse.</u> It had gradually increased in popularity, and this year Chrysostom rejoiced to observe that the church was crowded to overflowing. <u>Rome had fixed the observance of the 25th of December, and this was the day kept throughout Christendom from Thrace to Gades; but the propriety of the date was much debated in the Eastern Churches, and the observance of the festival at all was considered by some as a questionable innovation.</u> Chrysostom energetically vindicates the dignity of the festival and the correctness of the date.¹ It was the metropolis, so to say, of all other festivals, and as such it was the most solemn and awful. For the incarnation of Christ was the necessary condition of all the succeeding events of his career on earth, and in the profundity of its mystery it exceeded them all. That Christ should die was a natural consequence of human nature once assumed; but that He, being God, should have stooped so low as to assume that nature, was a mystery unfathomable to the mind of man! 'Wherefore I specially welcome and beloved this day, and desire to make you partakers in my affection. I pray and implore you all to come with zeal and alacrity, every man first purging his own house, to behold our Lord wrapped in swaddling clothes and lying in a manger; for if we come with faith we shall, indeed, behold Him lying in the manger; for this Table supplies the place of the manger, and here also the body of the Lord will lie, not wrapped in swaddling clothes, but invested on all sides by the Holy Spirit. The initiated (or the baptized) understand</p>
<p>¹ Hom. de Anathemate, delivered soon after the discourses against the Anomæans. See Monitum. vol. i. 944.</p>	<p>¹ The former chiefly in the Hom. the Hom. in Nat. Diem Christi, vol. ii. de Philog. vol. i. 752; the latter in p. 552.</p>

THE
NEW TESTAMENT,
 OF
OUR LORD AND SAVIOUR JESUS CHRIST;
 CONTAINING
THE TEXT,
 TAKEN FROM THE MOST CORRECT COPIES OF THE PRESENT
Authorised Translation,
 INCLUDING THE
 MARGINAL READINGS AND PARALLEL TEXTS,
 WITH A
COMMENTARY AND CRITICAL NOTES.
 DESIGNED AS A HELP TO A BETTER UNDERSTANDING
 OF
THE SACRED WRITINGS.
 By ADAM CLARKE, LL.D. F.A.S.
 IN THREE VOLUMES.
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 1817.



CHAP. II. to certain shepherds.

Angels announce his birth

A. M. 4001. shepherds abiding in the field, keeping watch over their flock by night. A. M. 4001. B. C. 4. An. Olymp. CXCV. 1. of great joy, which shall be to all people.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings, of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

* Or, the night-watches. — ch. 1. 17. — Gen. 12. 3. Matt. 28. 19. Mark 1. 15. ver. 31. 32. ch. 21. 47. Col. 1. 23.

* Insi. 9. 6. — Matt. 1. 21. — Matt. 1. 16. & 16. 16. ch. 1. 43. Acts 7. 56. & 10. 36. Phil. 2. 11.

in every month in the year. The Egyptians placed it in January—Wagenseil, in February—Bochart, in March—some, mentioned by Clemens Alexandrinus, in April—others, in May—Epiphanius speaks of some who placed it in June—and of others who supposed it to have been in July—Wagenseil, who was not sure of February, fixed it probably in August—Lightfoot, on the 15th of September—Scaliger, Casaubon, and Calvisius in October—others, in November—but the Latin church, supreme in power, and infallible in judgment, placed it on the 25th of December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma." See more in Robinson's Notes on Claude's Essay, vol. i. p. 275, &c. Pope Julius I. was the person who made this alteration, and it appears to have been done for this reason: the sun now began his return towards the northern tropic, ending the winter, lengthening the short days, and introducing the spring. All this was probably deemed emblematical of the rising of the Sun of Righteousness on the darkness of this world, and causing the day-spring from on high to visit mankind.

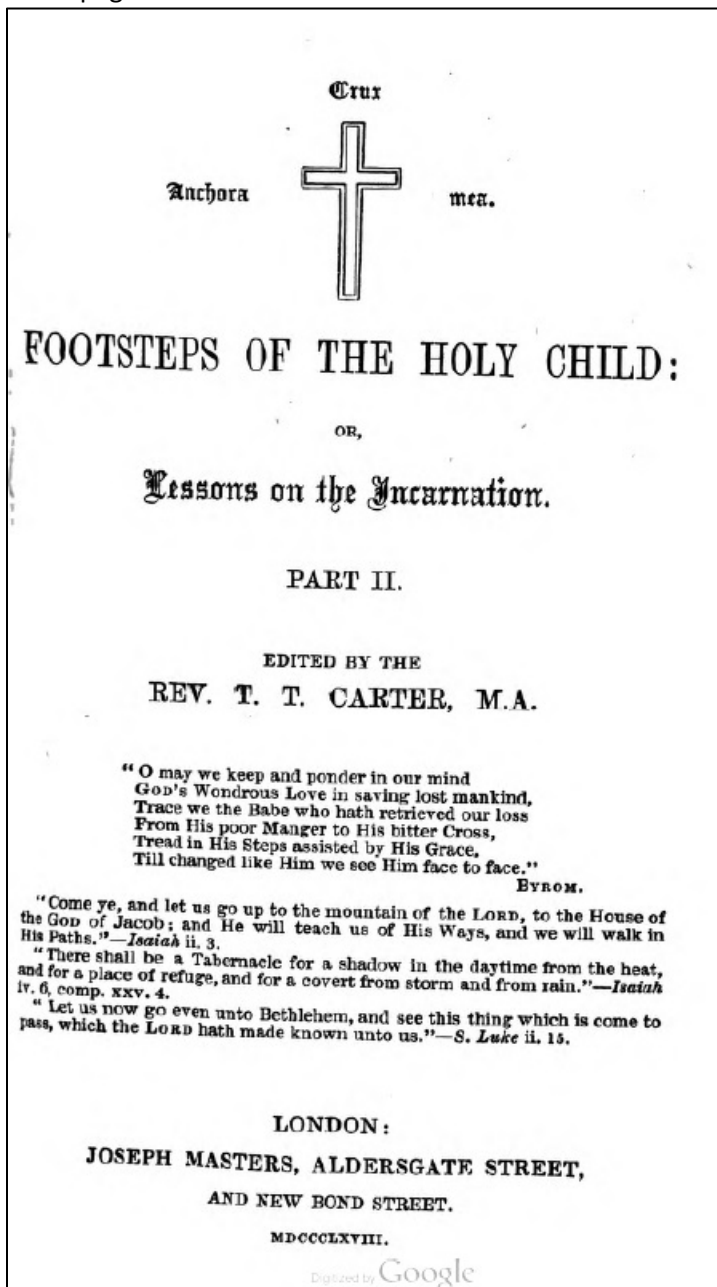
Verse 9. The angel of the Lord came upon them] Or, stood over them, *stern*. It is likely that the angel appeared in the air at some little distance above them, and that from him the rays of the glory of the Lord shone round about them, as the rays of light are projected from the sun.

They were sore afraid] Terrified with the appearance of so glorious a being, and probably fearing that he was a messenger of justice coming to denounce divine judgments, or punish them immediately, for sins with which their consciences would not fail on such an occasion, to reproach them.

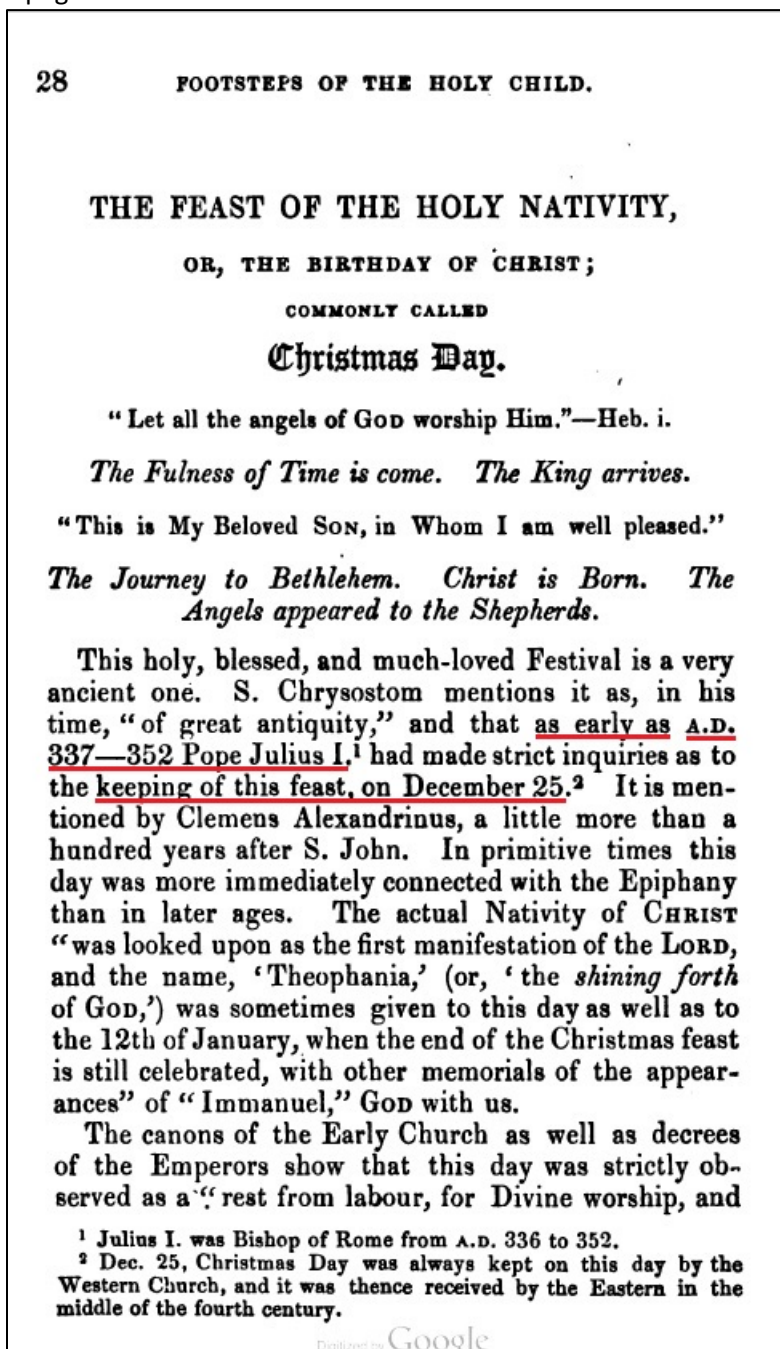
Verse 10. Behold, I bring you good tidings] I am not come to declare the judgments of the Lord, but his merciful loving-kindness, the subject being a matter of great joy. He then declares his message. Unto you—to the Jews first, and then to the human race. Some modern MSS. with the utmost impropriety read *unto us*, as if angels were included in this glorious work of redemption; but St. Paul says, he took not upon him the nature of angels, but the seed of Abraham, i. e. the nature of Abraham and his posterity, the human nature; therefore the good news is to you,—and not to yourselves exclusively, for it is to all people, to all the inhabitants of this land, and to the inhabitants of the whole earth.

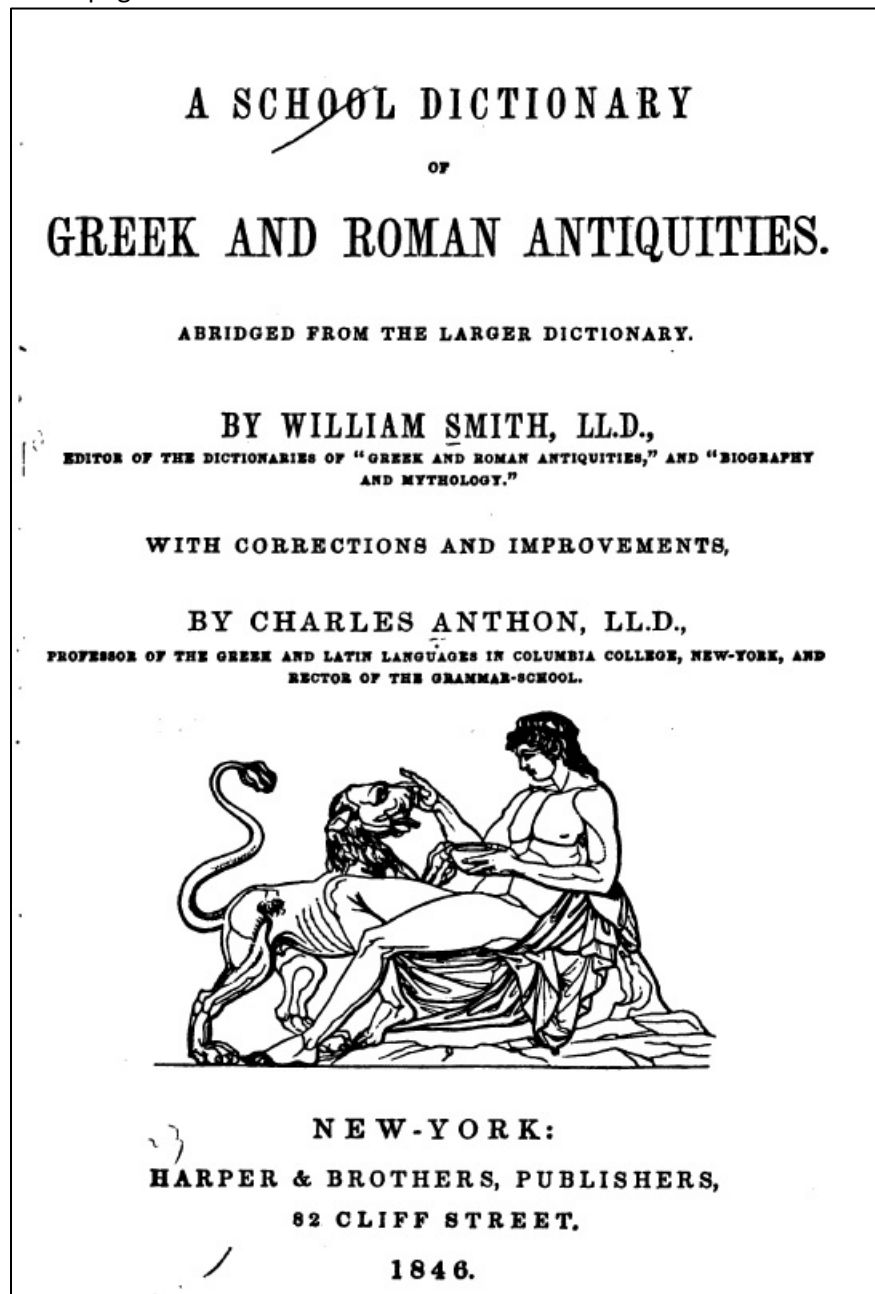
Verse 11. A Saviour, which is Christ the Lord.] A Saviour,

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SATURNALIA.	SCEPTRUM.	281
<p>the <i>hypodema</i> to real shoes. The piece of leather over the toes was called <i>ζυγός</i> or <i>ζυγόν</i>.</p> <p>SANDAPILA. [FUNUS, p. 162.]</p> <p>SARCO'PHAGUS. [FUNUS, p. 162.]</p> <p>SARISSA. [HASTA.]</p> <p>SARRA'CUM, a kind of common cart or waggon, which was used by the country-people of Italy for conveying the produce of their fields, trees, and the like, from one place to another.</p> <p>SAT'URA, the root of which is <i>sat</i>, literally means a mixture of all sorts of things. The name was accordingly applied by the Romans in many ways, but always to things consisting of various parts or ingredients, e. g. <i>lanx satura</i>, an offering consisting of various fruits, such as were offered at harvest festivals and to Ceres; <i>lex per saturam lata</i>, a law which contained several distinct regulations at once; and to a species of poetry, afterwards called <i>Satira</i>.</p> <p>SATURNALIA, the festival of Saturnus, to whom the inhabitants of Latium attributed the introduction of agriculture and the arts of civilized life. Falling towards the end of December, at the season when the agricultural labours of the year were fully completed, it was celebrated in ancient times by the rustic population as a sort of joyous harvest-home, and in every age was viewed by all classes of the community as a period of absolute relaxation and unrestrained merriment. During its continuance no public business could be transacted, the law courts were closed, the schools kept holiday, to commence a war was impious, to punish a malefactor involved pollution. Special indulgences were granted to the slaves of each domestic establishment; they were relieved from all ordinary toils, were permitted to wear the <i>pileus</i>, the badge of freedom, were granted full freedom of speech, and partook of a banquet attired in the clothes of their masters, and were waited upon by them at table.</p> <p>All ranks devoted themselves to feasting and mirth, presents were interchanged among friends, <i>cerei</i> or wax tapers being the common offering of the more humble to their superiors, and crowds thronged the streets, shouting, <i>Io Saturnalia</i> (this was termed <i>clamare Saturnalia</i>), while sacrifices were offered with uncovered head, from a conviction that no ill-omened sight would interrupt the rites of such a happy day. Many of the peculiar customs of this festival exhibit a remarkable resemblance to the sports of our own Christmas and of the Italian Carnival. Thus on the Saturnalia public gambling was allowed by the aediles, just as in the days of our an-</p>	<p>cestors the most rigid were wont to countenance card-playing on Christmas-eve; the whole population threw off the toga, wore a loose gown, called <i>synthesis</i>, and walked about with the <i>pileus</i> on their heads, which reminds us of the dominos, the peaked caps, and other disguises worn by masques and mummers; the <i>cerei</i> were probably employed as the <i>moccoli</i> now are on the last night of the Carnival; and lastly, one of the amusements in private society was the election of a mock king, which at once calls to recollection the characteristic ceremony of Twelfth-night.</p> <p>During the republic, although the whole month of December was considered as dedicated to Saturn, only one day, the xiv. Kal. Jan. was set apart for the sacred rites of the divinity. When the month was lengthened by the addition of two days upon the adoption of the Julian Calendar, the Saturnalia fell on the xvi. Kal. Jan., which gave rise to confusion and mistakes among the more ignorant portion of the people. To obviate this inconvenience, and allay all religious scruples, Augustus enacted that three whole days, the 17th, 18th, and 19th of December, should in all time coming be hallowed, thus embracing both the old and new style.</p> <p>Under the empire the merry-making lasted for seven days, and three different festivals were celebrated during this period. First came the <i>Saturnalia</i> proper, commencing on xvi. Kal. Jan., followed by the <i>Opalia</i>, anciently coincident with the Saturnalia, on xiv. Kal. Jan.; these two together lasted for five days, and the sixth and seventh were occupied with the <i>Sigillaria</i>, so called from little earthenware figures (<i>sigilla</i>, <i>oscilla</i>) exposed for sale at this season, and given as toys to children.</p> <p>SCALES. [LIBRA.]</p> <p>SCENA. [THEATRUM.]</p> <p>SCEPTRUM (<i>σκήπτρον</i>), which originally denoted a simple staff or walking-stick, was emblematic of station and authority. In ancient authors the sceptre is represented as belonging more especially to kings, princes, and leaders of tribes: but it is also borne by judges, by heralds, and by priests and seers. The sceptre descended from father to son, and might be committed to any one in order to express the transfer of authority. Those who bore the sceptre swore by it, solemnly taking it in the right hand and raising it towards heaven.</p> <p>The following cut, representing Aeneas followed by Ascanius and carrying off his father Anchises, who holds the sceptre in his right hand, shows its form as worn by kings. The ivory sceptre of the kings of Rome, which</p>	

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." – John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." – Anonymous
Note: Assume all dates as close approximations.

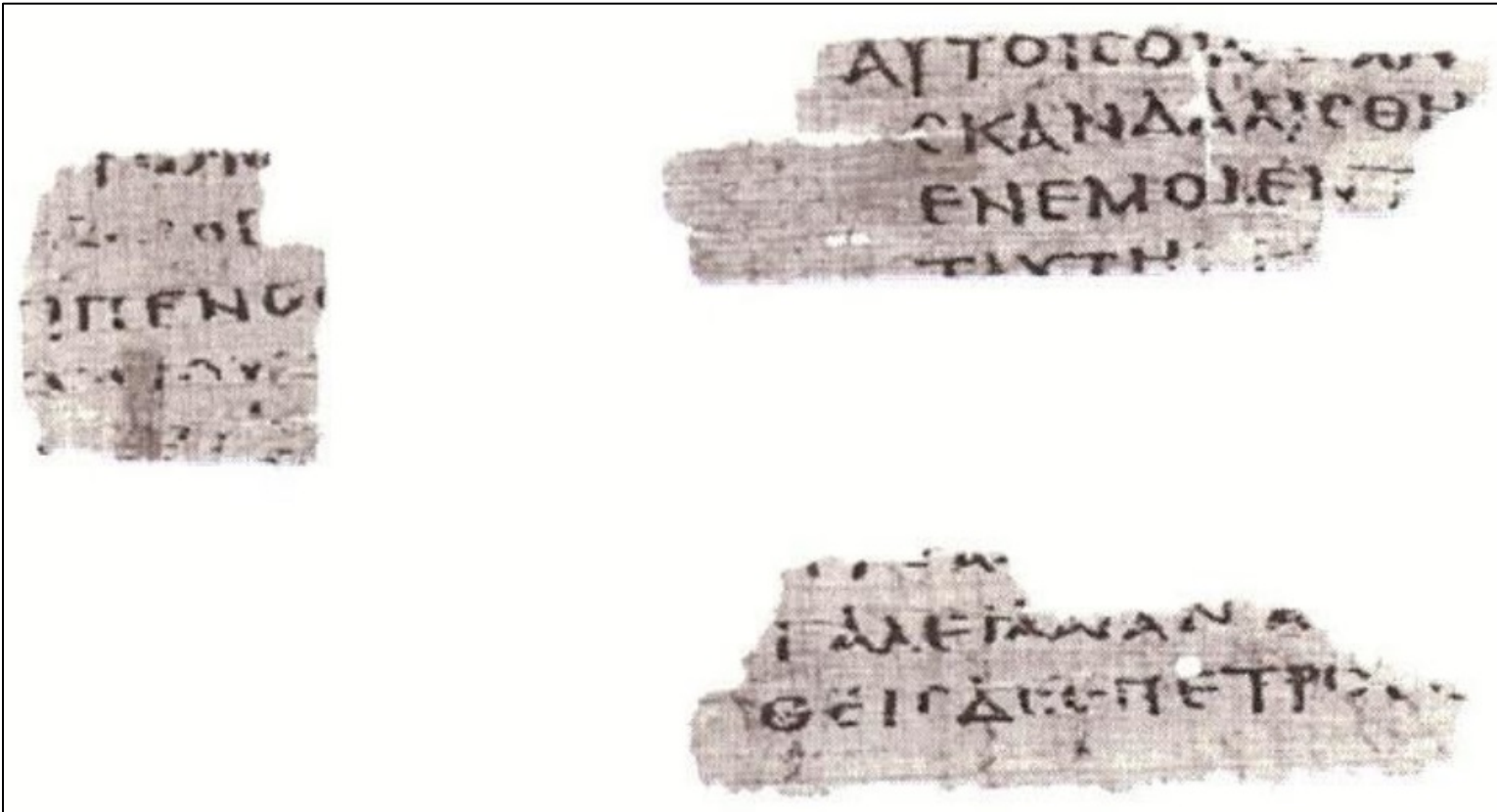
⁸⁷ Constantine Coin 318 A.D.



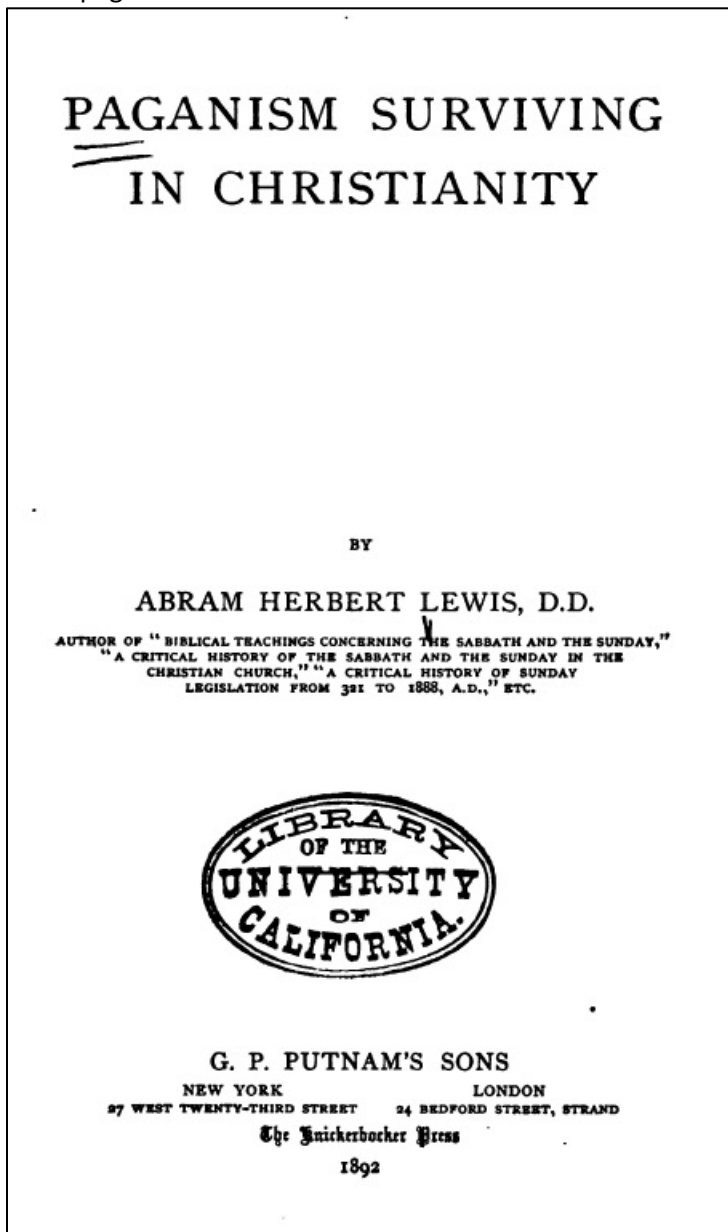
⁸⁸ Constantine Coin 332 A.D.



⁸⁹ Jesus Papyrus (AKA Magdalen College Papyrus P64)



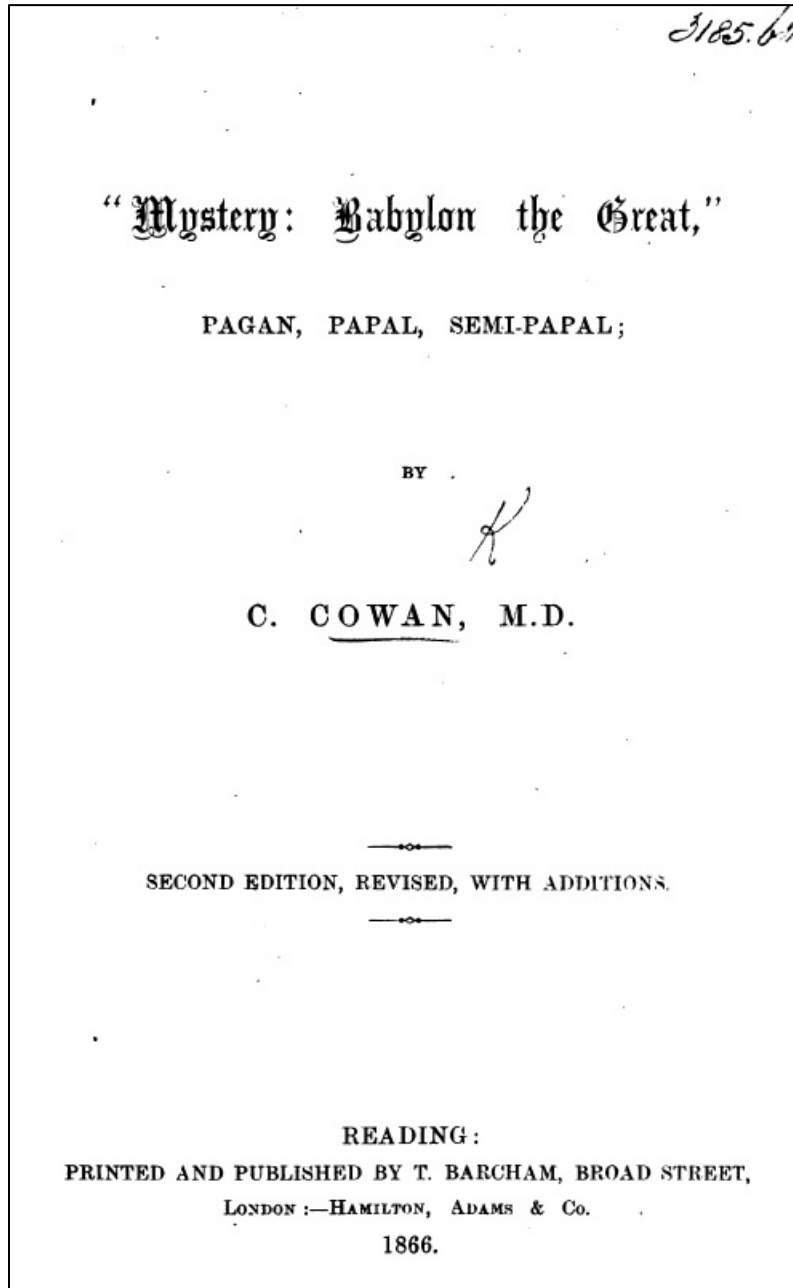
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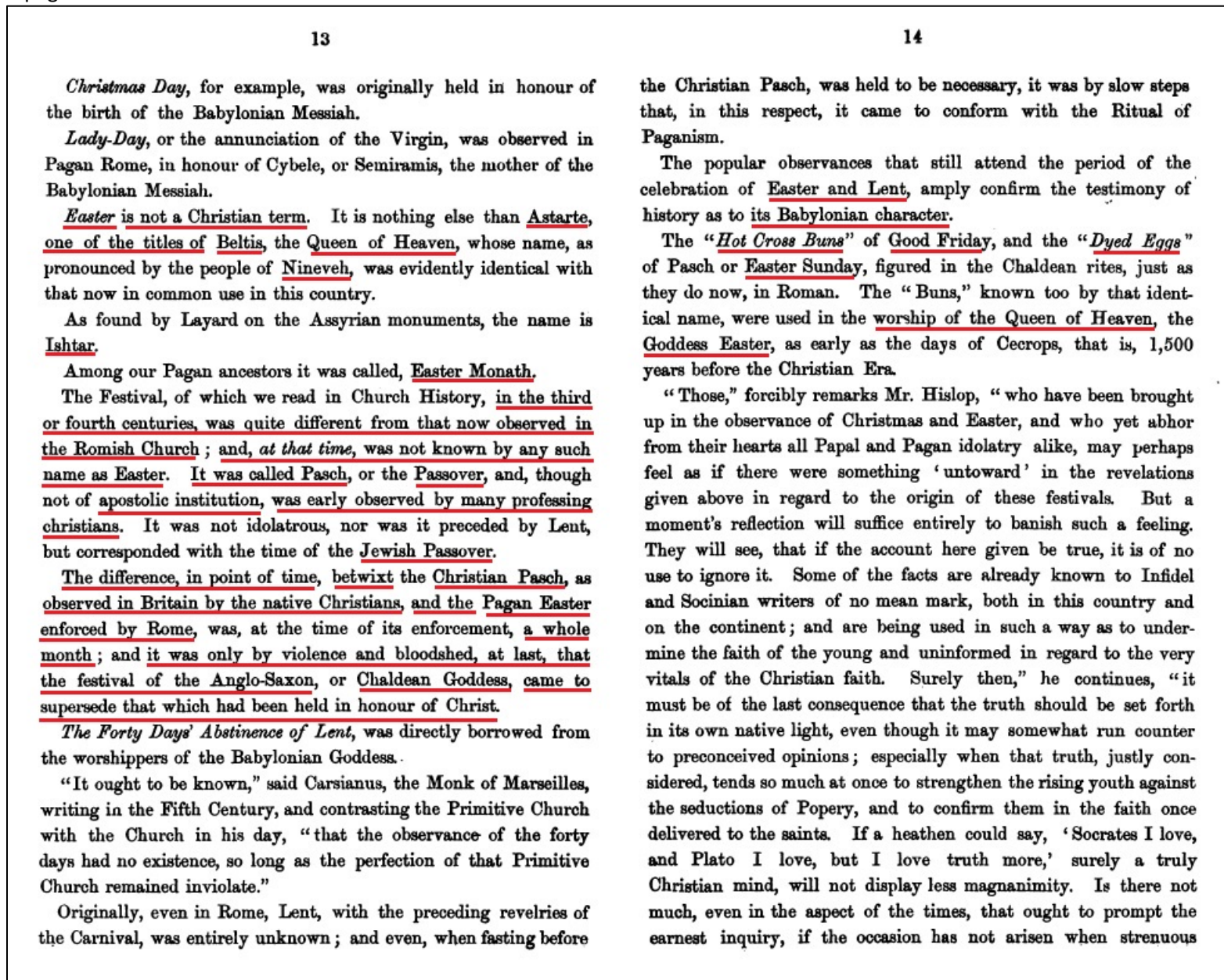
⁹⁰ pages 278-280

<p>278 Paganism in Christianity.</p> <p>alone is the guardianship of the vast universe, and the prerogative of turning the hinge is entirely my own. When it has been my pleasure to send forth Peace, from her tranquil habitation, then at liberty she treads her paths unobstructed by the restraints of war. The whole world would be thrown into confusion in deadly bloodshed, did not my rigid bolts confine imprisoned warfare. Together with the gentle seasons, I preside over the portals of Heaven; through my agency Jupiter himself doth pass and repass."¹</p> <p><i>Representative Festivals.</i></p> <p>Those who have given even a cursory examination of the subject, know that <u>the swarm of festivals which came into Christianity, after the second century, were nearly, if not all, pagan days, with new or modified names, but with little or no change of character.</u> A few of the representative ones will be noticed here.</p> <p><i>Christmas.</i></p> <p>The Scriptures are wholly silent as to the date of Christ's birth. The <u>25th of December, the winter solstice, was not fixed as Christmas until a long time after the New Testament period.</u> But <u>in spite of serious objections, historical and otherwise, that date triumphed.</u> The winter solstice was the date of the birth of Osiris, son of Isis the</p> <p>¹ Ovid, <i>Fasts</i>, bk. i.</p>	<p>SAME SUBJECT CONTINUED. 279</p> <p>Egyptian Queen of Heaven. The term "Yule," another name for Christmas, comes from the Chaldee, and signifies "child's day." This name for the festival was familiar to our Anglo-Saxon ancestors, long before they knew anything of Christianity. <u>In Rome, this winter-solstice festival was Saturn's festival; the wild, drunken, licentious "Saturnalia."</u> It was observed in Babylonia in a similar manner. When it came into Christianity its leading features were like those of the Saturnalia. These have been far too prevalent from that time. Lighted candles and <u>ornamented trees were a part of the observance of the festival among the pagans.</u> The "Christmas goose" and "Yule cakes" came, with the day, from <u>paganism.</u></p> <p><i>Easter.</i></p> <p>The <u>earliest Christians continued to observe the Jewish Passover on the 14th of the month Nisan.</u> As the pagan element increased in the Church, and the <u>anti-Jewish feeling accordingly, after a sharp struggle, the time was changed from the fourteenth of the month to the Sunday nearest the vernal equinox.</u> This brought it in conjunction with the festival of the Goddess of Spring, an ancient pagan feast, which probably dates back to the time of <u>Astarte-worship, in Babylonia.</u> The name "Easter" is comparatively modern. It comes from <u>Oestra,</u></p>	<p>280 Paganism in Christianity.</p> <p>the <u>Goddess of Spring, in the Northern European mythology.</u> The forms of observance were almost <u>wholly heathen.</u> <u>Easter eggs, dyed, and "hot cross-buns,"</u> figured in the <u>Chaldean Easter, as they have done in the Christian.</u> The <u>Hindus, and Chinese, and Egyptians had a sacred egg, the history of which can be traced to the Euphrates and the worship of Astarte.</u></p> <p><i>Lent.</i></p> <p>Lent has been given some appearance of having a Christian origin by the assumption, for which there is not a shadow of scriptural, or even apostolic authority, that it is the counterpart of Christ's fast of forty days. But the history of Lent shows unmistakably its pagan origin. Its source is found in the fasting which the Babylonians associated with the <u>Goddess of Reproduction, whose worship formed the starting-point of Easter.</u> During that period of fasting, social joy and all expressions of sexual regard were forbidden, because the goddess then mourned the loss of her consort. From this came the germ of Lent, and especially the practice of abstaining from marriage at that season.</p> <p>The pagan tribes of Koordistan still keep such a fast. Humboldt found the same in Mexico, and Landseer in Egypt. It came into Christianity</p>
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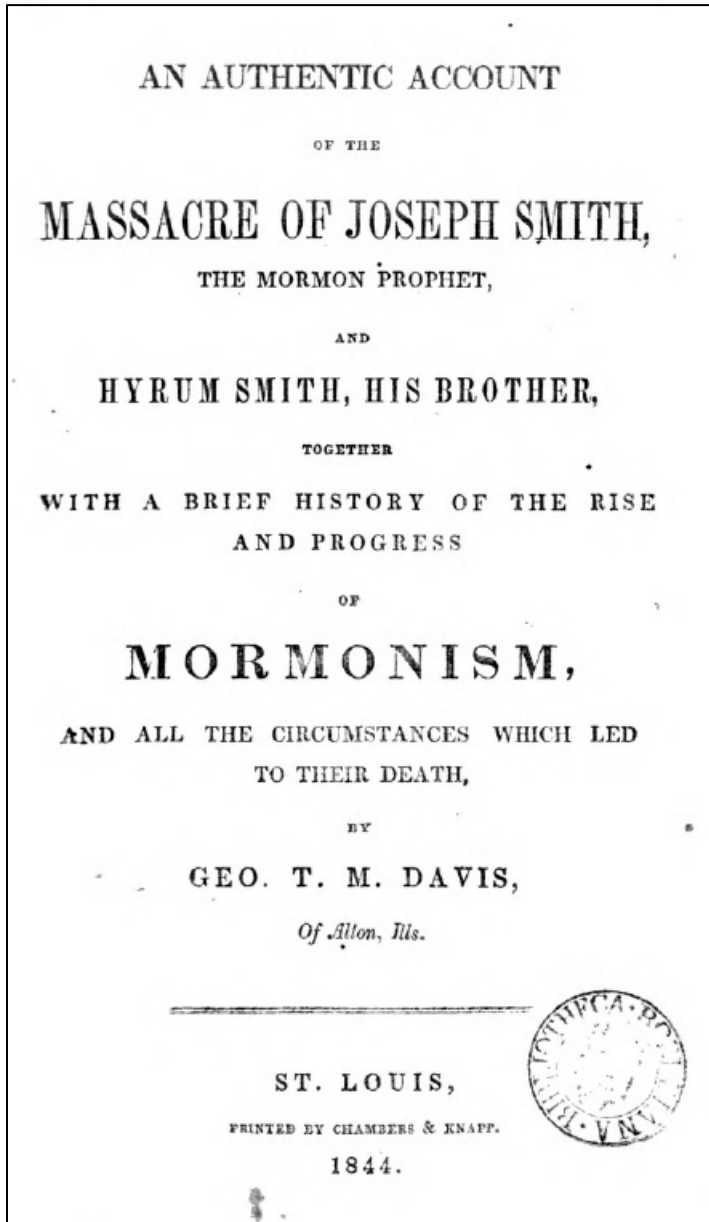
⁹¹ title page



⁹¹ pages 13-14



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[36]

county, with the Mormons; to enumerate the trials they have suffered from them, and to place fairly before the public, the reasons assigned by themselves, for their resort to violence, which has brought upon them the anathemas of the united press, and the denunciations of the entire public. The death of the two Smiths, has been alleged, to be a deliberate, cold blood murder, without cause or provocation, and rendered doubly odious from the fact that they were under the protection of the law. Many have gone still further, and stigmatized it as the foulest of all mobs we have ever had in the Union. Far, very far is it from my design to approve in the remotest degree of a resort, under any circumstances, to mob violence, for the redress of public or private grievances. I am of the number, who maintain that there is no such thing as a justification for a resort to popular violence. My convictions are, that a man, or a community, had better, far better smart under the most oppressive grievances, if the law furnishes to him no redress, than resort to popular outbreak to correct the evil complained of. And I frankly admit that the greatest danger of a civil war, and the destruction of our Republican institutions, is to be apprehended from the mob spirit that, for the last twelve or fifteen years, has swept over this entire Union; and the indirect approbation it has met with from many in the communities where it has raged. Yet, with these convictions firmly established in my own mind, I shall not be deterred from doing justice to the citizens of Hancock, though, by so doing, I may subject myself to the unjust imputation of favoring what has been done. I insist, then, from the facts within my knowledge, that the killing of the Smiths at Carthage, was not fraught with half the odium, of the late riot in Philadelphia; the killing of Lovejoy at Alton, or the burning of the negro at St. Louis. My time will not admit of it, or I could demonstrate this proposition beyond successful controversy. The statement of the situation of the people of Hancock, will bring nearly every unprejudiced mind to the same conclusion.

Since the foundation of the Mormon sect in Western New York, in the year 1830, down to the present time, all experience has shown that the members of this sect could not, in peace, reside with other citizens. Why this is so, is a matter easily explained. The founders of the sect, comprising the Prophet, his brothers, and parents, were unprincipled, depraved and shiftless. Instead of resorting to habits of industry, for their maintenance, they relied upon imposition as the means of acquiring their daily bread. They consequently professed to be "money finders," or "money diggers;" and Joe was the Magician who, by the aid of a charmed stone, he professed to be in possession of, that the hidden treasures of the earth were to be found. The following certificates of character, made by many of the most reputable citizens in Palmyra, and Manchester, New York, sustain most fully, my assertions concerning Joe Smith, as well as his parents:

PALMYRA, December 4, 1833.

"We, the undersigned, have been acquainted with the Smith family for a number of years, while they resided near this place, and we have no hesitation in saying, that we consider them

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WORTH OF THAT MORAL CHARACTER, which ought to entitle them to the confidence of any community. They were particularly famous for visionary projects, spent much of their time in digging for hidden treasures. Joseph Smith, Sr., and his son Joseph, were in particular, considered ENTIRELY DESTITUTE OF MORAL CHARACTER, AND ADDICTED TO VICIOUS HABITS. And in reference to all, with whom we were acquainted, that have embraced Mormonism, from this neighborhood, we are compelled to say, were very visionary, and most of THEM DESTITUTE OF MORAL CHARACTER, and without influence in this community; and this may account why they were permitted to go on with their impositions undisturbed. * *

Geo. N. Williams,	Clark Robinson,	Lemuel Durfee,
E. S. Townsend,	Henry P. Alger,	G. E. Thayer,
G. W. Anderson,	L. Williams,	Geo. W. Crosby,
H. P. Thayer,	Levi Thayer,	R. S. Williams,
F. Sexton,	M. Butterfield,	S. P. Seymour,
D. S. Jackways,	John Hurburt,	H. Linnell,
Jas. Quener,	S. Ackley,	Josiah Rice,
Jesse Townsend,	Richard D. Clark,	Th. P. Baldwin,
John Sothington,	Durfee Chase,	Wells Anderson,
Philo Durfee,	Giles S. Ely,	R. W. Smith,
Pelataiah West,	Henry Jessup,	Linus North,
Thos. Rogers, Jr.,	Wm. Parke,	Josiah Francis,
Amos Hollister,	G. A. Hathaway,	David G. Ely,
H. K. Jerome,	G. Beckwith,	Lewis Foster,
Hiram Payne,	P. Grandin,	L. Hurd,
Joel Thayer,	C. D. Robinson,	Asabel Millard.
A. Ensworth,	Israel F. Chilson,	

MANCHESTER, N. Y., November 3, 1833.

We, the undersigned, being personally acquainted with the family of Joseph Smith, Sr., with whom the celebrated Gold Bible, so-called, originated, state: That they were not only A LAZY, INDOLENT SET OF MEN, BUT ALSO INTEMPERATE; AND THEIR WORD WAS NOT TO BE DEPENDED UPON.

Pardon Butts,	Warden A. Reed,	Hiram Smith,
James Gee,	Abel Chase,	A. H. Wentworth,
Joseph Fish,	Horace N. Barnes,	Silvester Worden.
Alfred Stafford,	Moses C. Smith,	

The above certificates were procured after the Mormons removed to the State of Ohio, from New York, and with a view of placing the people on their guard, against men who were known to be of abandoned and dangerous characters. The reputation of the two Smiths did not improve any in Ohio; and after swindling the public out of a large amount of money, (as Joe's bankrupt schedule, filed in this State, shows,) they left by the force of public opinion, and sought a home in the western portion of Missouri. Their conduct here, was even worse than it had been in New York or Ohio. And as Joe increased in strength, his vicious and depraved habits became more manifest. I have already

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spoken of his conduct in Missouri, and of his standing indicted, in that State, for the crimes of theft, arson, burglary, murder and treason. These facts must satisfy any reflecting mind, why he has, for the last twenty years, been unable to reside long in any one place, at peace with the residue of the community. Since their residence in Illinois, and the disgraceful, humiliating conduct of politicians towards them, they have grown still more overbearing in their conduct towards those not of their sect, and far more unblushing in their depredations upon society. It is a fact as notorious as that Joe Smith once lived, that many of the most hardened felons, desperate horse thieves, and dangerous men, known in this State, have fled to Nauvoo, become members of the sect of Mormons, and been received in full fellowship, with a church professing to be christian. It is also known that fugitives from justice from other portions of the Union, have fled to Nauvoo, been received by Joe into the church, and screened from arrest, when the officers of the law sought them. Witness the case of Jeremiah Smith, indicted in the District of Columbia, for swindling the Government out of three thousand dollars, who, after diligent search, was traced to Nauvoo, and when arrested by the Deputy Marshal of this District, was taken from him by Joe, and discharged. Innumerable other instances might be named, were it deemed necessary. All that is designed by me, is, to show the public the character of the leaders, as well as many of the members of the church of "Latter Day Saints," that they may form their own opinion what security an honest community has, when surrounded by a sect of the description of Joe Smith. This of itself, ought to satisfy an unprejudiced mind, that the situation of the old citizens of Hancock is every thing else but desirable, or even to be tolerated. It is no part of my design to charge the whole community of Mormons, with possessing hearts as vicious and depraved, as those the two Smiths are shown to have had. From personal observation, I am convinced that there are many poor, unfortunate, deluded beings there, who are naturally honest, and who, under the influence of good example and upright leaders, would "act well their part" in society. That class, however, are, generally speaking, of weak intellect, to a great extent uneducated, and easily made the dupes of the vicious. Their implicit obedience to Joe, in all the requisitions he makes of them, whether legal or illegal, honest or dishonest, exemplifies, in a striking manner, the truth of the axiom, that "evil communication corrupts good manners." On the other hand, there are a large number of the most hardened and abandoned men in the community, who have gone there, assumed the garb of religion, become the confidential friends of the Prophet, and all for the purpose of acquiring an easy livelihood by dishonest means. Is it not a self-evident proposition, that any sect, or body of men, confiding in such leaders, and following implicitly their directions, cannot be otherwise than a scourge to any community, whose daily walk in life is honest and upright?

I have shown, in a previous portion of this work, the character of the ordinances passed by the City Council of Nauvoo, in which they assumed to themselves legislative, as well as judicial powers.

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<p>THE SUN.</p> <p>THE MORMONS.—<i>Important letter from Mrs. Smith, widow of the Mormon Prophet.</i>—The following interesting letter from Mrs. Smith, widow of the late General Joseph Smith, the Mormon prophet, has been received by the New York Sun, from Nauvoo. It will be read with great interest, as giving probably the most correct though brief view of affairs as at present existing among that unhappy people:—</p> <p>NAUVOO, Ill., Nov. 20th, 1845.</p> <p>To the Editor of the New York Sun:—Sir:—I hope to be excused for addressing, for the first time in my life, a letter to the Editor of a Newspaper, and this I have been induced to do, from seeing the letters of Gen. Arlington Bennett, published in the newspapers, urging the Mormon people to remove to the Pacific Ocean, and advocating the cause of the Tyrants, who have seized on the government of the Mormon Church. This church, such as it is, was formed by my lamented husband who was martyred for its sake, and whether true or false, has laid down his life for its belief!</p> <p>I am left here, sir, with a family of children to attend to, without any means of giving them an education, for there is not a school in the city, nor is it intended there shall be any here, or at any other place, where the men who now govern this infatuated, simple-minded people, have sway. I have not the least objection that these petty tyrants remove to California, or any other remote place, out of the world if they wish; for they will never be of any service to the Mormons, or the human family, no matter where they go. Their object is to keep the people over whom they rule in the greatest ignorance, and most abject religious bondage, and if these poor, confi-</p>	<p>ject religious bondage, and if these poor, confiding creatures remove with them, they will die in the wilderness! The laws of the United States are quite good enough for me and my children, and my settled intention is to remain where I am, take care of my property, and if I cannot educate my children here, send them to New York or New England for that purpose. Many of the Mormons will, no doubt, remove in the Spring, and many more will remain here; and nothing would give me greater pleasure than to have a mixed society, in Nauvoo; as in other cities, and all exclusive religious distinctions abolished.</p> <p>I must now say, that I never for a moment believed in what my husband called his apparitions and revelations, as I thought him laboring under a diseased mind; yet, they may all be true, as a Prophet is seldom without credence or honor, excepting in his own family or country; but as my conviction is to the contrary, I shall educate my children in a different faith, and teach them to obey and reverence the laws and institutions of their country. Shall I not, sir, be protected in these resolutions against the annoyance of the men I now oppose, for they will no doubt seek my life?</p> <p>What object Gen. Arlington Bennett has in advocating the cause of these petty tyrants, I am not able to understand, for he assured me, when at my house, that he had not the smallest intention of connecting himself in any manner with them, much less removing with them to the Pacific Ocean. But this is a strange world; and I would not be surprised if they had offered to anoint and crown him King or Emperor in the West! As I have something more to say, I will take the liberty to write you another letter.</p> <p>With great respect, I am, sir, your humble servant, EMMA SMITH.</p> <p>Gen. Bennett, to whom she alludes, is now in</p>	<p>With great respect, I am, sir, your humble servant, EMMA SMITH.</p> <p>Gen. Bennett, to whom she alludes, is now in New York, and on examining the above letter pronounced it to be genuine.</p>
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THE CATHOLIC^c ENCYCLOPEDIA

AN INTERNATIONAL WORK OF REFERENCE
ON THE CONSTITUTION, DOCTRINE,
DISCIPLINE, AND HISTORY OF THE
CATHOLIC CHURCH

EDITED BY
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ASSISTED BY NUMEROUS COLLABORATORS

FIFTEEN VOLUMES AND INDEX
VOLUME XII

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RENAISSANCE 768 **RENAISSANCE**

gave lectures in Greek, Latin, and Hebrew. He was made rector of the university. Alciandro became a strenuous opponent of Luther; and the Sorbonne is charged by Mark Pattison with persecuting the great printer, Robert Estienne (1503–59), though he always obtained licence to sell his bibles and testaments. The Sorbonne objected, however, to any publication of Scripture without approved Catholic notes; and this in a day which might be justly termed one of rebuke and blasphemy. France had its own type of Humanist in that extraordinary man, Rabelais (1490?–1553), a physician, priest, and obscene jester whose book is the glory and the shame of his native tongue. Rabelais, treating the Christian religion as a creed outworn, falls back upon a kind of liberal Platonism; he would leave men to their instincts and the joy of life. Much the same philosophy, though in graver tones, is insinuated by Montaigne (1533–92) in essays tinged with scepticism and disenchantment. These two writers, who lie beyond the spring-tide of the revival, open in France the anti-Christian war which has lasted, with growing violence, down to our time. But the seventeenth century witnessed an adaptation of the classical forms to literature and preaching by Catholics of genius, by Pascal, Bossuet, Racine, and Fénelon, which yielded a highly original blending of religion with eloquent prose and refined verse. In general, nevertheless, we shall probably allow Taine's contention that the influence of the Classics (Latin rather than Greek always) on French education has not been favourable to Christianity.

At Rome an "incredible liberty" of discussion prevailed under the spell of the Renaissance. Lord Acton quotes well-known instances. Poggio, the mocking adversary of the clergy, was for half a century in the service of the popes—Filelfo, a pagan unabashed and foul, was handsomely rewarded by Nicholas V for his abominable satires. Pius II had the faults of a smart society journalist, and took neither himself nor his age seriously. Platina, with whom Paul II quarrelled on political grounds, wrote a vindictive slanderous book, "The Lives of the Roman Pontiffs", which, however, was in some degree justified by the project of reformation in "head and members" constantly put forth and never fulfilled until Christendom had been rent in twain. Yet Sixtus IV made Platina librarian of the Vatican. It is equally significant that "The Prince", by Machiavelli, was published with papal licence, though afterwards severely prohibited. This toleration of evil bore one good consequence: it allowed historical criticism to begin fair. There was need of a revision which is not yet complete, ranging over all that had been handed down from the Middle Ages under the style and title of the Fathers, the Councils, the Roman and other official archives. In all these departments forgery and interpolation as well as ignorance had wrought mischief on a great scale.

In 1440 Lorenzo Valla counselled Eugenius IV not to rely upon the Donation of Constantine, which he proved to be spurious. Valla's tract was printed by Ulrich von Hutten; it became popular among Germans, and influenced Luther. But it opened to this enemy of the temporal power a place in the household of Nicholas V. For another commencement of criticism we are indebted to the same unpleasant but sharp-sighted man of letters. It was Valla who first denied the authenticity of those writings which for centuries had been going about as the treatises composed by Dionysius the Areopagite. Three centuries later the Benedictines of St. Maur and the Bollandists were still engaged in sifting out the true from the false in patristic literature, in hagiology, in the story of the foundation of local churches. Mabillon, Ruinart, Papebroch, and their successors have cleared the ground for research into the Chris-

tian origins; they have enabled divines to consider a theory of development, the materials of which were hopelessly confused when Valla tilted against the Donation itself, accepted and deplored as a fact by Dante. How great that confusion was, the Benedictine editions of the Fathers, which largely put an end to it, abundantly show: the "authentic and necessary evidences of historical religion" could not be given their full value until this work was done. It called for a disposition at once literary and critical, which the old method of training did not create and scarcely would tolerate. But this chapter falls outside the limits of our subject.

It is remarkable that the healthy Christian use of ancient literature was destined to be taught by a Spanish reforming saint, himself not learned and certainly no dilettante. This was Ignatius Loyola, whose antecedents did not promise him the inheritance which Bembo and the other Ciceronian pedants had turned to such ill account. St. Ignatius, who began his order in Paris, who walked the same streets with Erasmus, Calvin, and Rabelais, did the most astonishing feat recorded in modern history. He reformed the Church by means of the papacy when sunk to its lowest ebb; and he took the heathen Classics from neo-pagans to make them instruments of Catholic education. Spain had been but little affected by the Renaissance. In temper crusading and still medieval, its poetry, drama, theology, were distinguished by qualities peculiarly its own. The Italian manner had not yet found imitators at its court when Ignatius wrote chivalrous sonnets to an unknown lady. His intensely practical turn of mind led him to employ every talent in the Divine service; and he saw that learning, if it could be cleansed from its present stains, would not only adorn but defend the Holy Place. He had looked into the lighter productions of Erasmus; they gave him a shock; but he recognized the power, if not the charm, which Humanism wielded over young imaginations. His militant company took up again, without distinctly perceiving it, the task that Erasmus intended and Petrarch had set before Italians two hundred years previously.

In May, 1527, Rome was laid waste, its churches profaned, its libraries pillaged, by a rabble of miscreants. "But", said Cardinal Cajetan, "it was a just judgment on the Romans." The pagan Renaissance fell, stricken to death; it was high time for the Counter-Reformation (q. v.) to begin. The Council of Trent and the Society of Jesus took in hand to distinguish between what was permissible and what was forbidden in dealing with literature. The Roman Index was established by Paul IV. A rigorous censorship watched over the Italian printing press. By 1600 German importation of books across the Alps had ceased. If we would reckon the greatness of the change now wrought, we may compare the "Orlando Furioso" of Ariosto, dedicated in 1516 to Cardinal Ippolito d'Este, with Tasso's "Gerusalemme", especially as revised by the poet himself, and at the dictation of the Roman censor, Antoniano. It was a change so marked that Scaliger termed the Italians generally hypocrites; but we know from the calendar of saints at this time and other sources how much had been done to check the wild licence of thought and speech in the Peninsula. Giordano Bruno, renegade and pantheist, was burnt in 1600; Campanella spent long years in prison. The different measures meted out to Copernicus by Clement VI and to Galileo by Paul V need no comment. The papacy aimed henceforth at becoming "an ideal government under spiritual and converted men". Urban VIII was the last who could be deemed a Renaissance pontiff (1623–44).

St. Ignatius, alive to the causes which had provoked many nations into revolt from the clergy, made learn-

The Voice of the Bible the Verdict of Reason.

A

S E R M O N

UPON THE

REASONABLENESS OF THE DOCTRINE OF THE FUTURE ETERNAL PUNISHMENT OF THOSE WHO DIE IMPENITENT;

PREACHED IN THE

PINE STREET CHURCH, IN BOSTON,

ON SABBATHS, JUNE 20 AND 27, 1858.

BY

REV. H. M. DEXTER.

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interesting inquiry—at what period were these assumptions made? and what were the successive steps by which the Popes rose to the height of temporal dominion to which they attained in the dark ages when Popery was in its glory, when they swayed the scepter of dominion over monarchs and emperors, and reigned despots of the world?

The spiritual religion of Jesus was never designed for alliance with the governments and dignities of earth. It was only when the "mystery of iniquity," as it is called by St. Paul, which finally ripened into the politico-ecclesiastical system of Popery was actually working in the time of Constantine, at the commencement of the fourth century, that this unholy alliance was commenced; and it is only because, in some of the nations of modern Christendom, the reformation from Popery is incomplete, that in those countries this unholy alliance continues. Political union with the state is foreign to the genius of Protestantism, and it will yet ere long be shaken off as an incubus and a curse in every Protestant land; as it has long since been shaken off in the land of Washington, and more recently by thousands of self-sacrificing champions of spiritual Christianity in the lands of Wallace and of Tell.

For many centuries it was almost universally believed, upon the authority of forged documents, promulgated and sanctioned by the Popes themselves, that the emperor Constantine, when he removed the seat of empire from Rome to Constantinople in 328, had bequeathed to the bishops of Rome the perpetual sovereignty of Rome and Italy. The base and clumsy forgery by which this belief was established, is known in history as "the Donation of Constantine," and appeared first in the eighth century, about the same time as the forgeries styled "the decretals of Isidore," with which it is sometimes confounded, though entirely distinct. The object of "the decretals" was to establish the ecclesiastical supremacy; that of "the donation," the temporal sovereignty of the Popes of Rome.

The genuineness of these famous documents is now, no longer contended for even by Papists, and few will be found willing in the present day to stake their reputation by denying that they are notorious forgeries. Yet it is a noteworthy fact that the fabric erected upon these now universally acknowledged impostures, remains standing after the foundation upon which it rested has crumbled away. In the words of the eloquent historian of the Roman Empire—"The Popes, themselves, have indulged a smile at the credulity of the vulgar, but a false and absolute title still sanctifies their reign; and by the same fortune which has attended the Sybilline oracles, the edifice has subsisted after the foundations have been undermined."

The author of the forgery called "the Donation of Constantine" is unknown. It was first introduced to the world towards the close of the eighth century by an epistle of Pope Hadrian I., who endeavors to excite the liberality of the emperor Charlemagne towards the see of St. Peter by alluding to this pretended donation of a temporal principality to the Popes of Rome, by the great emperor Constantine, more than four centuries before.

The following is an extract from this spurious "Donation of Constantine," in which it is pretended that Constantine made Sylvester, bishop of Rome, a temporal sovereign in the year 328, when he transferred the seat of empire

from Rome to the city of Byzantium, or Constantinople: "We give to Sylvester and to his successors, our palace of Lateran, our crown, our mitre, our diadem, and all our imperial vestments. We resign to him the imperial dignity. * * * We give as a free gift to the holy Pontiff, the city of Rome and all the western cities of Italy, etc. To make room for him, we abdicate our sovereignty over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a territorial emperor shall retain any power where God hath placed the head of religion." Such was the flagrant imposture by which the usurped power of the sovereigns of the papal kingdom was confirmed at the time of its establishment, somewhat over a thousand years ago.

Notwithstanding this absurd legend, it is capable of historical proof, that the bishops of Rome for four centuries after the death of Constantine, so far from claiming the temporal sovereignty of Rome, quietly submitted to the jurisdiction of the emperors and the civil authorities. About the year 727, one of the most famous of these bishops of Rome, uses the following language, utterly repudiating all claim to temporal power or earthly sovereignty. "A pontiff," says Gregory II, "has not the right to decree crowns; his eyes should not penetrate the palaces of kings; it does not belong to him to meddle with political affairs any more than it does to a prince to teach religious doctrine." Such were the views of Pope Gregory in 727; we shall soon see how different this doctrine from that maintained by his namesake, Gregory VII, three centuries later.

The true date of the origin of the Papal sovereignty was about the middle of the eighth century. Its immediate occurrence was as follows—Pepin the celebrated mayor of the king of France, wishing to dethrone the feeble king Childeric, and to obtain in name, as he already possessed in fact, the sovereign power of the kingdom, proposed to Pope Zachary in 751 a celebrated case of conscience, in order to sanction by the authority of the Pope, his contemplated usurpation. The question was "who best deserved the name of king, he who possessed the title without the power, or he who had the power without the title." The cunning priest Zachary, who could not afford to lose so favorable an opportunity of securing the favor of the powerful Pepin, gave just such an answer as the usurper expected. Childeric was dethroned, Pepin became king, and was solemnly crowned and anointed in the name of Zachary, by Boniface, the legate to the Pope.

Such services were too valuable to be accepted without a befitting reward. Aistulphus, the king of the Lombards, had long been the scourge of Rome and the Popes. He had seized upon the exarchate of Ravenna, and laughed to scorn the admonitions of the Pope to restore it to its lawful sovereign, the emperor.

A promise was exacted from king Pepin that he would visit Italy, and wrest the exarchate from the hands of the Lombard conqueror, not for the purpose of restoring it to its rightful sovereign, the emperor; but to bestow it, as a temporal sovereignty, upon the successors of St. Peter. Pepin kept his promise. Aistulphus was subdued. The province he had robbed from the emperor was retaken and bestowed upon the see of Rome, in the words

Table with 4 columns: PILGRIM (99), PILLAR (201), POLONUS (219), POLYCARP (219), PRÆPOSITUS (219), PRAGMATISM (333). Each entry contains a brief summary of the article's content.

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." — John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." — Anonymous

Note: Assume all dates as close approximations.

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PRESENTATION	400	PRESTER	476	PROPHET	768	RENAISSANCE	768
France, by the Venerable Mother Marie Rivier. The mother-house is now at Saint-André, Ardèche. The superior general is the Mother Marie Ste-Honore. The provincial house in Canada was founded on 18 October, 1853, by Mgr Jean-Charles Brochu, first Bishop of St. Hyacinthe. It is also the mother-house and the religious make their vows there. The first six religious, with Mother Marie Ste-Maurice as superior, settled at Ste-Marie de Monnoir, where Rev. E. Crozier, pastor of this parish, had prepared a convent for them. They opened a boarding-school and a class for day pupils; both of these are very prosperous at the present time. In 1855 the novitiate was transferred to St. Hugues (in the county of Bagot), and in 1858 it was definitively located at St. Hyacinthe in a convent which was occupied up to this time by the Sisters of the Congregation of Notre Dame of Montreal. This house was of insufficient accommodation and the community was obliged to erect, not far from the seminary, a large building of which they took possession in 1876. The house occupied since 1858 then became an academy. Later it was necessary to add a large annex to the first building. The students were installed there in 1907. The provincial house is at the same time the mother-house of the institution in Canada. The Congregation of the Presentation Mary comprises 30 houses in Canada and 16 in the United States, educating 13,670 children.	SISTER MARY ST. DAVID. Presentation of the Blessed Virgin Mary, Feast of the Presentation of the Virgin Mary, the Gospel of Pseudo-Matthew, the Gospel of the Nativity of Mary, and other apocryphal writings (Walker, "Apocryph. Gosp.", Edinburgh, 1873) relate that Mary, at the age of three, was brought by her parents to the Temple, in fulfillment of a vow, there to be educated. The corresponding feast originated in the Orient, probably in Syria, the home of the apocrypha. Card. Pitts (Anal. Spiel. Solesmensis, p. 275) has published a great canon (liturgical poem) in Greek for this feast, composed by "Georgios" about the seventh or eighth century. The feast is missing in the earlier Menology of Constantinople (eighth century); it is found, however, in the liturgical documents of the eleventh century, like the "Calend. Ostromianum" (Martinov, "Pomog. greco-slav.", 329) and the Menology of Basil II (969-1015) (see "Patriarchal Synodical Decrees"). It appears in the constitution of Manuel Comnenos (1169) as a fully recognized festival during which the laity were not to sit. In the West it was introduced by a French nobleman, Philippe de Masnières, Chancellor of the King of Cyprus, who spent some time at Avignon during the pontificate of Gregory XI. It was celebrated in the presence of the cardinals (1372) with an office accommodated from the office chanted by the Greeks. In 1372 it was adopted in the royal chapel at Paris, 1438 at Metz, 1420 at Cologne. Pius II granted (1460) the feast with a vigil to the Duke of Saxony. It was taken up by many dioceses, but at the end of the Middle Ages, it was still missing in many calendars (Grotefend, "Zeitrechnung", III, 137). At Toledo it was assigned (1500) by Cardinal Ximenes to 30 September. Sixtus IV received it into the Roman Breviary. Pius V struck it from the calendar, but Sixtus V took it up a second time (1 September, 1585). In the province of Venice it is a double the second week after an octave (1680); the Passionist and Sulpician keep it as a double of the first class; the Servites, Redemptorists, Carmelites, Mercedarians, and others as a double of the second week after an octave. In the Roman Calendar it is a major double. The Greeks keep it for five days. In some German dioceses, under the title "Hilatio", it was kept 26 November (Grotefend, III, 137).	PRESTER JOHN. name of a legendary Eastern priest and king. FRANCIS STRONG. —The mythical journey to Rome of a certain Patriarch John of India in 1122, and his visit to Callistus II, cannot have been the origin of the legend. Not until much later, in a MS. dating from the latter part of the fifteenth century, "Tractatus pulcherimus" (Zarncke), do we find the patriarch and priest united in one person. The first combination of the two legends appears at the end of the twelfth century, in an apocryphal book of devotions called the "Narrative of Eusebius". The first authentic mention of Prester John is to be found in the "Chronicle" of Otto, Bishop of Frising, in 1145. Otto gives as his authority Hugo, Bishop of Gabela. The latter, by order of the Christian prince, Raymond of Antioch, went in 1144 (after the fall of Edessa) to Pope Eugene II, to report the grievous position of Jerusalem, and to induce the Pope to send an armed crusade. Otto met the Syrian prelate at Viterbo, where in the pope's presence he learned that a certain John, who governed as priest and king in the Far East, had with his people become converted to Nestorianism. A few years earlier he had conquered the brother monarchs of Media and Persia, Samardir. Prester John had emerged victorious from the terrible battle that lasted three days, and ended with the conquest of Ebatana; after which a certain John, who governed as priest and king in the Far East, had with his people become converted to Nestorianism. A few years earlier he had conquered the brother monarchs of Media and Persia, Samardir. 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Those who have lived and followed the course of events in an intelligent manner during the pontificates of Pius IX, Leo XIII, and Pius X cannot fail to be impressed with the titles given to each by the prophecies of St. Malachy and their wonderful appropriateness: <i>Crux de cruce</i> (Cross from a Cross) Pius IX; <i>Lumen in celo</i> (Light in the Sky) Leo XIII; <i>Ignis ardens</i> (Burning Fire) Pius X. There is something more than a coincidence in the designations given to these three popes so many hundred years before their time. We need not have recourse either to the family names, armorial bearings or cardinalitial titles, to see the fitness of their designations as given in the prophecies. The affliction and crosses of Pius IX were more than felt to the lot of his predecessors; and the more aggravating of these crosses were brought on by the House of Savoy whose emblem was a cross. Leo XIII was a veritable luminary of the papacy. The last of these prophecies concerns the end of the world and is as follows: "In the final persecution of the Holy Roman Church there will reign Peter the Roman, who will feed his flock amid many tribulations, after which the seven-hilled city will be destroyed, and the dreadful Judge will judge the people. The End." It has been noticed concerning <i>Petrus Romanus</i> , who according to St. Malachy's list is to be the last pope, that the prophecy does not say that no pope shall intervene between him and his predecessor designated <i>Gloria aeterna</i> . It merely says that he is to be the last, so that we may suppose as many popes as we please before the Roman. Cornelius a Lapide refers to this prophecy in his commentary "On the Gospel of St. John" (C. xvi) and "On the Apocalypse" (cc. xvii-xx), and he endeavours to calculate according to it the remaining years of time.	PROPHET OF ST. PAUL OF THE CROSS. —During more than fifty years this saint was accustomed to pray for the return of England to the Catholic Faith, and on several occasions had visions and revelations about its re-conversion. In spirit he saw the Passionists established in England and labouring there for the conversion and sanctification of souls. It is well known that several of the leaders of the Oxford Movement, including Cardinal Newman, and thousands of converts have been received into the Church in England by the Passionist missionaries.	RENAISSANCE. tian origins; they have enabled divines to consider a theory of development, the material of which were hopelessly confused when Valla tilted against the Donation itself, accepted and deplored, as a fact by Dante. How great that confusion was, the Benedictine editions of the Fathers, which largely put an end to it, abundantly show; the "authentic and necessary evidence of historical religion" could not be given their full value until this work was done. It called for a disposition at once literary and critical, which the old method of training did not create and scarcely would tolerate. But this chapter falls outside the limits of our subject. It is remarkable that the healthy Christian use of ancient literature was destined to be taught by a Spanish reforming saint, himself not learned and certainly no <i>philologist</i> . This was Ignatius Loyola, whose ancestors did not promise him the inheritance which Bembo and the other Ciceronian pedants had turned to such ill account. St. Ignatius, who began his order in Paris, who walked the same streets with Erasmus, Calvin, and Rabalais, did the most astonishing feat recorded in modern history. He reformed the Church by means of the papacy when sunk to its lowest ebb; and he took the last ten Classics from neo-paganism to make them instruments of Catholic education. Spain had but little affected by the Renaissance. In temper crusading and fervent, its poetry, drama, theology, were distinguished by qualities peculiarly its own. The Italian manner had not yet found imitators at its court when Ignatius wrote chivalrous sonnets to an unknown lady. His intensely practical turn of mind led him to employ every talent in the Divine service; and he saw that learning, if it could be cleaned from its present stains, would not only adorn but defend the Holy Place. He had looked into the lighter productions of Erasmus; they gave him a shock; but he recognized the power, if not the charm, which Humanism wielded over young imaginations. His militant company took up again, without distinctly perceiving it, the task that Erasmus intended and Petrarch had set before Italians two hundred years previously. In May, 1527, Rome was laid waste, its churches profaned, its libraries pillaged, by a rabble of miscreants. "But," said Cardinal Cajetan, "it was a just judgment on the Romans." The pagan Renaissance fell, stricken to death; it was high time for the Counter-Reformation (q. v.) to begin. The Council of Trent and the Society of Jesus took in hand to distinguish between what was permissible and what was forbidden in dealing with literature. The Roman Index was established by Paul IV. A rigorous censorship watched over the Italian printing press. By 1600 German importation of books across the Alps had ceased. If we would reckon the greatness of the change now marked, we may compare the "Orlando Furioso" of Ariosto, dedicated in 1516 to Cardinal Ippolito d'Este, with Tasso's "Gerusalemme", especially as revised by the poet himself, and as the dictation of the Roman censor, Antoniano. It was a change so marked that Scaliger termed the Italians generally hypocrites; but we know from the calendar of saints at this time and other sources how much had been done to check the wild licence of light and speech in the Peninsula. Giordano Bruno, renegade and pantheist, was burnt in 1600; Campanella spent long years in prison. The different measures meted out to Copernicus by Clement VI and to Galileo by Paul V need no comment. The papacy aimed henceforth at becoming an "idea" government under spiritual and converted men. Urban VIII was the last who could be deemed a Renaissance pontiff (1623-44). St. Ignatius, alive to the causes which had provoked many nations into revolt from the clergy, made learn-			

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RENNES	772	RENNES
Roman poet of Aleth. Two legendary biographies of him which date from the ninth century make him the first Bishop of Aleth. The biography of King Saint Judicael, written in the eleventh century, mentions as a contemporary of the king, a Saint Maclmon, Bishop of Aleth. Local breviaries of the fifteenth century, mention three bishops prior to Maclmon: Enogat, Gurval, and Coalfinit. In Mgr Duchesne's opinion one thing only is certain that the Diocese of Aleth existed in Charlemagne's time. The town of Aleth was destroyed by the Normans, and soon after 1141, the seat of the diocese was removed to the Isle of St. Aaron (so-called after a hermit who lived there early in the sixth century), on which stood the town afterwards known as St. Malo. This change was endorsed by Eugene III in spite of the protests of the monks of Marmoutiers who had a foundation on the island. Among the bishops of St. Malo are: Blessed John de la Grille (1144-63) under whom the see was transferred; William de Montfort (1423-32), cardinal in 1426; William Briconnet (1493-1513); Harlay de Sancy (1632-46).	III. DIOCESE OF DOL. —The Life of St. Samson, which cannot be of earlier date than the seventh century, mentions the foundation of the monastery of Dol by St. Samson. He was doubtless already a bishop when he came from Great Britain to Armorica, and it is he perhaps who assisted at the Council of Paris between 561 and 567. But in the biography there is nothing to prove that he founded the See of Dol or that he was its first bishop. In the twelfth century, to support its claim against the Metropolitan of Tours, the Church of Dol produced the names of a long list of archbishops: St. Samson, St. Magloire, St. Budoc, St. Genevée, St. Restoald, St. Armel, St. Jumael, St. Turian. Mgr Duchesne discounts and doubts this list. He is of the opinion that the abbey of Dol may have had at its head from time to time abbots with episcopal jurisdiction, but that Dol was not the seat of a diocese. Under Charlemagne and Louis the Pious, the Vicariate of Dol and the monastery of St. Mée were still included in the Diocese of Aleth; so that the first Bishop of Dol was Festianus (Festgen) mentioned for the first time between 851 and 857, and installed by King Nomenoë. Among the bishops of Dol are: Baudri (1107-30), author of a poem on the conquest of England by William the Conqueror; Alain, Cardinal de Coetivy (1456-74), as legate of Callistus III, brought Charles VII to assist the Greeks against the Turks who were besieging Constantinople; Urban René de Hercé (1767-95), emigrated to England during the Revolution, but accompanied to Brittany the royalist troops who attempted to land at Quiberon. He was arrested with his brother, and shot at Vannes, 3 July, 1795. There was a struggle from the ninth to the eleventh century to free the Church of Brittany from the Metropolitan of Tours. It is important to consider the point closely. From a comparison made by Mgr Duchesne between the Life of St. Conwoion, the "Indiculus de episcoporum Britonum depositione", and an almost completely restored letter of Leo IV, it would appear that shortly before 850, Nomenoë wishing to be appointed king, and finding opposition among the prelates of Brittany, sought to get rid of them by charging them with simony. Their only fault was perhaps that they demanded eulogia from their priests when the latter came to synods. After listening to a deputation of Breton bishops and to St. Conwoion, founder of the Abbey of St-Sauveur at Redon, who had been sent to Rome by Nomenoë, Leo IV declared that the charge of simony must be adjudicated by a competent tribunal of twelve bishops, and must be attested by seventy-two witnesses, besides disputing Nomenoë's claim to a right to depose bishops. But Nomenoë did depose, and in a brutal manner, the four bishops of	Vannes: Aleth, Quimper, and St. Pol de Léon, and made seven dioceses out of their four; one of the new dioceses had its seat in the abbey of Dol and became straightway an archdiocese. The remaining two were in the monasteries of St. Brieuc and Pabu-Tutual (Tréguier). At the end of 850 or beginning of 851 the bishops of the four provinces of Tours, Sens, Reims, and Rouen, wrote a letter of reprimand to Nomenoë and threatened him with excommunication. He paid no heed to them and died 7 March, 851. Salomon, Nomenoë's second successor, requested Benedict IV in vain to regularize the situation of the Breton hierarchy. In the name of the Council of Savonnières (859) the seven metropolitans of the three kingdoms of Charles the Bald, of Lothaire II, and of Charles of Provence, wrote to the



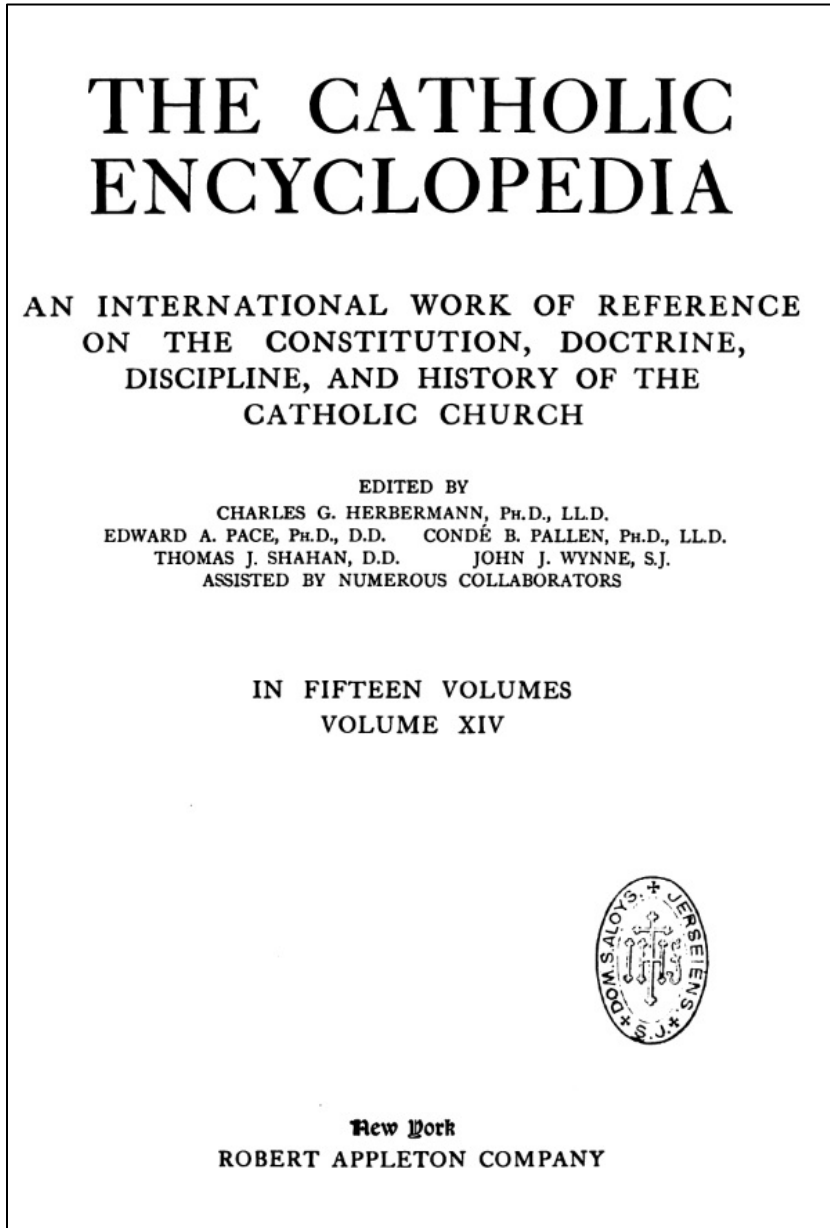
THE CATHEDRAL, RENNES

Bishop of Rennes and to the bishops occupying the new sees of Dol, St. Brieuc, and Tréguier, reproaching them with lack of obedience to the Metropolitan of Tours. This letter was not sent to the Bishops of Vannes, Quimper, Aleth, and St. Pol de Léon who wrongly occupied the sees of the legitimate bishops illegally deposed by Nomenoë. It achieved nothing. In 862 Salomon dealt directly with Nicholas I, and at first tried to mislead the pope by means of false allegations and forgeries; then he restored Felix of Quimper and Liberalis of Léon to their sees, but still kept Susannus of Vannes and Saloon of Aleth in exile. Nicholas I died in 867. Adrian II (867-72) and John VIII (872-82) continued to uphold the rights of the Metropolitan of Tours. Then came the deaths of Salomon and of Susannus, and a conciliatory mood developed. There was no formal act on the part of the Holy See recognizing Dol as a new metropolitan church; it never had control over Rennes or Nantes, and it was mainly over the new sees of St. Brieuc and Tréguier that it exercised ascendancy. Finally in May, 1199, Innocent III restored the old order of things, and subordinated anew all Brittany to Tours but did not interfere with the diocesan boundaries set up by the daring Nomenoë, and they remained in force until the Revolution. The Bishop of Dol retained until 1789 the

All credit, praise, honor, and glory belongs to our beloved God!

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<p>sequently the opposition called its candidate Laurentius again to Rome. He resided in the Lateran palace, which was in the hands of his adherents, while Symmachus retained the house of the bishop (<i>episcopium</i>) near St. Peter's. The division continued for four years, during which both parties carried on a furious quarrel at Rome. Laurentius had his portrait added to the series of popes in the Church of Saint Paul Without the Walls. However, certain prominent persons exerted their influence in favour of Symmachus, as Bishop Avitus of Vienne, who, at the request of the Gallican bishops, addressed an urgent letter to the Senate on behalf of the rightful pope and for the restoration of unity. Symmachus gradually won over a number of the adherents of the opposition. The greatest factor in the healing of the schism was the interposition of Deacon Dioscurus of Alexandria, who had come to Rome. He was commissioned by Symmachus to go to Theodoric, and won the king over to the side of the rightful pope. Apparently political motives were involved, as the king wished to take action against the Laurentian party, which inclined to Constantinople. He commanded Senator Festus, the head of the hostile party, to return all Roman churches to Symmachus. Laurentius having lost many adherents among the senators the king's command was executed without difficulty. The anti-pope, obliged to leave Rome, retired to a farm belonging to his protector Festus. Only a small party still held to Laurentius and refused to recognize Symmachus as Bishop of Rome; but it was insignificant and was reconciled later to Hormisdas, the successor of Symmachus. During the schism a number of polemical writings appeared, as from the party of Laurentius the treatise "Contra Synodum absolutiois incongruus", to which Deacon Ennodius replied in "Libellus adversus eos qui contra Synodum scribere presumpserunt" ("Mon. Germ. Hist.: Auct. ant.", VII, 48 sq.). While the author of the life of Symmachus in the completely preserved text of the "Liber pontificalis" is very favourable to this pope, the writer of another continuation of the papal biographies supports the cause of Laurentius ("Fragment Laurentien", ed. Duchesne in "Liber pontificalis", I, 44-46). During the dispute the adherents of Symmachus drew up four apocryphal writings called the "Symmachian Forgeries"; these were: "Gesta synodi Simuessanus de Marcellino"; "Constitutum Silvestri"; "Gesta Liberii"; "Gesta de purgatione Xysti et Polychronii accusatione". These four works are to be found in Coustant, "Epist. rom. pontif." (Paris, 1721), appendix, 29 sq.; cf. Duchesne, "Liber pontificalis", I, introduction, CXXXIII sq.; "Histoire littéraire des apocryphes symmachiens". The object of these forgeries was to produce alleged instances from earlier times to support the whole procedure of the adherents of Symmachus, and, in particular, the position that the Roman bishop could not be judged by any court composed of other bishops. Still these forgeries are not the first documents to maintain this latter tenet.</p> <p>Symmachus zealously defended the supporters of orthodoxy during the disorders of the Acasian schism. He defends, although without success, the opponents of the "Henotikon" in a letter to Emperor Anastasius I (491-518). At a later date many of the persecuted Oriental bishops addressed themselves to the pope to whom they sent a confession of faith. Shortly after 506 the emperor sent him a letter full of invectives, to which the pope sent a firm answer, maintaining forcibly the rights and liberty of the Church (Thiel, "Epist. rom. pont.", I, 700 sq.). In a letter of 8 October, 512, addressed to the bishops of Illyria, the pope warned the clergy of that province not to hold communion with heretics. Soon after the beginning of his pontificate Symmachus intervened in the quarrel between the Archbishops of Arles and Vienne as to the boundaries of their respective territories. He an-</p>	<p>nulled the edict issued by Anastasius II in favour of the Archbishop of Vienne and later (6 November, 513) confirmed the metropolitan rights of Archbishop Cæsarius of Arles, as these had been fixed by Leo I. Moreover, he granted Cæsarius the privilege of wearing the pallium, the first-known instance of such a grant by the Holy See to a bishop outside of Italy. In a letter of 11 June, 514, he appointed Cæsarius to represent the interests of the Church both in Gaul and Spain, to hold synods of the bishops in certain cases, to give letters of recommendation to clergy who journeyed to Rome. More important matters were to be laid before the Holy See. In the city of Rome, according to the "Liber pontificalis", the pope took severe measures against the Manicheans, ordered the burning of their books, and expelled them from the city. He erected or restored and adorned various churches. Thus he built a Church of St. Andrew near St. Peter's, a Basilica of St. Agnes on the Via Aurelia, adorned the Church of St. Peter's, completely rebuilt the Basilica of Sts. Sylvester and Martinus, and made improvements over the Catacomb of the Jordani on the Via Salaria. He built episcopal houses (<i>episcopalia</i>) to the right and left of the parvis of St. Peter's. These buildings were evidently connected with the residence of the pope for several years near St. Peter's during the disorders of the Laurentian schism. He also built asylums for the poor near the three churches of St. Peter, St. Paul, and St. Laurence that were outside the city walls. The pope contributed large sums for the support of the Catholic bishops of Africa who were persecuted by the rulers of the Arian Vandals. He also aided the inhabitants of the provinces of upper Italy who suffered so sorely from the invasion of the barbarians. After his death he was buried at St. Peter's. Symmachus is venerated in the Roman Church as a saint.</p> <p><i>Liber pontificalis</i>, ed. DUCHESNE, I, 260-268; JAFFÉ, <i>Regesta pont. rom.</i> (2nd ed.), I, 96 sq.; THIEL, <i>Epist. rom. pontif.</i>, 639 sq.; <i>Acta synodorum Roma habit.</i> s. 499, 501, 502 in <i>Mon. Germ. Hist.: Auct. ant.</i>, XII, 393 sq.; GRIBAN, <i>Gesch. Roms und der Päpste</i>, I, 480 sq.; LANGEN, <i>Gesch. der römischen Kirche</i>, II, 219 sq.; HERZEL, <i>Hist. of the Councils of the Church</i>, tr. CLARK, I (Edinburgh, 1895), 49 sq., 58-75; STRÖBER, <i>Quellenstudien zum laurenianischen Schisma in Sitzungsber. der Wiener Akademie</i>, CXII (1886), 269 sq.; MALANDE, <i>Gesch. der Quellen des Kirchenrechtes</i>, I, 411 sq.; FRIEDLÄNDER, <i>Theoderich der Grosse in Weltgeschichte in Charakterbildern</i> (Mains, 1910), 44 sq.; HARMANN, <i>Gesch. Italiens im Mittelalter</i>, I (Leipzig, 1897), 142 sq.; J. P. KIRSCH.</p> <p>Symmachus the Ebionite, author of one of the Greek versions of the Old Testament included by Origen in his Hexapla and Tetrapla. Some fragments of this version survive in what remains of the Hexapla. Symmachus also wrote "Commentaries", not extant, apparently to support the heresy of the Ebionites by attacking the Gospel of St. Matthew. "Origen states that he obtained these and other commentaries of Symmachus on the Scriptures from a certain Juliana, who, he says, inherited them from Symmachus himself" (Eusebius, "Hist. Eccl.", VI, xvii). Palladius (Hist. Laus., lxiv) found in a manuscript "very ancient and arranged in stichoi" the following entry made by Origen: "This book I found in the house of Juliana, the virgin in Caesarea, when I was hiding there; who said she had received it from Symmachus himself the interpreter of the Jews". The date of Origen's stay with Juliana was probably 238-41, i. e. during the persecution of Maximin, but this tells us nothing about the date of Symmachus's version of the Scriptures which was known to Origen when he wrote (about 228) his earliest commentaries (see Swete, "Introd. to O. T. in Greek", p. 50). It used commonly to be accepted, on the supposed authority of St. Epiphanius (<i>De mens. et pond.</i>, xvi), that Symmachus flourished in the age of Severus (193-211), but the text of Epiphanius is full of the wildest blunders. The Syriac translator who (as was first pointed out by Lagarde), had a less corrupt text before</p>	

"The largest impediment to discovering truth; is the belief you already have it." – Anonymous

Westcott and Hort: Occultists or Christians? You Decide

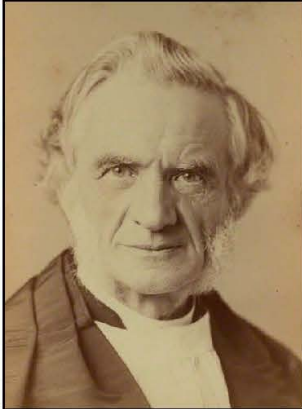
Why does it even matter?

Westcott and Hort abandoned the traditional text^{30,32} and created a new Greek text,³¹ which relied heavily upon newly discovered Codex Sinaiticus,⁴⁴ along with previously discovered Vaticanus and Alexandrinus. Their new Greek text became the Greek *Nestle-Aland* and *UBS* textbooks used by most Catholic and Protestant translators today. This new text caused translators to doubt God's preserved words and doctrine, resulting in Bibles translated after 1881 to contain thousands of changes from the traditional text, including **the removal of Mark 16:9-20 & John 7:53-8:11**. The general public has been led to believe that Westcott and Hort were Christians, but were they really?

Biblical understanding, careers, billions in book sales, and reputations are at stake!

Dr. Brooke Foss Westcott
(Born 1825 – Died 1901)

Very close friends with Hort



What he did: Assembled a new Greek text to be used for translating Bibles since 1881.

Conducted **séances** at the secret Cambridge Apostles club.⁵ Wrote rare occult books, with one called *Collectanea Hermetica*¹⁸ based upon the Alexandrian, Egyptian / Greek wisdom texts of **Hermes Trismegistus**^{9,10} and another called *A Chymico-Kabalastic Treatise*¹⁸ in 1895 (perhaps under pen name). He founded *Ghostly Guild* which became *SPR*,^{8,17} which worked with infamous aristocratic Russian-German occultist **Madame Helena Blavatsky** in 1885.¹⁹ He is charged with **heresy** at least three times in 1861, 1865, 1867, and his pamphlet suppressed after the episcopal referee detected heresy in it, per his son, Arthur Westcott.^{22,28}

Gnostic or occult memberships:

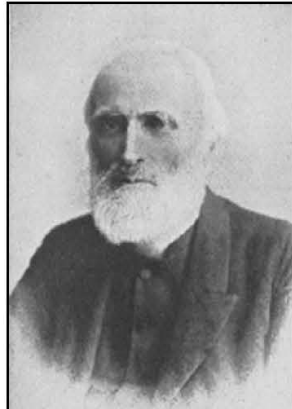
- ☐ *Cambridge Apostles* a secret club.^{5, 6, 7, 25}
- ☐ *Eranus Society* (Senior Apostles).^{8, 27, 29}
- ☐ Founded *Ghostly Guild*.^{6, 11, 12, 14, 15, 16, 20}
- ☐ *Ghostly Guild* becomes *SPR*.^{8, 17}
- ☐ *Cock and Bull Club* (*Ghostly Guild*).^{11, 14}
- ☐ *Hermes Club* (*Philological Society*).^{9, 23, 26}

What he believed: He followed the **Eleatic School of Philosophy** (Greek Philosophy), as did many of the early Gnostics.⁹ Beyond naming a club after **Hermes**, he also specifically mentions **Hermes Trismegistus**,¹⁰ the bases for many occult secret societies, such as **Freemasonry**,^{21, 24} **Rosicrucianism**,²⁴ **Theosophy**, and **Thelema**, which are against Christianity. At 63 years old (1888), after the new Greek Text was completed in 1881, he is still very much involved with the occult stating, "If I had the **command of ghosts** just at present, I think that **Bismarck's sleep** would be a good deal disturbed. Perhaps it is well that I haven't."¹²

Why it matters: Beliefs affect how people think, teach, and translate the Bible, as expressed in this quote: "The outside world was wont to regard him [Westcott] as a **mystic**; and the **mystical**, or **sacramental**, view of life enters, it is true, very largely into his teaching."¹ Would you want someone who swore a membership oath to **secret evil socialistic clubs**, which opposes God's leadership role, translating God's divinely inspired book?^{21, 23, 24, 25}

Dr. Fenton John Anthony Hort
(Born 1828 – Died 1892)

Very close friends with Westcott



What he did: Assembled a new Greek text to be used for translating Bibles since 1881.

He attended **séances** to summon and stir up creatures, and uses New Age occult terminology in a letter he wrote to his wife according to his son, "We tried to turn tables, but the **creatures wouldn't stir**."² Conducted **séances** at the secret Cambridge Apostles club⁵ and elsewhere.

Gnostic or occult memberships:

- ☐ *Cambridge Apostles* a secret club.^{5, 6, 7, 25}
- ☐ *Eranus Society* (Senior Apostles).^{8, 27, 29}
- ☐ Founded *Ghostly Guild*.^{6, 11, 12, 14, 15, 16, 20}
- ☐ *Ghostly Guild* becomes *SPR*.^{8, 17}
- ☐ *Cock and Bull Club* (*Ghostly Guild*).^{11, 14}
- ☐ *Hermes Club* (*Philological Society*).^{9, 23, 26}

What he believed: He held to many Gnostic beliefs, "I have been persuaded for many years that **Mary-worship** and '**Jesus'-worship** have very much in common in their causes and their results."³ He mocks those who stringently adhere to the Bible, "...**fanaticism of the bibliolaters**."⁴ In a single page Hort says, "having read so little Greek [New] Testament, and dragged on with the **villainous Textus Receptus** [Traditional Greek Text used for centuries]." He continues, "Think of that **vile Textus Receptus** leaning entirely on late MSS. ; it is a blessing there are such early ones." Referring to **Codex Sinaiticus** that **Tischendorf** 'found' and he mentions Tischendorf by name, and then speaks of starting a society to investigate ghosts, the **Ghostly Guild**.¹⁴ Dr. Hort believed the followers of John Hus (hero to Martin Luther and the reformers) **worshipped Satan**, yet Hussites were instrumental in trying to reform paganism out of the Roman Catholic Church.²⁴

Why it matters: God warns, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." - Leviticus 19:31 (KJV). It certainly appears that Hort and Westcott were seeking communication with **ghosts**¹³ (demonic spirits) even calling them **creatures**.² How did this **evil séance communication** affect their understanding and translation of the Bible?... and what about their **oaths of allegiance to secret clubs**?²⁵

Dr. Eberhard Nestle
(Born 1851 – Died 1913)

Used Tischendorf and Westcott & Hort Text

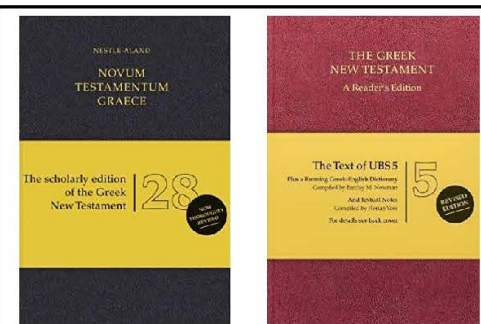


What he did: Created 1st Edition Nestle-Aland: The 1st edition was published by Eberhard Nestle in 1898 and combined the readings of editions from **Tischendorf**, **Westcott and Hort**, and **Weymouth**.³⁸

Gnostic or occult memberships: Unknown.

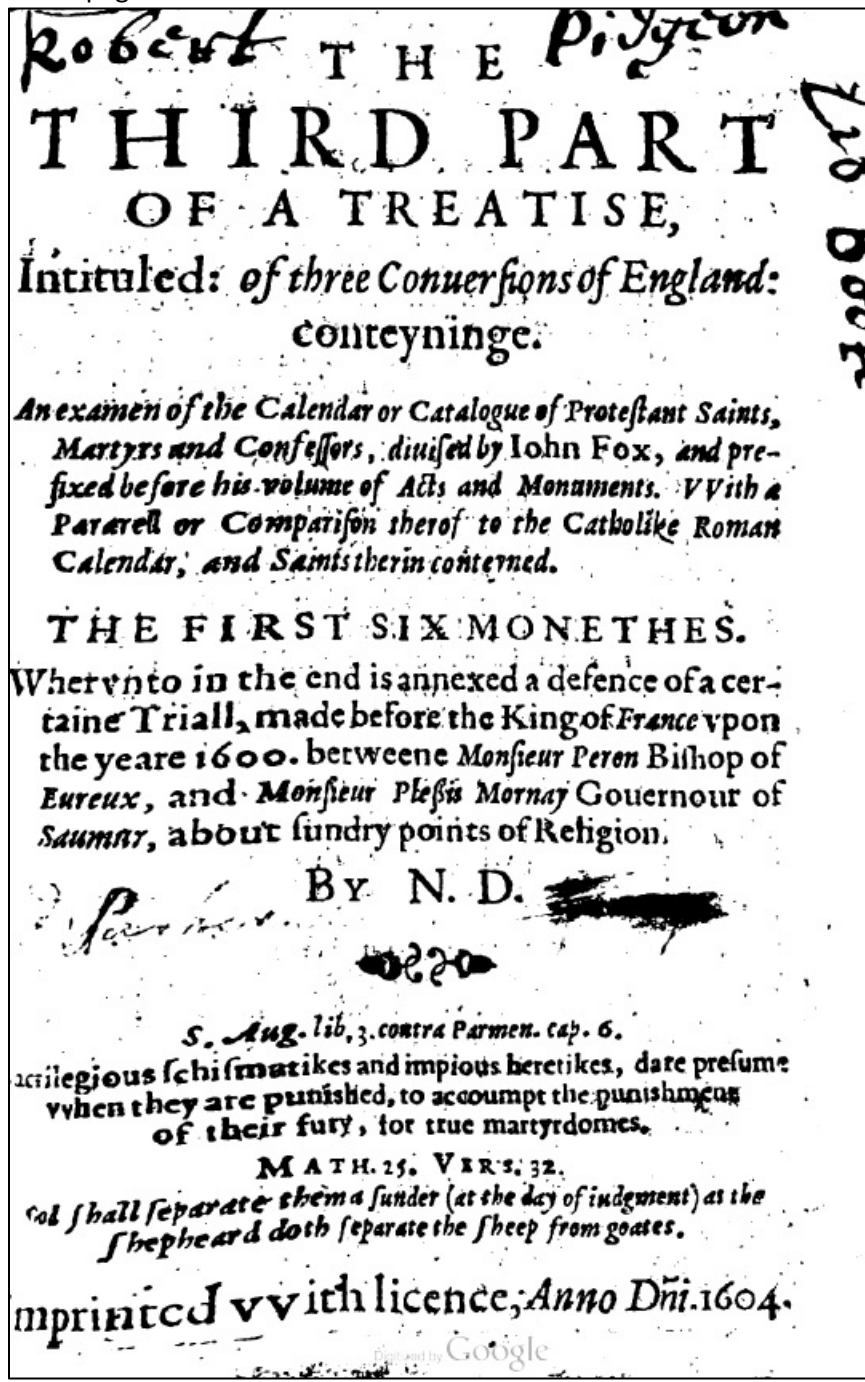
What he believed: Dr. Nestle appears to deny God can preserve His Word to even the 1st generation copy or print run, let alone to future generations. "Nay, even when the two agree [original manuscript and copy], there is still the possibility that what the author wrote and allowed to be printed was **not what he thought or intended to be read**."³⁹ He believes that, "Their disappearance [original manuscripts] is readily understood when we consider that the greater portion of the New Testament, viz. the Epistles, are occasional writings **never intended for publication**, while others were meant to have only a limited circulation."³⁹ Was this perhaps a statement out of ignorance, since God said that he would "preserve" his words?⁴⁰ Is it possible that the disappearance of original manuscripts over a long time period could be the result of Satan (the god of this world until Jesus returns)⁴³ and evil people burning all the evidence they can locate?⁴²

Why it matters: If a Bible-doubter translates Scripture, God's guidance is ignored, and thus their translation is not inspired and no longer Scripture. (see 2 Timothy 3:16)⁴¹

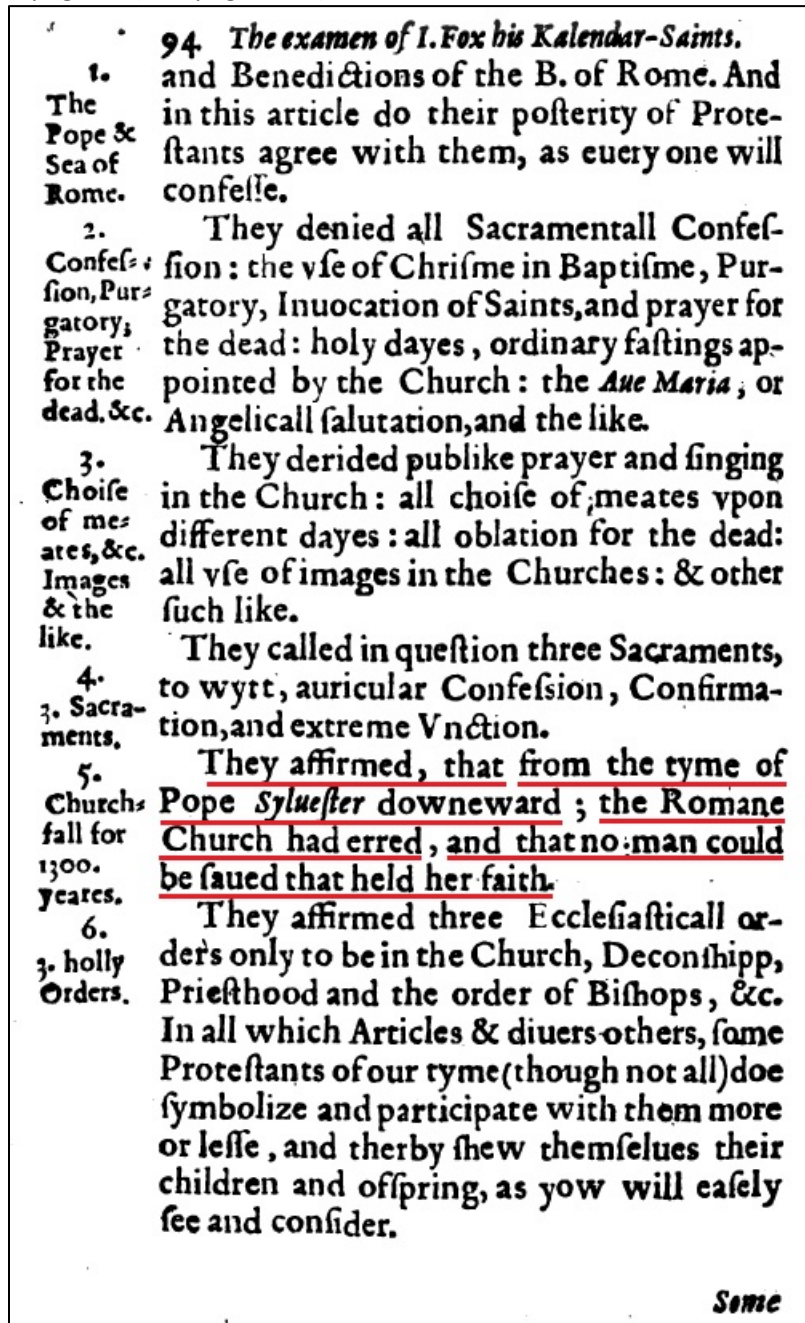


You decide - Occultists or Christians?
Keep in mind, the oldest known manuscript available, *The Jesus Papyrus*, AKA *Magdalen College Papyrus P64*, at c.60 A.D. agrees with the King James Bible and *Textus Receptus* against the Nestle-Aland & UBS textbooks.^{33, 34, 35, 36, 37}

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**A TABLE OF THE
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 & chapters of the vvhole treatise
 of the Conuerfions of England.**

*The Preface to the first Tome, vvhich in diuers princi-
 pall points are handled, about iudgements in mat-
 ters of faith; and vvith how great care and solli-
 citude the same ought to be considered of.*

**THE FIRST PART,
 Of this Treatise concerning plantinge
 and continuance of Catholike
 Religion in England.**

1. **W**HETHER England, and Englishmen haue
 particular obligation to the See of Rome
 about other nations, and of the first conuer-
 sion of Britians to Christian Religion in tyme of the
 Apostles. CHAP. I.

2. *An answer to certayne cauillations, lyes, and fal-
 sifications of Sr. Francis Hastings, & his Maisters
 Fox and the Magdeburgians, about the first
 preachings of Christian faith in Britany; wherin is
 handled also the controuersie of Celebratinge
 Easter.* CHAP. II.

3. *The former controuersie is handled more particu-
 larly, how the Grecian custome of celebrating Ea-
 ster day after the fashion of the Iewes, came first into
 the British and Scottish Church, and how vntruly
 & vickedly Iohn Fox and Iohn Bale do behaue
 themselues about this matter.* CHAP. III.
 Of the

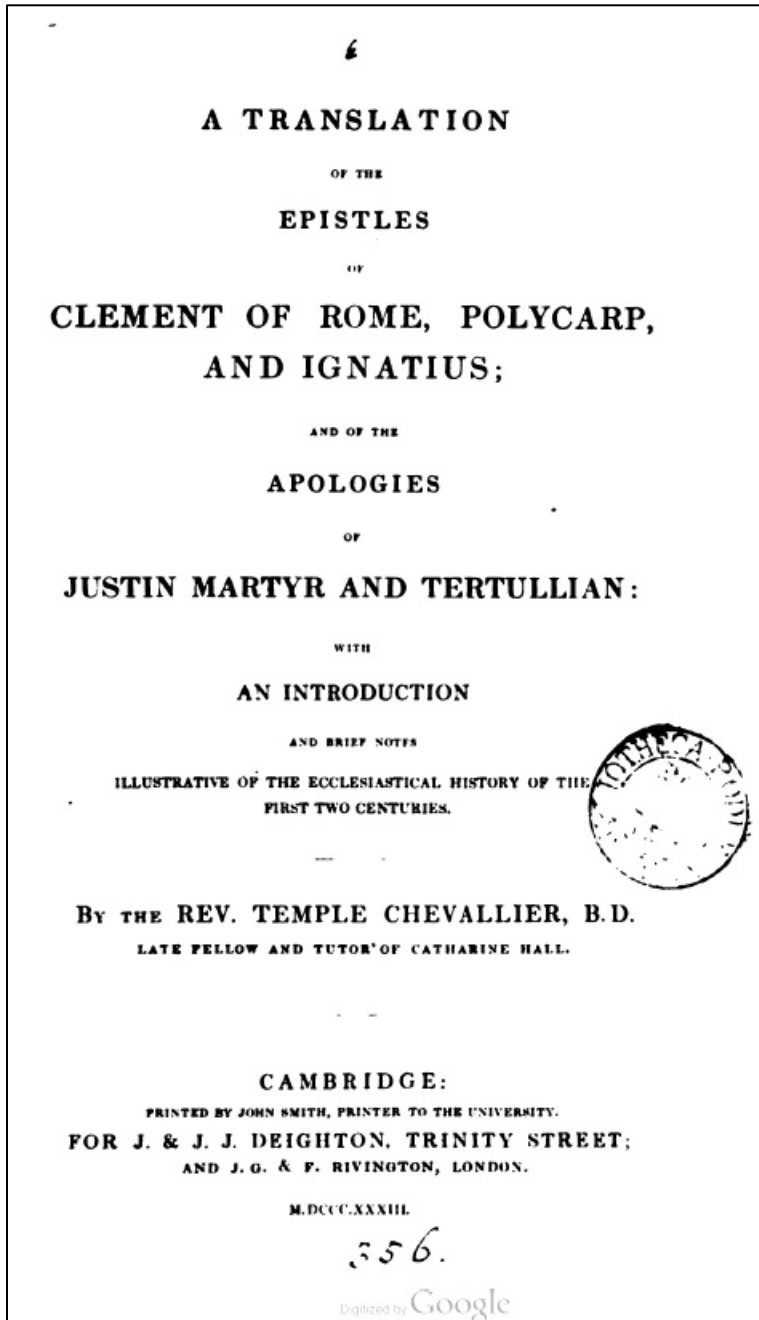
¹⁰¹ title page

ANTIQUITATES APOSTOLICÆ:
 OR, THE
 LIVES, ACTS, AND MARTYRDOMS
 OF THE
H O L Y A P O S T L E S
 OF OUR
S A V I O U R.
 TO WHICH ARE ADDED,
 LIVES OF THE TWO EVANGELISTS,
ST. MARK AND ST. LUKE.
 AS ALSO, A BRIEF ENUMERATION AND ACCOUNT OF THE APOSTLES AND
 THEIR SUCCESSORS FOR THE FIRST THREE HUNDRED YEARS,
 IN THE FIVE GREAT APOSTOLICAL CHURCHES.
 BY
WILLIAM CAVE, D.D.
 CHAPLAIN IN ORDINARY TO KING CHARLES THE SECOND.
 VOL. I.
 WITH
AN INTRODUCTORY ESSAY,
 BY THE
REV. HENRY STEBBING, M.A.
 LONDON:
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 AND CUMMING, DUBLIN.
 MDCCKKXIV.

INTRODUCTION. 13	INTRODUCTION. 15
<p>its way before it; and we know how ready, even without force, in all changes and revolutions of the world, the conquered have been to follow the religion of the conquerors. Whereas the apostles had no visible advantages, nay, had all the enraged powers of the world to contend against them. And yet, in despite of all, went on in triumph, and quickly made their way into those places where for so many ages no other conquest ever came: <u>"Those parts of Britain," as Tertullian observes, "which were unconquerable and unapproachable by the power of the Roman armies, submitting their necks to the yoke of Christ."</u> A mighty evidence (as he there argues) of Christ's Divinity, and that he was the true Messiah. And, indeed, no reasonable account can be given of the strange and successful progress of the Christian religion in those <u>first ages of it</u>, but that it was the birth of heaven, and had a divine and invisible power going along with it to succeed and prosper it. St. Chrysostom² discourses this argument at large, some of whose elegant reasonings I shall here transcribe. He tells the Gentile (with whom he was disputing) that he would not prove Christ's Deity by a demonstration from heaven, by his creation of the world, his great and stupendous miracles, his raising the dead, curing the blind, expelling devils, nor from the mighty promises of a future state, and the resurrection of the dead, (which an infidel might easily not only question but deny,) but from what was sufficiently evident and obvious to the meanest idiot, —his planting and propagating Christianity in the world. For it is not, says he, in the power of a</p> <p>¹ Adv. Jud. c. 7, p. 189. ² Lab. quod Chr. sit Deus, c. 1, tom. v. 726.</p>	<p>empire of lust and pleasure, and the laws of vice, like dust; to abolish and abominate their temples and their altars, their idols and their sacrifices, their profane and impious festivals, as dirt and dung; and instead hereof to set up Christian altars in all places, among the Romans, Persians, Scythians, Moors, and Indians; and not there only, but in the countries beyond this world of ours. For even the British islands that lie beyond the ocean, and those that are in it, have felt the power of the Christian faith; churches and altars being erected there to the service of Christ. A matter truly great and admirable, and which would clearly have demonstrated a divine and supereminent power, although there had been no opposition in the case, but that all things had run on calmly and smoothly; to think that in so few years the Christian faith should be able to reclaim the whole world from its vicious customs, and to win them over to other manners, more laborious and difficult, repugnant both to their native inclinations and to the laws and principles of their education, and such as obliged them to a more strict and accurate course of life; and these persons not one or two, not twenty or an hundred, but in a manner all mankind; and this brought about by no other instruments than a few rude and unlearned, private and unknown tradesmen, who had neither estate nor reputation, learning nor eloquence, kindred nor country, to recommend them to the world; a few fishermen and tent-makers, and whom, distinguished by their language, as well as their religion, the rest of the world scorned as barbarous. And yet these were the men by whom our Lord built up his church, and extended it from one end of the world unto the</p>

ST. PETER. 139	290 LIVES OF THE APOSTLES.
<p>pretend to be his successors,¹) he sent abroad disciples into several provinces; that so 'their sound might go into all the earth, and their words unto the ends of the world.'</p> <p>3. It happened that after St. Peter had been several years at Rome, Claudius the emperor, taking the advantage of some seditions and tumults raised by the Jews, by a public edict banished them out of Rome;² in the number of whom, St. Peter (they say) departed thence, and returned back to Jerusalem, where he was present at that great apostolical synod, of which before. After this we are left under great uncertainties how he disposed of himself for many years. Confident we may be that he was not idle, but spent his time sometimes in preaching in the eastern parts, and sometimes in other parts of the world; as in Africa, Sicily, Italy, and other places.³ And here it may not be amiss to insert a claim in behalf of our own country: <u>Eusebius telling us</u> (as Metaphrastes reports it⁴) that <u>Peter was not only in these western parts, but particularly that he was a long time in Britain, where he converted many nations to the faith.</u> But we had better be without the honour of St. Peter's company, than build the story upon so sandy a foundation; Metaphrastes's authority being of so little value in this case, that it is slighted by the more learned and moderate writers of the church of Rome. But wherever it was that St. Peter employed his time, towards the latter part of Nero's reign he returned to Rome, where he found the minds of the</p> <p>¹ Innoc. Ep. i. ad Dec. Eug. Concil. tom. i. p. 751. ² Vid. Oros. lib. vii. c. 6, fol. 297. ³ Vid. Innoc. Epist. ubi supra. ⁴ De Petr. et Paul. ad diem 29 Jun. num. 23. Vid. etiam num. 10, ibid.</p>	<p>and again resolved on.¹ Certain it is, that the ancients do generally assert it, without seeming in the least to doubt of it.² <u>Theodoret and others tell us, that he preached not only in Spain, but that he went to other nations, and brought the gospel into the isles of the sea, by which he undoubtedly means Britain;</u> and therefore elsewhere reckons the <u>Gauls and Britons</u> among the nations which the apostles, and particularly the tent-maker, persuaded to embrace the law of Christ. Nor is he the only man that has said it,³ others having given in their testimony and suffrage in this case.⁴</p> <p>8. To what other parts of the world St. Paul preached the gospel, we find no certain footsteps in antiquity, nor any further mention of him till his return to Rome, which probably was about the eighth or ninth year of Nero's reign. Here he met with Peter, and was, together with him, thrown into prison; no doubt in the general persecution raised against the Christians, under the pretence that they had fired the city. Besides the general, we may reasonably suppose there were particular causes of his imprisonment. Some of the ancients</p> <p>¹ Rom. xv. 24—28. ² Epiph. Hæres. 27, p. 51; Chrysost. de Laud. Paul. p. 530, tom. v. Cyril. Catech. 17, p. 457; Theod. in 2 Tim. iv. 16, et in Psalm cxvi. id. de cur. Græc. Affect. Serm. 9, p. 125; Athan. Epist. ad Dracont. p. 737. Sophron. Serm. de Natali App. "Transit et Oceanum, vel quâ facit insula portum, Quasque Britannus habet terras, atque ultima Thule." Venant. Fortun. de vit. Martin. lib. iii. non procul à fine ⁴ It is on an expression in the epistle of Clemens Romanus to the Corinthians, that the opinion respecting Paul's journey into Spain chiefly rests. Clemens says, that "he came to the borders of the west;" but it is argued on the other side, that Rome or Italy only was intended by this expression.—ED.</p>

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<p>expressly mention the journey of St. Paul from Rome into Spain.^a Hippolytus, in the same century, says, that "St. Paul went as far as Illyricum, and Italy, and Spain, preaching the Gospel."^b Athanasius, in the fourth century, that St. Paul "did not hesitate to go to Rome and to Spain."^c Jerome, in the same century, says, that "St. Paul, after his release from his trial before Nero, preached the Gospel in the Western parts."^d And Theodoret, in the fifth century, that "when, in consequence of his appeal to Cæsar, he (St. Paul) was sent to Rome by Festus, and was acquitted on his defence, he went to Spain, and carried the light of the Gospel to other nations."^e</p> <p>The expressions of Clement, however—ἐπὶ τὸ τέρας τῆς δύσεως ἔλθων—have been supposed to imply that the Apostle's preaching did not terminate in Spain, but extended to the British Islands. Those who entertain this opinion observe, that in the language of that period, Britain is often called the extremity of the West. Thus Plutarch, in his life of Cæsar, denominates the sea between Gaul and Britain, "the Western Ocean." Eusebius and Nicephorus give the same name to the</p> <p>^a Sicut et semota passionem Petri evidenter declarant, sed et profectioem Pauli ab urbe ad Spaniam proficiscentis. Cæii Presbyteri fragmentum: Reliquiæ Sacræ, Vol. iv. pp. 4, 37.</p> <p>^b Παῦλος δὲ μετ' ἐνιαυτὸν ἕνα τῆς τοῦ Χριστοῦ ἀναλήψεως εἰσῆλθεν εἰς τὴν ἀποστολὴν, καὶ ἀρξάμενος ἀπὸ Ἱερουσαλὴμ, προῆλθεν ἕως τοῦ Ἰλλυρικοῦ καὶ Ἰταλίας καὶ Σπανίας κηρύσσων τὸ εὐαγγέλιον ἐπὶ λέ. Ἐπὶ δὲ Νέρονος, ἐν Ῥώμῃ τὴν κεφαλὴν ἀποστῆθεῖς, θάπτεται ἐκεῖ.</p> <p>^c Hippolytus de xii Apostolis, Appendix, p. 31. Edit. Fabricii.</p> <p>^d There is some doubt whether this tract was written by Hippolytus the Martyr. At all events, it contains little more information than could be collected or conjectured from the Acts of the Apostles, and the Epistle to the Romans. The same remark applies to the subsequent passage of Athanasius.</p> <p>^e Διὰ τοῦτο καὶ σκουδῆ τῶν ἁγίων μέχρι τοῦ Ἰλλυρικοῦ κηρύττει, καὶ μὴ ὀκνεῖ, μηδὲ εἰς τὴν Ῥώμην ἀπελθεῖν, μηδὲ εἰς τὰς Σπανίας ἀναβῆναι. Athanas. Epist. ad Dracontium, Tom. i. p. 956. A. Edit. Paris, 1627.</p> <p>^f Sciendum autem in primâ satisfactione, necdum Neronis imperio robato, nec in tanta erumpente scelera, quanta de eo narrant historis, Paulum à Nerone dimissum, ut Evangelium Christi in Occidentis quoque partibus prædicaretur, sicut ipse scribit in secundâ Epistolâ ad Timotheum, eo tempore quo et passus est, de vinculis dictans Epistolam. (2 Tim. iv. 16.) Hieron. Catalogus Scriptor. Eccles. Num. v. Tom. iv. Par. II. p. 105 Edit. Benedict.</p> <p>^g Ἦνικα τῆ ἐφέσει χρησάμενος εἰς τὴν Ῥώμην ὑπὸ τοῦ Φίστου παρέμψθη, ἀπολογισάμενος ἐν ἀθῶος ἀφείθη, καὶ τὰς Σπανίας κατέλαβε, καὶ εἰς ἕτερα ἔθνη δρόμων, τὴν τῆς διδασκαλίας λαμπρὰν προσήνεγκε. Theodoret in Epist. II. ad Timoth. iv. 7.</p>	<p>British Ocean: (Euseb. Vita Constant. i. cc. 25, 41. II. c. 28. Niceph. Hist. Lib. i. c. 1.) and Eusebius elsewhere (De Martyr. Palestin. c. 13.) describes Britain, under the appellation of the Western parts, beyond Gaul. Theodoret also, speaking of the visitors attracted by the fame of Simeon Stylites, enumerates the inhabitants of Spain, Britain, and Gaul, which he says lies between the other two, and describes them all as dwelling in the extreme bounds of the west.^f In the language of Catullus, Britain is "Ultima Britannia," and "Ultima Occidentis Insula." (Carm. xxix.) He speaks of the inhabitants as "horribilesque ultimosque Britannos; (Carm. xi.) as Horace afterwards calls them "Ultimos orbis Britannos." (Carm. i. 35.)</p> <p>The language of Clement might very well therefore imply that St. Paul went not only to Spain, but to the most remote of the three Western provinces, Spain, Gaul, and Britain.</p> <p>There is distinct evidence that the Gospel was preached in the British Islands by some of the Apostles. Thus Tertullian, in the second century, speaks of "all the extremities of Spain, and the different nations of Gaul, and parts of Britain inaccessible to the Romans, but subject to Christ." See Tertullian's Apology, c. 37. p. 430. note. The testimony of Eusebius to the same fact is peculiarly valuable. As the favourite of Constantine, the first Christian Emperor, who was born in Britain and there proclaimed Emperor, he may be supposed to have been well acquainted with the manner in which Christianity was introduced into Britain. And the remarkable passage in his Demonstratio Evangelica, in which he not only asserts the fact, that some of the Apostles preached in Britain, but argues upon the fact, may be regarded as a deliberate assertion, founded upon actual enquiry. His object is to prove that the first preachers of Christianity were not deceivers nor impostors. "Observe," he says, "this also. If they were impostors and deceivers, and also uninstructed and entirely ignorant men, nay, rather barbarians, acquainted with no other than the Syrian language, how could they ever go through the whole world? How could so bold an undertaking enter their thoughts? and by what power could they effect their purpose? For, supposing it possible for rustic men, wandering</p> <p>^f ἀφίκοντο δὲ πολλοὶ, τὰς τῆς ἰσπερίας οἰκοῦντες ἐσχατὰς, Σπάνιοι τε καὶ Βρεττανιοὶ, καὶ Γαλάται, οἱ τὸ μέσον τούτων κατέχοντες. Theodoret. Religiosa Hist. c. 26. Tom. III. p. 881. D. Edit. Paris, 1642.</p>	<p>about in their own country, to deceive and be deceived, and not to waste their labour in vain; yet, that they should preach the name of Jesus to all mankind, and teach his miraculous works in country and city,—that some of them should visit the Roman Empire, and the imperial city itself, and others severally the nations of the Persians, and Armenians, and Parthians, and Scythians—nay, further, that some should proceed to the very extremities of the inhabited world, and reach the country of the Indians, and others again pass over the Ocean to those which are called the British Islands—all this I conceive to be beyond the power of any human being, not to say of ordinary and uninstructed men, and, still less, of deceivers and impostors."^g</p> <p>Theodoret goes further than this, asserting that St. Paul preached in islands beyond the Ocean, with respect to Spain; which can scarcely refer to any other than the British Islands. "The blessed Apostle St. Paul teaches us, in a few words, to how many nations he carried the sacred doctrines of the Gospel; so that from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ. He went afterwards also to Italy and Spain, and carried salvation to islands which lie in the Ocean."^h</p> <p>^g Ἔτι δὲ καὶ τούτω πρόσθετος. Εἰ δὴ καὶ αὐτοὶ πλανοὶ καὶ ἀπατεῶνες ἐτύγχανον, προσθεῖς δ' ὅτι καὶ ἀπαίδευτοὶ καὶ παντελῶς ἰδιῶται, μᾶλλον δὲ ὄτι καὶ βάρβαροι, καὶ τῆς Σύρων οὐ πλέον ἑταίοντες φωνῆς, καὶ πῶς ἐπὶ πᾶσαν προῆλθον τὴν οἰκουμένην; ἢ ποῖα τοῦτο διανοία ἐφαντήθησαν τολμῆσαι; ποῖα δὲ δυνάμει τὸ ἐπιχειρηθῆναι κατορθώσαν; Ἔστω γὰρ ἐπὶ τῆς οἰκίας γῆς καλινδομένους ἀγροικοὺς ἄνδρας πλανᾶν καὶ πλανᾶσθαι, καὶ μὴ ἐφ' ἡσυχίας βάλλεσθαι τὸ πρᾶγμα. Κηρύττει δ' εἰς πάντας τὸ τοῦ Ἰησοῦ ὄνομα, καὶ τὰς παραδόξους πράξεις αὐτοῦ κατὰ τὰ τοῦ ἀγροῦ καὶ κατὰ πόλιν διδάσκει, καὶ τοὺς μὲν αὐτῶν τὴν Ῥωμαίων ἀρχὴν, καὶ αὐτὴν τε τὴν βασιλικωτάτην πόλιν νείμασθαι, τοὺς δὲ τὴν Περσῶν, τοὺς δὲ τὴν Ἀρμενίων, ἑτέρου δὲ τὸ Πάρθων ἔθνος, καὶ αὖ πάλιν τὸ Σκυθῶν, τινὰς δὲ ἤδη καὶ ἐπ' αὐτὰ τῆς οἰκουμένης ἔλθειν τὰ ἄκρα, ἐπὶ τε τὴν Ἰνδῶν φθάσαι χώραν, καὶ ἑτέρου ὑπὲρ τὸν Ὀκεανὸν παρελθεῖν ἐπὶ τὰς καλουμένας Βρετανικὰς νήσους, ταῦτα οὐκ ἔτ' ἐγὼ γε ἠγούμαι κατὰ ἀνθρώπου εἶναι, μή τινας κατὰ εὐτελεῖς καὶ ἰδιῶτας, πολλοὺ δὲ κατὰ πλότους καὶ γόητας. Euseb. Demonst. Evang. Lib. III. p. 112. D. Colonis, 1688.</p> <p>^h Ὁ δὲ μακάριος Παῦλος διδάσκει συντόμως, ὅσοις ἔθνεσι προσεήνεχε τὰ θεῖα κηρύγματα ὅστε ἀπὸ Ἱερουσαλὴμ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπεληρωμένοι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ὕστερον μείντοι καὶ τῆς Ἰταλίας ἐπέβη, καὶ εἰς τὰς Σπανίας ἀφίκετο, καὶ ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις τὴν ἀφέλειαν προσήνεγκε. He then refers to St. Paul's Epistle to the Romans, xv. Theodoret in Psalm cxvi. Tom. I. pp. 870. D. 871. A.</p>

CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." — John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." — Anonymous

Note: Assume all dates as close approximations.

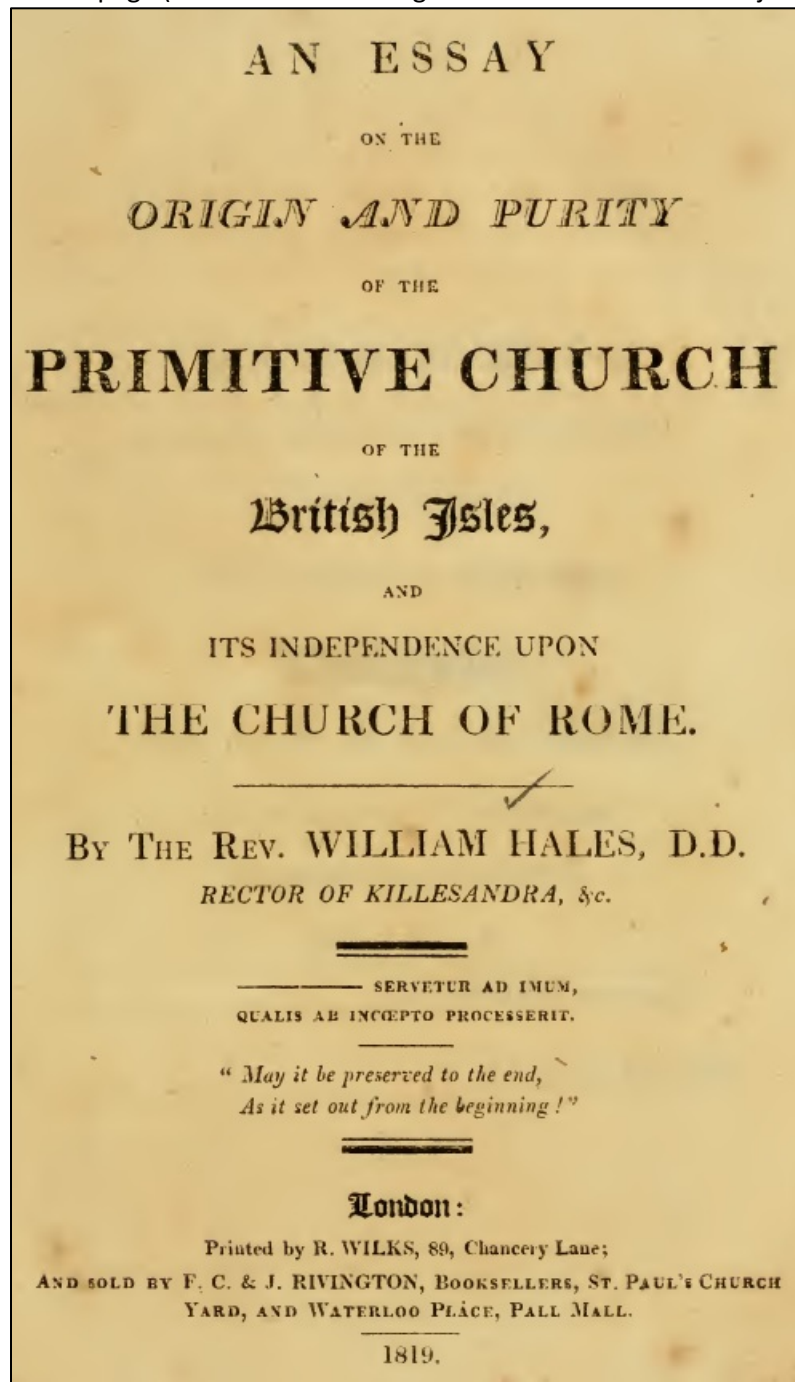
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THE NEW TESTAMENT, ARRANGED IN HISTORICAL AND CHRONOLOGICAL ORDER; WITH COPIOUS NOTES ON THE PRINCIPAL SUBJECTS IN THEOLOGY; THE GOSPELS ON THE BASIS OF THE HARMONIES OF LIGHTFOOT, DODDRIDGE, FILKINGTON, NEWCOME, MICHAELIS; THE ACCOUNT OF THE RESURRECTION ON THE AUTHORITIES OF WEST, TOWNSON, AND CRANFIELD; THE EPISTLES ARE INSERTED IN THEIR PLACES, AND DIVIDED ACCORDING TO THE APOSTLES' ARGUMENTS. BY THE REV. GEORGE TOWNSEND, M. A. THE WHOLE REVISED, DIVIDED INTO PARAGRAPHS, PUNCTUATED ACCORDING TO THE BEST CRITICAL TEXTS, THE ITALIC WORDS REEXAMINED, PASSAGES AND WORDS OF DOUBTFUL AUTHORITY MARKED, A CHOICE AND COPIOUS SELECTION OF PARALLEL PASSAGES GIVEN, &c. BY THE REV. T. W. COIT, D.D.

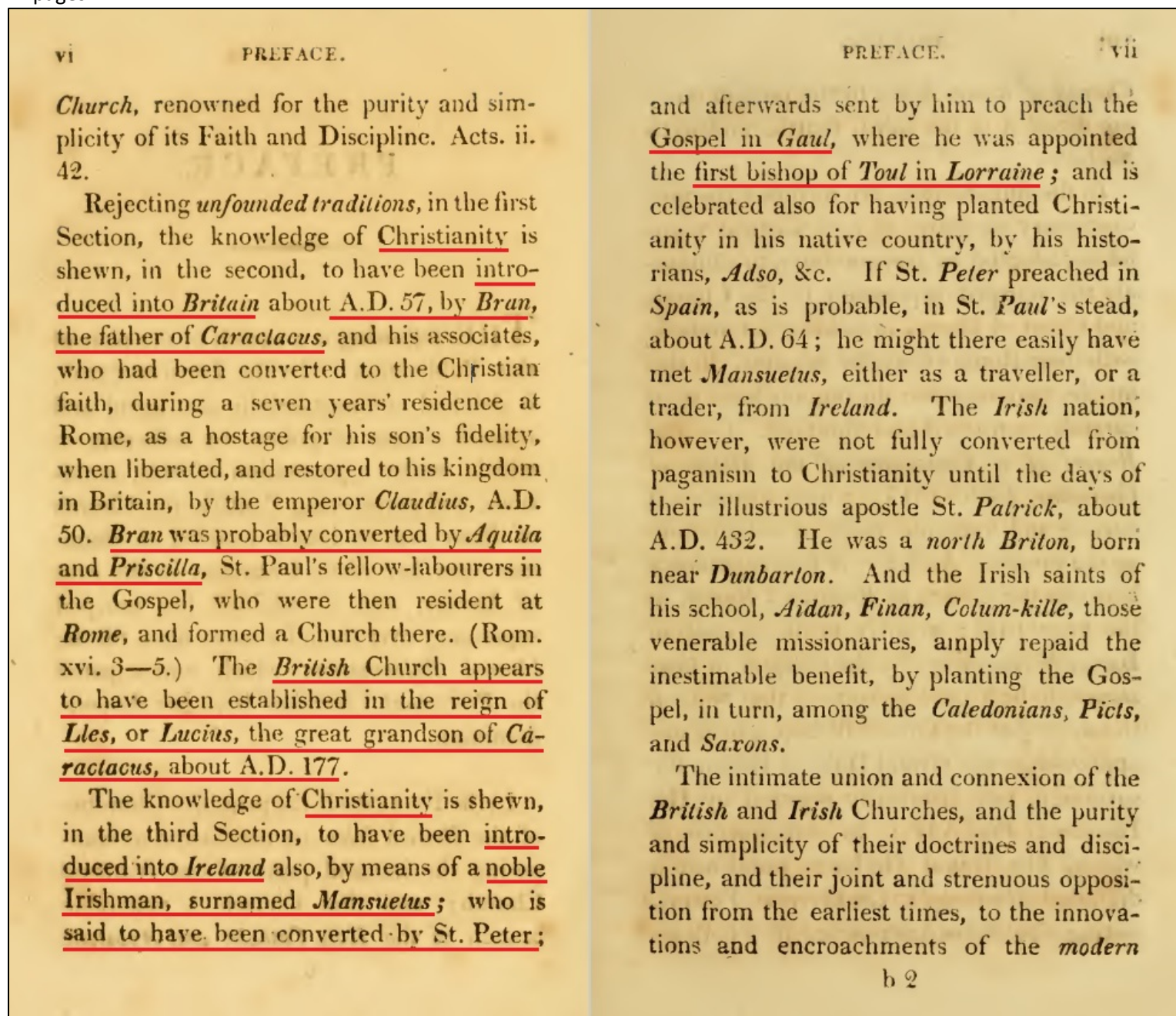
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SECT. II.] ST. PAUL VISITS ITALY, SPAIN, &c. 381 382 ST. PAUL'S FIFTH APOSTOLICAL JOURNEY. [PART XV. SECT. II.] ST. PAUL VISITS ITALY, SPAIN, &c. 383
for 'they watch for your souls, as they that must give account: that they may do it with joy, and not with grief; for that is unprofitable for you. 16 Pray for us; for we trust we have 'a good conscience, in all things willing to live honestly: 17 but I beseech you 'the rather to do this, that I may be restored to you the sooner.
18 Now 'the God of peace, 'that brought again from the dead our Lord Jesus, ('that great Shepherd of the sheep 'through the blood of the everlasting covenant,') 21 make 'you perfect in every good work to do his will; 'working 'in you that which is well pleasing in his sight, through Jesus Christ: 'to whom be glory for ever and ever! Amen.
§ 41.—chap. xiii. 22, to the end.
The Apostle, in conclusion, beseeches the Hebrews not to be so prejudiced against him as to prevent their receiving the brief instructions he has given them—He mentions his desire of visiting them with Timothy—His salutation and benediction.
22 AND I beseech you, brethren, suffer the word of exhortation: for 'I have written a letter unto you in few words.
23 Know ye that 'our brother Timothy 'is set at liberty; with whom, if he come shortly, I will see you.
24 Salute all them 'that have the rule over you, and all the saints.
They of Italy salute you. 25 Grace 'be with you all! Amen.
[[Written to the Hebrews from Italy by Timothy.]]
[END OF THE EPISTLE TO THE HEBREWS.]
SECTION II.—After his Liberation, St. Paul visits Italy, Spain, Britain, and the West.
[We cannot be certain what were the travels of St. Paul between his first and second imprisonment at Rome. The probable accounts must be collected from the remaining testimony of the Second Epistle to Timothy, and the desire he had expressed in his Epistles written before his liberation.
Bishop Pearson, with many very eminent and learned theologians, has been of opinion, that when he left Italy he first proceeded to Spain, and the West. Bishop Stillingfleet, and, since his time, the learned Bishop Burgess in our own day, have strenuously defended this opinion.
In his Epistle to the Romans (chap. xv. 24.) he had long before expressed his determination to go into Spain—"Whensoever I take my journey into Spain, I will come to you:—for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."
There appears to be sufficient traditional evidence to satisfy us that the Apostle eventually fulfilled his determination.
The testimonies of the first six centuries either expressly record St. Paul's journey to the West and to Britain, or offer such evidence of the propagation of Christianity in Spain and Britain, as coincides with these testimonies.
1. The first and most important is the testimony of Clemens Romanus, "the intimate friend and fellow-laborer of St. Paul." He says, that St. Paul, in preaching the Gospel, went to the utmost bounds of the West, ἐπὶ τὸ ἄκρον τῆς δύσεως. This is not a rhetorical expression, as Dr. Hailes supposes, but the usual designation of Britain. Catullus calls Britain "Ultima Britannia," and "Ultima Occidentis Insula." The West included Spain, Gaul, and Britain. Theodoret speaks of the inhabitants of Spain, Gaul, and Britain, as dwelling in the utmost bounds of the West, τὰς τῆς ἰσθμῶς ἰσχυρίας. The connexion between Britain and the West will be seen in other passages quoted by Bishop Stillingfleet; and in the following of Nicephorus—"πρὸς ἰσθμῶν ἄκρον ἐπιβολὴν καὶ τὰς Βρετανίας ἡσούς ἐγγυλισάμενος. The utmost bounds of the West, then, is not rhetorical language in itself, for it is a common appellation of Britain; nor as applied to St. Paul, for it was said of others of the apostles.
2. In the second century (A. D. 176), Irenæus speaks of Christianity as propagated to the utmost bounds of the earth, ὡς περὶ τῶν τῆς γῆς, by the apostles and their disciples; and particularly specifies the churches planted (ἐν τοῖς Ἰβηρίαις,

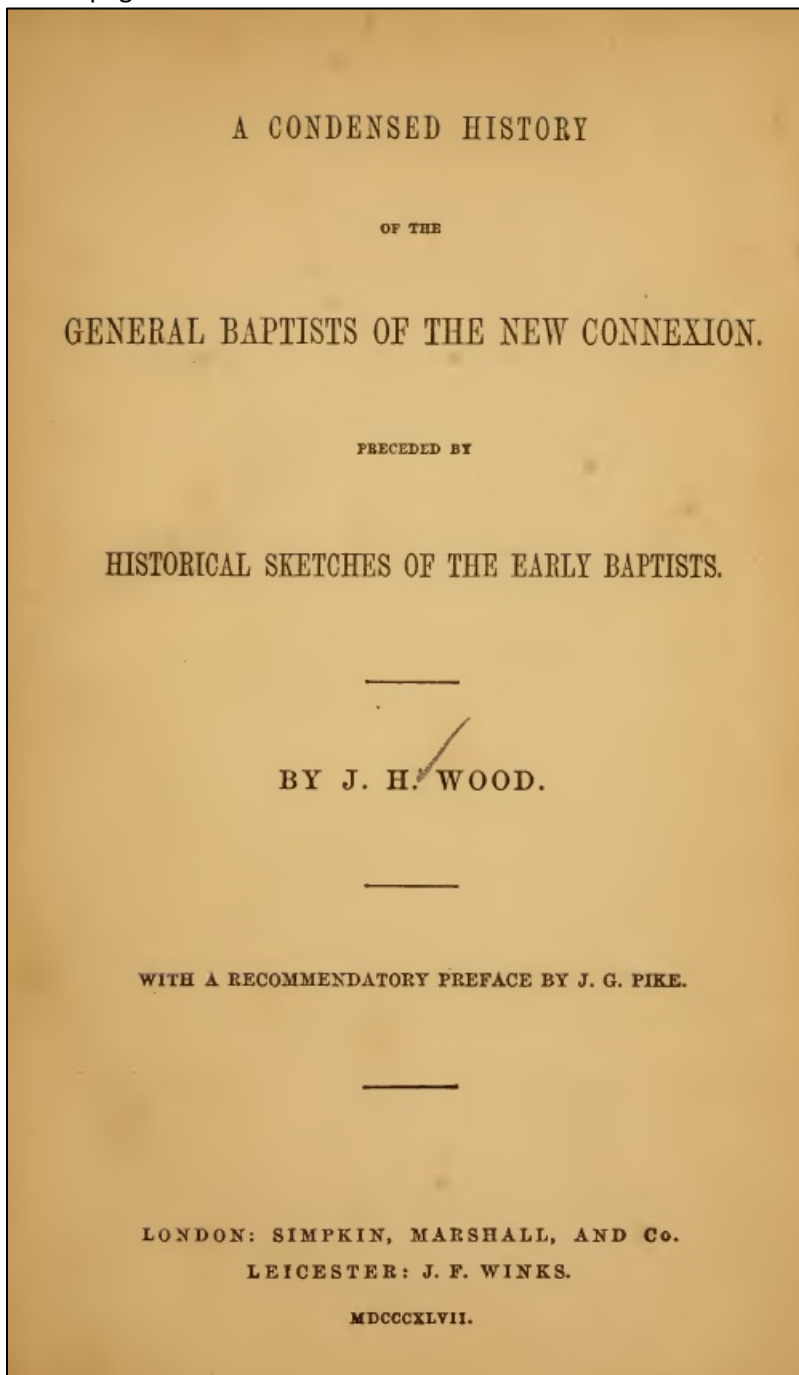
104 title page (this entire book has good information on this subject)



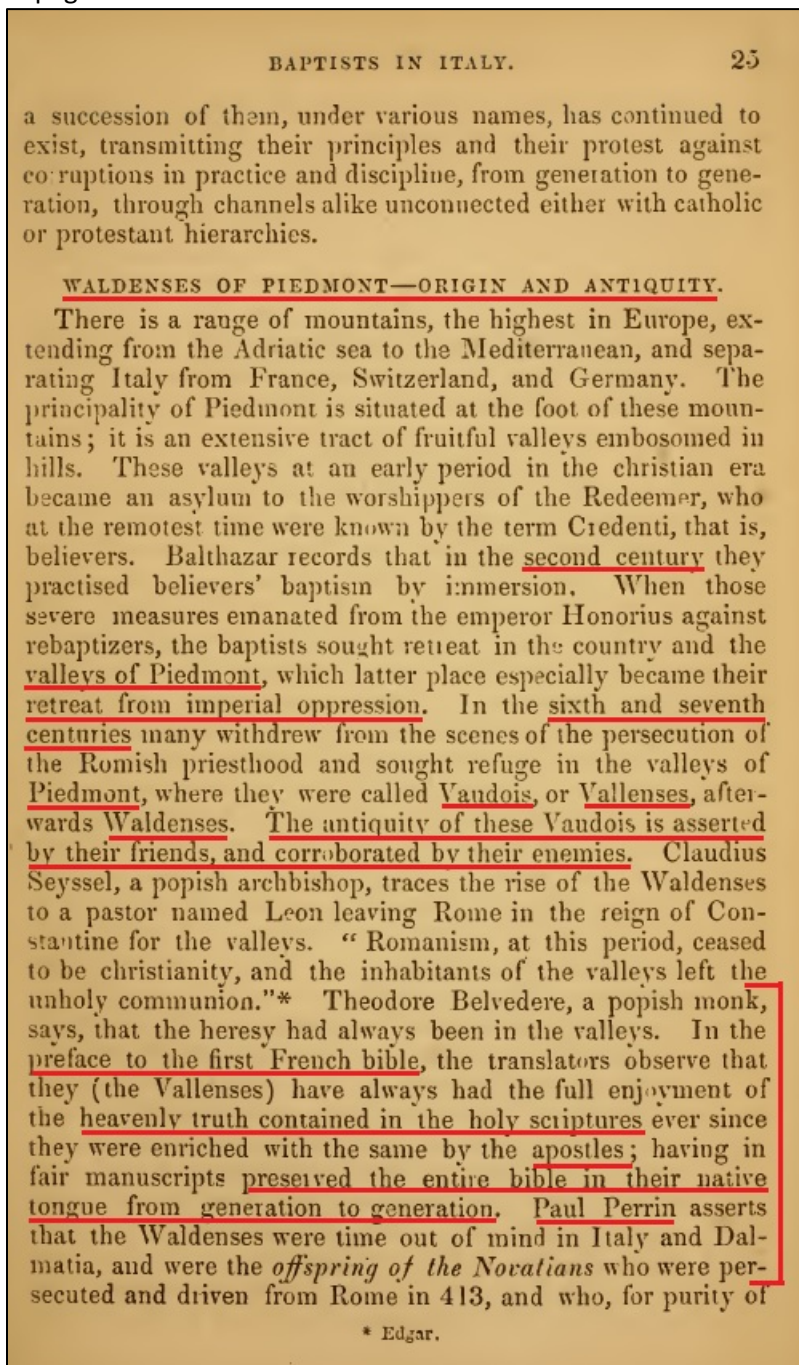
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and the unity of the spirit will at least succeed in reducing the discord of Babel to intelligible harmony; and we hope this harmony may come even out of the contradiction and confusion of the present Chinese versions. A clever man once scoffed at the idea of translating Pearson on the Creed into Japanese; even if he only knew of Pearson by reputation he may have known enough of Japanese to realize the difficulties of stating in an eastern tongue the dogma of a faith that combined something more even than the Hebraistic religion analyzed and formulated according to the method of Aristotle. But to change an eastern mystic into a practical Christian is a still more difficult task; it has nevertheless to be done, and perhaps help may be derived in the doing of it from imparting to native teachers not only an acquaintance with the text of Scripture, but also a taste of the lucidity, copiousness and textual aptness of the Great Bishop of Chester.

One of the new forms of religious activity in the English Church is that inaugurated by schools and colleges in fostering mission work principally in the

affecting a change. The other sort are commonly young people, who have fallen under unhappy instruction, and been poisoned with ill principles. As to the first sort, I should be sorry their persons should suffer for their mistakes; but for the rest of the laity, who either out of affectation, passion, or perverseness, have altered their persuasion, who have revolted from our communion only to embroil the commonwealth and play their sedition to more advantage, these people must be better looked after, and their obstinacy corrected.

The Gunpowder Plot defeated any favorable intentions on the part of the sovereign; James himself declared that he "did not impute the guilt of the plot to any but the actual perpetrators." The parliament, however, and it need hardly be wondered at, passed acts which greatly added to the burden of the penal laws affecting the whole body of Romish recusants. The nation was convinced that it was vain to talk of peace and loyalty while such crimes could be committed in the name of religion.

What we are immediately concerned with is the new oath of allegiance which was now issued. It contained not only a denial and rejection of the pope's deposing power, but it added a declaration that "to maintain it was impious, heret-

popish and superstitious matters" that might be found there. Under the warrant a search was instituted, and a number of priests were discovered in the prison, some of whom had been discharged some years previously, but voluntarily continued in confinement. Whoever they were, they obviously considered themselves tenants for life; for they occupied well furnished apartments, had a large library furnished with every thing requisite for their religious offices, with servants in attendance. In one room were portraits of Elizabeth, James and Charles. They expressed great anxiety to communicate with the Archbishop of Canterbury; not, be it specially noted, the Anglican William Laud, but the Puritan George Abbot.

The mystery as to who they were, and why they were in the Clink, was solved by Abbot's letter to the Attorney-General, written after he had received the message of the priests. He says: "Good Mr. Attorney: I thank you for acquainting me what was done yesterday at the Clink; but I am of opinion that if you had curiously enquired upon the gentleman who gave you the information, you would have found him a disciple of the Jesuits; for they do nothing but put tricks upon those poor men. . . . By taking the oath of allegiance and writing in defense of it, and opening some points of high conse-

to Jerusalem, where he saw the apostles Peter, James and John. He then went forth with Barnabas to preach. At Iconium, the two were near being stoned to death by the enraged Jews; upon which they fled to Lycaonia. At Lystra, St. Paul was stoned, dragged out of the city, and left for dead. He, however, recovered and escaped to Derbe. At Philippi, Paul and Silas were imprisoned and whipped; and both were again abused at Thessalonica. Being afterwards taken at Jerusalem, St. Paul was sent to Cæsarea, but appealed to Cæsar at Rome. Here he continued a prisoner at large for two years; and at length being released, he visited the churches of Greece and Rome, and preached in Gaul and Spain. Returning to Rome, he was taken, imprisoned nine months, with St. Peter, and then martyred by the order of Nero, by being beheaded with the sword.

11. ST. JUDE (JUDAS THE BROTHER OF JAMES).

This apostle and martyr, the brother of James, was commonly called Thaddæus. Being sent to Persia, he wrought many miracles and made many converts, which stirring up the resentment of people in power, he was crucified in the year 72 after Christ.

12. ST. BARTHOLOMEW.

This apostle and martyr preached in several countries, performed many miracles, and healed various diseases. He translated St. Matthew's gospel into the language of heathen nations. The idolaters finally slew him, some say with the sword, others that he was beaten to death with clubs.

13. ST. THOMAS.

He was called by this name in Syriac, but Didymus in Greek; he was an apostle and martyr, and preached in Parthia and India. After converting many to Christ he aroused the anger of the pagan priests, and was martyred by being thrust through with a spear.

14. ST. LUKE THE EVANGELIST.

ST. LUKE was the author of the gospel which bears his name. He travelled with St. Paul to Rome, and preached to many barbarous nations. It is not known, certainly, whether St. Luke died a natural death, or was martyred by the enemies of Christianity.

15. ST. SIMON.

The zeal of this apostle and martyr caused him to be distinguished by the name of Zelotes. He preached with great success in Mauritania and other parts of Africa, and even in Britain, where, though he made many converts, he was crucified by the pagans in the year 74.

16. ST. JOHN.

He was distinguished for being a prophet, apostle, and evangelist. He was brother to James, and not only one of the twelve apostles, but one whom Jesus chiefly loved. St. John founded many churches in Greece.

Being at Ephesus, he was ordered by the emperor Domitian to be sent bound to Rome, where he was condemned to be cast into a caldron of boiling oil. Either this sentence was not carried out, or a miracle saved him from injury, for he was afterward banished by the emperor to the island of Patmos, and there wrote that beautiful book which is called the Revelation of St. John the Divine, and which tells of the joys of the celestial city.

At last Domitian died, and the next emperor, Nerva, was kind to the Christians, and sent St. John back to Ephesus, when he wrote his gospel. He lived to be a very old man, and died a natural death at Ephesus—some writers say in the one-hundredth year of his age.

17. ST. BARNABAS.

He was a native of Cyprus, but of Jewish parents: the manner of his death is unknown, but it is supposed to have taken place A. D. 73.

SHORT HISTORY
OF
THE MEDIÆVAL CHURCH

BY
JOHN F. HURST, D.D.

WITH ILLUSTRATIONS



CHARLES THE GREAT

NEW YORK
HARPER & BROTHERS, FRANKLIN SQUARE
1889

THE FICTITIOUS ISIDORE.

13

behind a name of great repute for mental and moral endowments. His name and fame were used as authority for a forgery, in favor of Roman authority as against the political ruler. The entire Church was deceived. But it was a most welcome deception. The secret lay concealed long enough to fortify every branch of ecclesiastical authority, to make political rulers tremble, and to make Rome ready, when the Carolingians ran out, to extend her spiritual sceptre over all rulers.

8. The Prevalence of Decretals. The pseudo-Isidorean Decretals combined all the qualities of a perfect deception. They represented a class, and yet were the best of their order. A collection of canons and epistles of Dionysius Exiguus, for example, had been generally used in the West. Isidore of Hispalis had written a collection of important canons not found in that of Dionysius Exiguus, and by his work had contributed greatly to the centralization of ecclesiastical authority in Rome. How could this same work be carried further, now that the Carolingian empire had gained such great prestige and threatened to eclipse the Roman bishop, and had been implored to come and help him fight his battles against the Lombards? Isidore, now in his grave, was, therefore, used to build up this endangered cause. It was pretended that he had left behind a set of decretals—the doings of former councils—which had never seen the light. Now, thanks to good-fortune, they had been discovered. They were soon scattered as widely as rapid copyists could multiply them. No compiler had dared to go back further than the authority of Siricius, whose pontificate extended from A.D. 384 to 398. But this forger was no timid character. He boldly rushed back to alleged decrees of unknown councils, and to letters claiming to be

110 Pseudo-Isidore: An Edition-in-Progress of the False Decretals

The screenshot shows a web browser window with the URL <https://pseudo-isidore.com>. The main content area features the title "Pseudo-Isidore" in a large serif font, followed by the subtitle "An Edition-in-Progress of the False Decretals". A paragraph of text describes the work, mentioning Eric Knibbs as the editor and the use of the library of the monastery of Corbie. A sidebar on the right contains navigation links: Home, Bibliography, Edition: Volume I, Edition: Volume II, Introductory Notes, Vat. lat. 630, Pseudo-Isidore's Sources, Parallel Forgeries, Blog, Links and Resources, and About. A search bar is located at the bottom of the sidebar.

111 title page

The title page of the book "Religious Systems of the World" is displayed. The title is in a large, bold, serif font. Below the title, it says "OF THE WORLD". Further down, it reads "A Contribution to the Study of Comparative Religion". Below that, it says "A COLLECTION OF ADDRESSES" and "Delivered at South Place Institute". At the bottom, it says "NOW REVISED AND IN SOME CASES REWRITTEN BY THE AUTHORS, TOGETHER WITH SOME OTHERS SPECIALLY WRITTEN FOR THIS VOLUME". The publisher information at the bottom reads "NEW YORK E. P. DUTTON & COMPANY 31 WEST 23RD STREET 1906".

THE ARMENIAN CHURCH.

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remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

The seventh century was an epoch of revolt against what is merely external and materialistic in religion, and was marked by the two great movements, both directed to this end, of Muhammadanism and Iconoclasm. Three centuries earlier, in 337 A.D., the Bishop Eusebius had forbidden images and pictures of Christ, on the ground that no man knoweth the Son but the Father. Christianity was at that time still engaged in an uphill struggle against the worship of idols; and all the apologetic writers in attacking Paganism laid great stress upon the incomprehensibility of things Divine. Their doctrine was like that of Muhammad, that there may not be images made in corruptible matter of that which eye hath not seen nor ear heard. It was in keeping with such a tendency of thought that the Monophysites held that Christ's human nature has been swallowed up and lost in the Divine and transformed into an image of glory. But in the interval between the fourth and the seventh century Christianity in conquering Paganism had also imbibed much of its spirit. The old gods of Olympus and the demigods and heroes were only abolished in name; the idols, and the religious craving for visible gods which can only console itself with idols, remained, and accordingly the images were re-christened with names of saints and confessors, and retained. The best and most clear-sighted doctors of the Church, when they had to apologize for the adoration of images and relics, could but plead that they were requisite as a way of instructing the illiterate common people in the Christian religion. John of Odsun, Armenian Catholicos in 716 A.D., a fanatical persecutor of the image-breakers and of the Paulicians, could make no better defence of the worship of crosses and images, than that they represented beneficent powers, while the idols of the heathen had embodied devils. But even he, though he tolerated and encouraged image-worship, was infected with the spirit of the age, as when he writes thus: "Being in the flesh we cannot free ourselves from its bondage and join ourselves freely with the intelligible, and bring before ourselves, face to face, the grandeur of the Creator, which is invisible even to the cherubim. And for ever our rational nature longs to reach the Supreme First Cause, but by reason of the body loses its way and is hampered among the sensibles, and fails to distinguish from them that of which it is in search." He writes as above in explanation of the Pagan worship of idols; but exactly the same criticism applied to the worship of relics and images, and it was on this very ground that Leo III., the Isaurian (716-741), assailed the prevalent worship of images. Soldiers were sent in that and the succeeding reigns to destroy images and pictures in churches and shrines, and in 726 the great statue of Christ in Jerusalem was torn down and broken to pieces. The western Popes defended the cause of image-

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RELIGIOUS SYSTEMS OF THE WORLD.

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worship, and in 731 Pope Gregory III. anathematized the iconoclasts. Nevertheless, in 754, Constantius Copronymus succeeded in getting as many as 338 bishops to meet in council and declare that images of Christ were unlawful, because since His Ascension the human nature of Christ has been deified and is incomprehensible and unpicturable. In spite of the anathemas of the Popes of Rome and of the enmity of the monks, the iconoclasts held the field until the close of the reign of Leo the Armenian, 842, when a compromise was arrived at in all the Eastern Churches, Greek, Armenian, and Coptic alike forbidding actual statues, but allowing pictures.

Of this iconoclastic movement the Paulicians were the left and extreme wing. Their tenets it is difficult to ascertain to-day with desirable fulness, for their orthodox oppressors took care that none of their books should survive. The earliest writer who mentions them is John of Odsun, at the beginning of the eighth century; and he does not throw much light on them by his denunciations. We only gather that theirs was an extreme religious radicalism, approaching to that of our own Quakers, which abhorred every ceremony and rite which has not a direct and obvious spiritual and awakening power over the hearts of the congregation. I have said that in the Armenian Church the water in the rite of Baptism, the chrism in Confirmation, and the bread and wine in the Communion are believed to have a mystical efficacy, apart from the state of mind and consciousness of those who administer or receive them. Such a belief was held to be purely superstitious by the Paulicians; and they accordingly, like our Quakers or the Salvation Army, repudiated the sacraments of the Church for good and ever.

We learn more about them from the Greek orthodox writers, Photius, Primate of Constantinople in the ninth century, and Petrus Siculus, who in the same century lived among them for nearly a year in Tephrike, in Pontus, where they had founded a government of their own. The mission of Petrus was to treat for the restoration to the Greek Emperor of prisoners whom the Paulicians had taken in the course of the religious wars waged against them. These writers inform us about their tenets, which may be summarized as follows:—

1. They were, like the Persians and Manicheans and Marcionites, dualists, and held that underlying the universe are two opposed principles, one good, one evil. The evil god was the creator of the visible world of sense; the good God, our Heavenly Father, is creator of the world to come. They reproached the orthodox in such words as these: "You believe in the Creator of the Cosmos visible to the eye, but we believe only in Him about whom in the gospels the Lord says, "Ye have neither heard His voice nor beheld His form."

2. Like the Marcionites, they believed that the Old Testament was written and inspired by the evil spirit, and accordingly they did not read it. The prophets, they said, were robbers and liars. But to the Gospels and Epistles of St. Paul they attached great value, and laid much stress upon their versions of the New Testament being true and accurate to the

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CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." - John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." - Anonymous
Note: Assume all dates as close approximations.

112 pages 234-235 (Shortly after the time of King James I, the Torchbearers in England passed a law banning the pagan-Christian day of Christ-mas)

234 23rd-24th December. A. 1652. Friday, the 24th of December, 1652. PRAYERS. ORDERED, That the Act touching the Adventurers for Ireland, be reported on Tuesday Morning next, the first Business. The House this Day resumed the Debate upon the Articles of War, and Ordinances of the Sea. The Second Article being read, was, upon the Question, agreed unto. The Third Article was read; and, upon the Question, agreed unto. The Fourth Article was read; and, upon the Question, agreed unto. The Fifth Article was read; and, upon the Question, agreed unto. The Sixth Article was read; and, upon the Question, agreed unto. The Seventh Article was read. The Question being put, To agree to this Part of this Article: viz. "None shall presume to injure or wrong, at Sea, the known Friends or Allies of this State, either Members of this Commonwealth or Strangers, not in Enmity, upon Pain of Death, or lesser Punishment, as the Nature of the Offence shall require, nor;" The House was divided. The Yeas went forth. Tellers for the Yeas: 16. With the Yeas, 16. Tellers for the Noes: 28. With the Noes, 28. So it passed with the Negative. Resolved, That this Article; viz. "None shall presume wilfully or wittingly to injure or wrong, at Sea, the known Friends or Allies of this State, either Members of this Commonwealth, or Strangers, not in Enmity, upon Pain of such Punishment as the Nature and Circumstances of the Offence shall require," be inserted instead thereof. The latter Part of the Article being read; it was Resolved, That these Words; viz. "or other Punishment, according to the Nature and Circumstances of the Offence," be added to the Close of this Article. The said Article, so amended, being put to the Question, was assented unto. The Eighth Article was read; and, upon the Question, agreed unto. The Ninth Article was read. Resolved, That these Words be inserted in this Article, next after the Word "Merchandizes," "other the Arms, Ammunition, Tackle, Furniture, or Stores of such Ships." And the said Article, being so amended, was, upon the Question, agreed unto. The Tenth Article was read. Resolved, That these Words; viz. "or otherwise," next after the Word "War," be omitted. And the said Article so amended, being put to the Question, was agreed unto. The Eleventh Article being read, was, upon the Question, agreed unto. The Twelfth Article was read; and, upon the Question, agreed unto. The Thirteenth Article was read; and, upon the Question, agreed unto. The Fourteenth Article was read. The Question being put, That these Words; viz. "shall, in their every of their respective Places, faithfully and valiantly discharge their Duties, and fight, and engage the Enemy courageously: And whosoever," do stand; It passed with the Negative. Resolved, That these Words; viz. "or other Punishment, as the Circumstances of the Offence shall deserve, and the Council of War shall judge fit," be added in this Instruction, next after the Word "Death." And

112 page 235 (See the upper-right section of this page for law banning Christmas observance, even in the churches.)

A. 1652. 24th-25th December. 235. And the said Article so amended, being put to the Question, was agreed unto. The Fifteenth Article was read; and, upon the Question, agreed unto. The Sixteenth Article was read; and, upon the Question, agreed unto. The Seventeenth Article was read. And the Question being put, To agree to this Article; It passed with the Negative. The Eighteenth Article was read. And the Question being put, to agree to the said Article; It passed with the Negative. The Nineteenth Article was read; and, upon the Question, agreed unto. The Twentieth Article was read; and, upon the Question, agreed unto. The One-and-twentieth Article was read; and, upon the Question, agreed unto. The Two-and-twentieth Article was read; and, upon the Question, agreed unto. The Three-and-twentieth Article was read; and, upon the Question, agreed unto. Ordered, That the Act for Sale of Parks be reported To-morrow Morning. Resolved, That the Markets be kept To-morrow, being the 25th Day of December: And that the Lord Mayor, and Sheriffs of London and Middlesex, and the Justices of Peace for the City of Westminster, and Liberties thereof, do take care, that all such Persons as shall open their Shops on that Day, be protected from Wrong or Violence, and the Offenders punished. Resolved, That no Observation shall be had on the 25th Day of December, commonly called Christmas Day, nor any Solemnity used or exercised in Churches, upon that Day, in respect thereof. Ordered, That the Lord Mayor in the City of London, and Sheriffs of London and Middlesex and the Justices of Peace of Middlesex, respectively, be authorized and required to see this Order duly observed within the late Lines of Communication, and weekly Bills of Mortality. Ordered, That the Committee of Whitehall do see, that the Shops in Westminster-Hall be kept open To-morrow: And that Mr. Garland do take care hereof.

113 page (scanned from the Massachusetts law which banned the pagan-Christian day of Christ-mas in 1659)

Penalty for Keeping Christmas, 1659:

Penalty for
 keeping Christ-
 mas.

For preventing disorders arising in severall places wthin this jurisdiction, by reason of some still observing such ffestiualls as were superstitiously kept in other countrys, to the great dishonor of God & offence of others, it is therefore ordered by this Court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labour, feasting, or any other way, vpon any such accounts as aforesajd, euery such person so offending shall pay for euery such offence fiue shillings, as a fine to the county.

From: *Records of the Governor and Company of the Massachusetts Bay in New England*. Printed by order of the Legislature, edited by Nathaniel B. Shurtleff, M.D., Vol. IV, Part I, 1650-1660

Text Reads (with modern spelling):

For preventing disorders arising in several places within this jurisdiction, by reason of some still observing such festivals as were superstitiously kept in other countries, to the great dishonor of God and offence of others, it is therefore ordered by this Court and the authority thereof, that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labor, feasting, or any other way, upon such accounts as aforesaid, every such person so offending shall pay for every such offence five shillings, as a fine to the country.

114 page 29 "Empires have crumbled—dynasties have fallen—but this chain of scriptural testimony has not been broken, because its strength is not from men, but from God."

Frankfort; and in the following year he repaired to Rome, in order to be crowned emperor by Pope Innocent III., who had always favoured him in opposition to Philip. On this journey he passed through Piedmont; but Thomas, the then reigning Count of Savoy, had taken part against him in his disputes with Philip, who, in recompense for his support, had given him the towns of Quiers, Testona, and Modon. Otho IV., irritated against the old partizan of his rival, thought good to avenge himself of him by weakening his power within his own states, and for this purpose he gave to the Archbishop of Turin, who was a prince of the empire,¹ authority to destroy the Vaudois by force of arms. So that the long course of successive persecutions through which they were to pass, was not commenced by the Duke of Savoy, but by his enemies; and when, at a later period, the house of Savoy itself adopted the same methods of cruelty and depopulation, it was never of its own spontaneous movement, but from foreign influences, of which the most pressing were those of the court of Rome.

The branch of the Counts of Piedmont reigned for 176 years, and the last four of them bore the title of Princes of Achaia. Their residence was at Pignerol, and you will not find, says the Marquis of Beauregard, in his *Historical Memoirs*,² that these princes, who dwelt so close to the Vaudois, or the first Marquises of Saluces, ever persecuted them. It has even been supposed that some of the Counts of Lucerna,³ immediate vassals of the empire, and principal lords of these valleys, at a very ancient period, were partakers of their religious opinions.

Thus was the primitive church preserved in the Alps to the very period of the Reformation. The Vaudois are the chain which unites the reformed churches with the first disciples of our Saviour. It is in vain that Popery, renegade from evangelical verities, has a thousand times sought to break this chain; it resists all her efforts. Empires have crumbled—dynasties have fallen—but this chain of scriptural testimony has not been broken, because its strength is not from men, but from God.

¹ The title of Prince of the Empire had been given in 1160 to the bishops of Turin, Maurienne, and Tarantaise, by Frederic I., with the object also of weakening the house of Savoy, which had abandoned his party to espouse the cause of the pope, Adrian IV., in the politics of the time. The papacy has brought ruin even on its supporters. ² II. 5.

³ Some writers have alleged that the arms of the Counts of Lucerna bore, like the seal of the Vaudois churches, a torch (*lucerna*), surrounded by seven stars. But this is an error; the escutcheon of that family bears *argent, three bands gules*. This coat of arms is, moreover, exhibited above the title of the *Memoire istorique* of Rorengo, in virtue of his title of *Conti di Lucerna*.

KJV1 title page

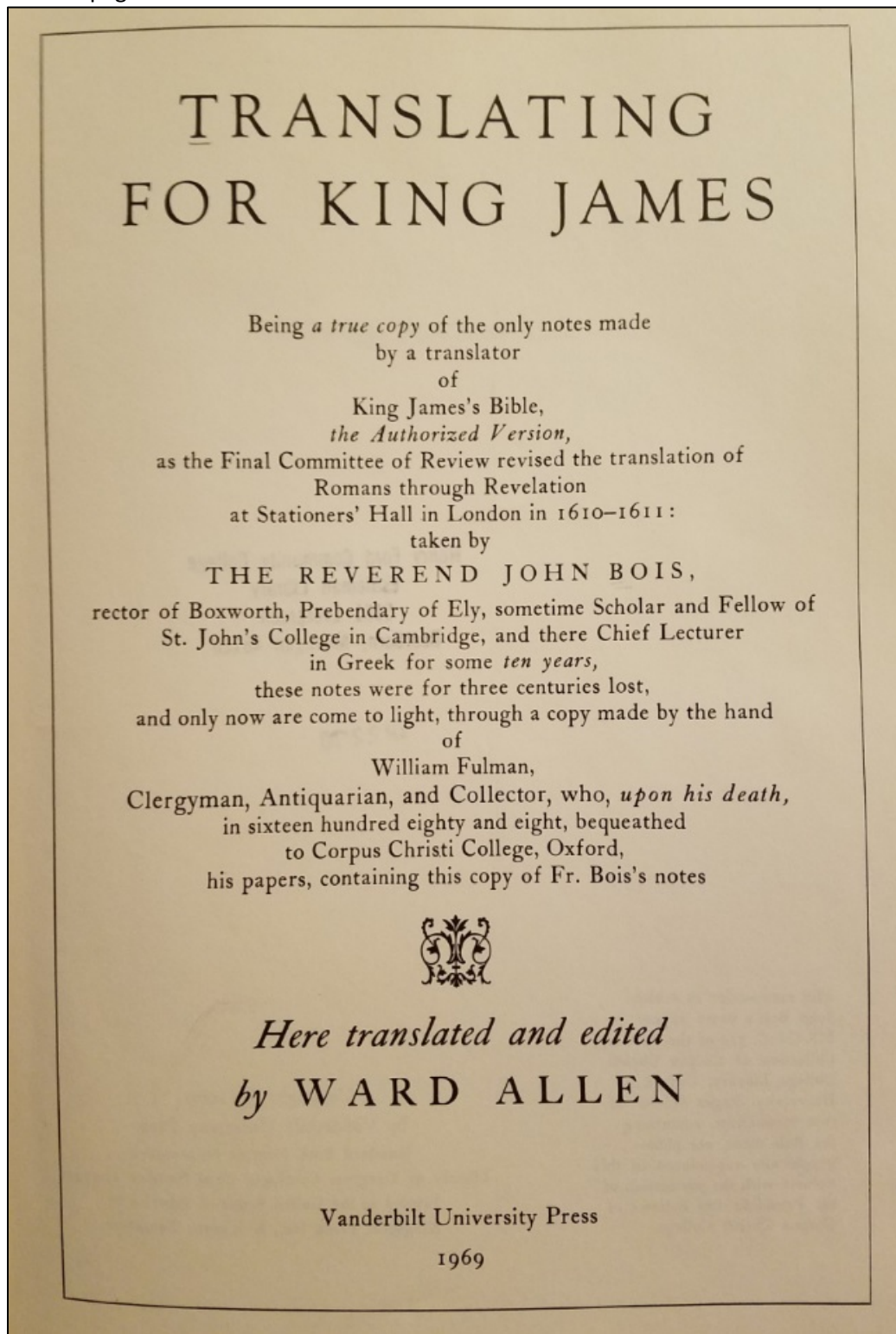


CHART OF NEW TESTAMENT LINEAGE STREAMS: UNBROKEN CHAIN-OF-CUSTODY

"And ye shall know the truth, and the truth shall make you free." - John 8:32 (KJV) | "It's better to be divided in truth, than united in heresy." - Anonymous
Note: Assume all dates as close approximations.

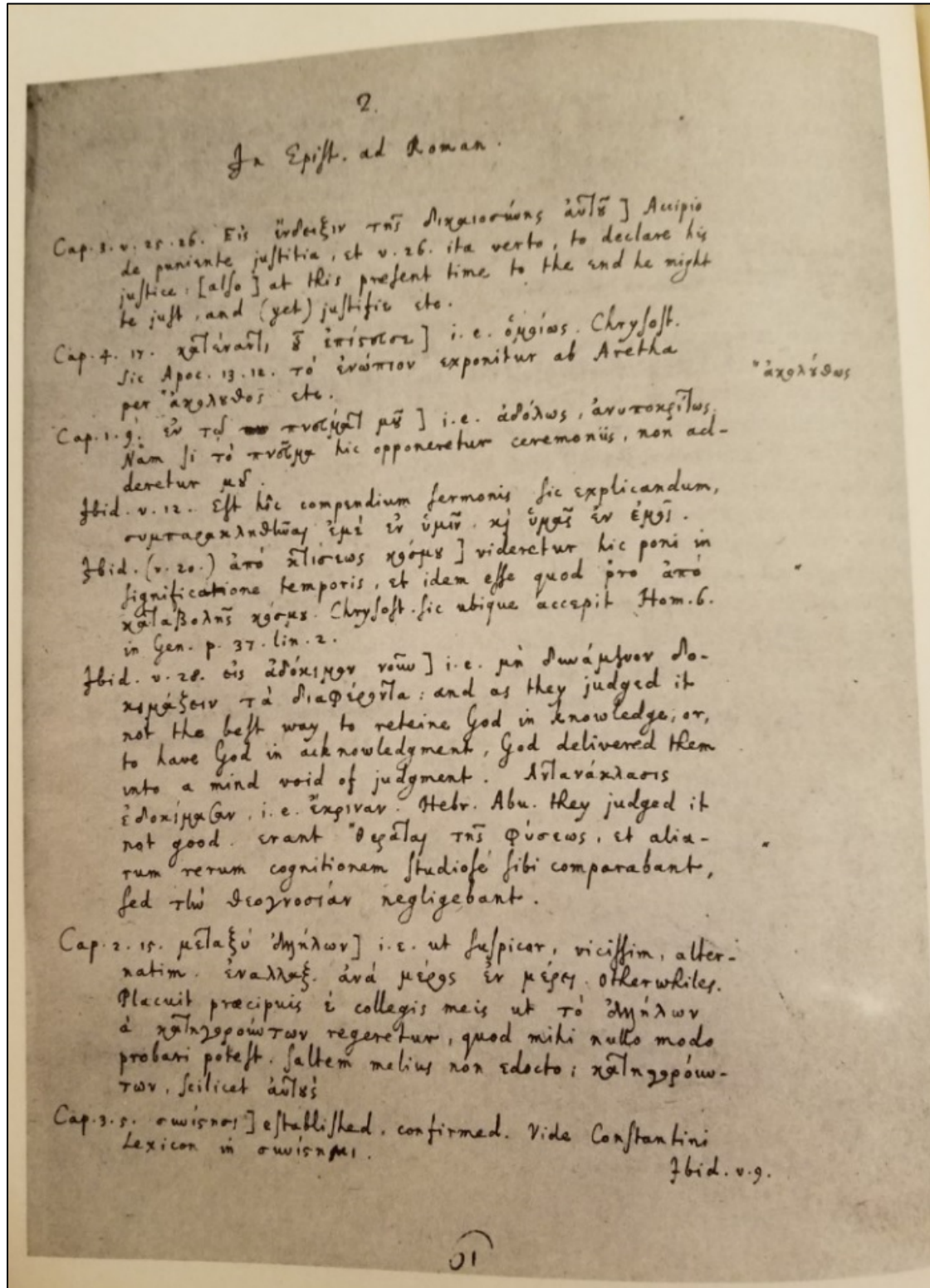


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KJV2 title page

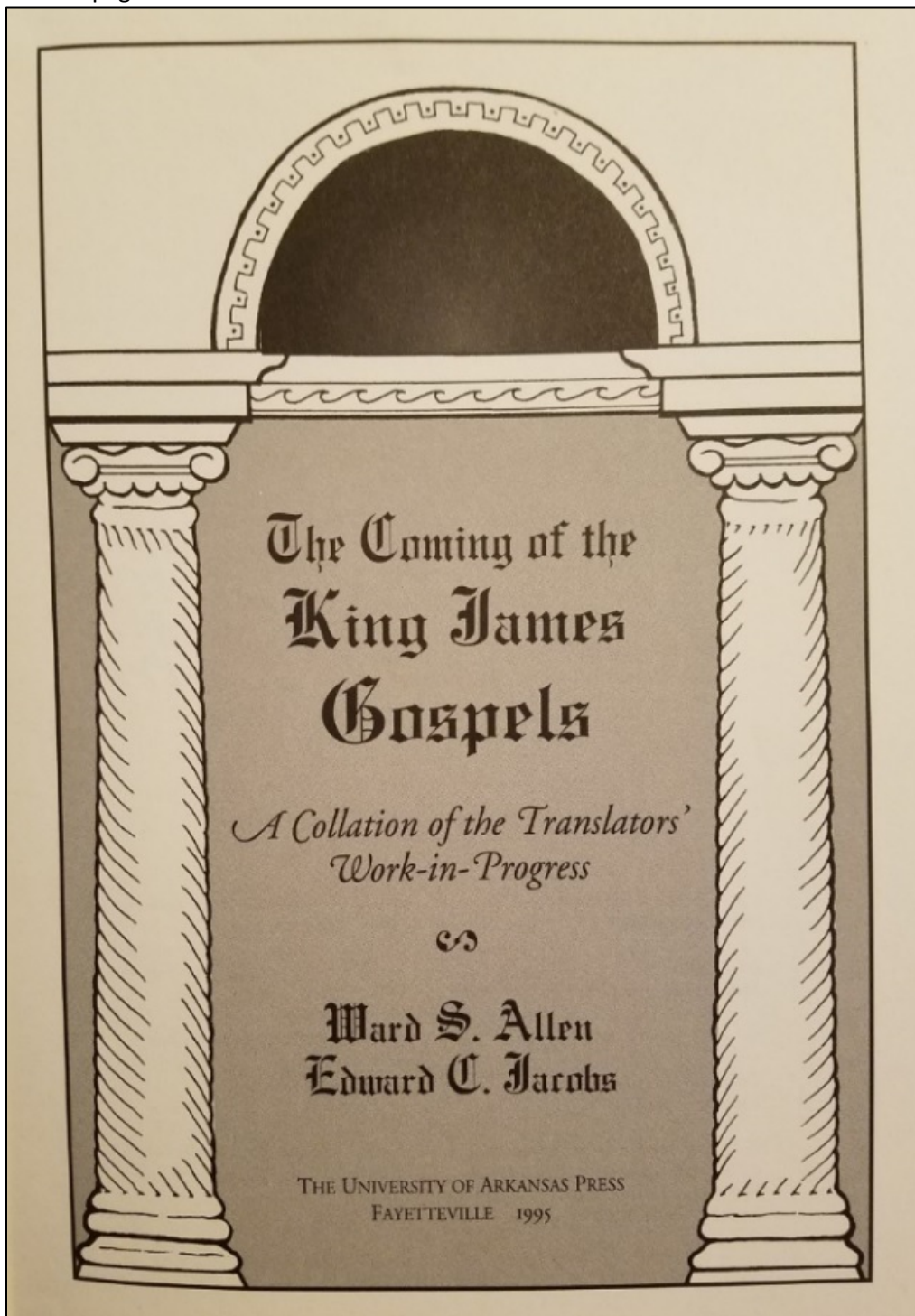


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KJV2 page 8

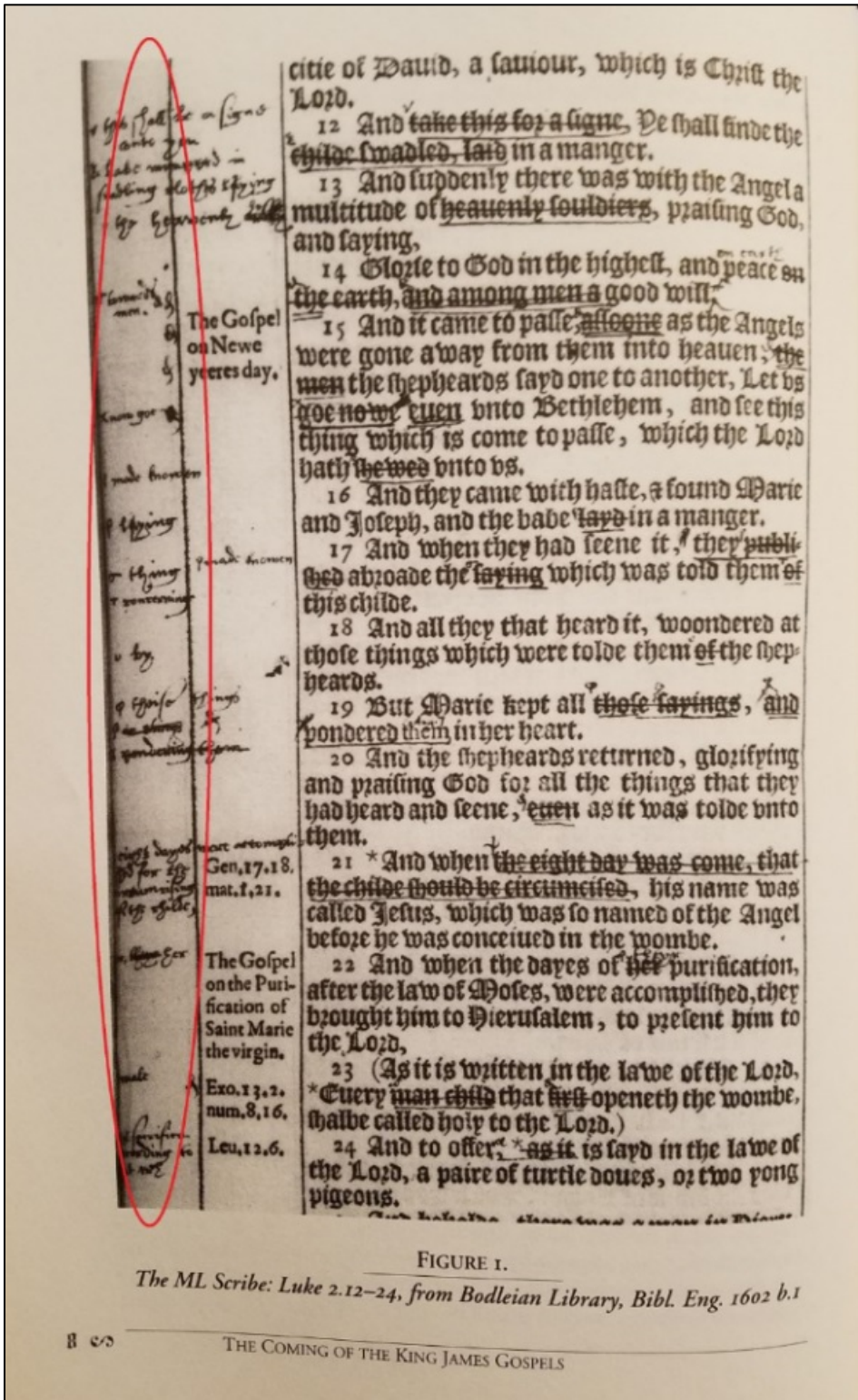


FIGURE 1.

The ML Scribe: Luke 2.12-24, from Bodleian Library, Bibl. Eng. 1602 b.1

B 63

THE COMING OF THE KING JAMES GOSPELS

KJV3 title page

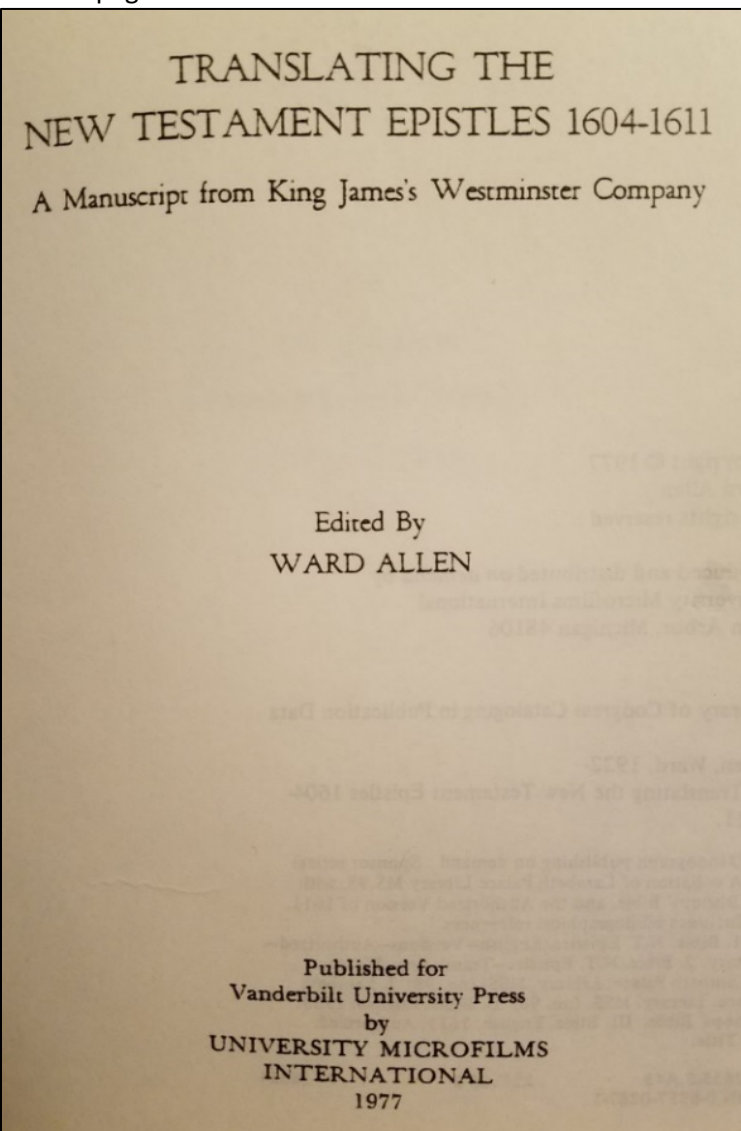


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Note: Assume all dates as close approximations.

KJV3 page xc & page 188

xc

The Format of this Edition

The text of MS. 98 follows lines marked by an asterisk. Where a translation in MS. 98 differs from the Bishops' Bible, the Bishops' version appears above the text of MS. 98. A letter in parentheses, which is placed after each translation of MS. 98 that differs from the Bishops' text, identifies the source of that translation.

t = Tyndale
c = The Great Bible, Coverdale
w = The Geneva New Testament, 1557, Whittingham
g = The Geneva Bible, 1560
r = The Rheims New Testament
b = The Bishops' Bible
B = The margin of the Bishops' Bible
o = An invention of the translators, or a reading which has some source other than the Bibles listed above.

Where a reading of MS. 98 is approximate to its source, the symbol, #, is placed before the letter which identifies that source.

Where the A.V. differs from MS. 98, that version appears beneath the text of MS. 98 and after it a letter which identifies the source of the translation.

The first verse of the eighth chapter of Romans furnishes an example of these principles.

then damnation

*There is therefore (r) nowe (w) no condemnation (w) to them
which are in Christ Jesu, which walke not after the flesh,
who (o)

but after the spirite.

Where the Bishops' version has then, MS. 98 has therefore nowe. Therefore first appears in this verse in the Rheims New Testament, now therefore.

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9 *Likwyse also the weemen that they adorne (o) then selves in
In like manner (r) that women (o)

*comly apparrell, with shamfastnes, and sobriety (r), in
modest (o) discreete behaviour not with (t)

*"braided heare, eyther gold, or pearles, or costly aray
"broided or (g)

"Margin MS. 98: Or, playted (r)
"Margin A.V.: Or, plaited

that
10 *But (which (#r) becometh weemen professing godlines) through (w) good workes.

15 *Notwithstanding through bearing of children she shalbe saved, if they continue
she shall be saved (r) in childbearing (o)

modestie

*in fayth, and charitye, and holines with sobriety (r)

The third chapter

2 *A bishop therefore must be blameles, the husband of one wyfe, watching,
then (o) vigilant (o)

comely apparrelled

*sober, "of good behaviour (o), a lover of hospitality, apt to teach,
"of good behaviour given to (o)

"Margin MS. 98: Or, civil (o)
Or, modest (w)
"Margin A.V.: Or, modest

4 *One that ruleth well his owne house, having his (r) children in subjection

*with all "gravity
(Though the text of MS. 98 points to an alternate reading in the margin, the margin has no reading. See, also, vv. 8 and 11.)

5 *For if a man know not how (o) to rule his owne house how shall he take (o) (Omit: take)

*care for the church of God?
of (r)